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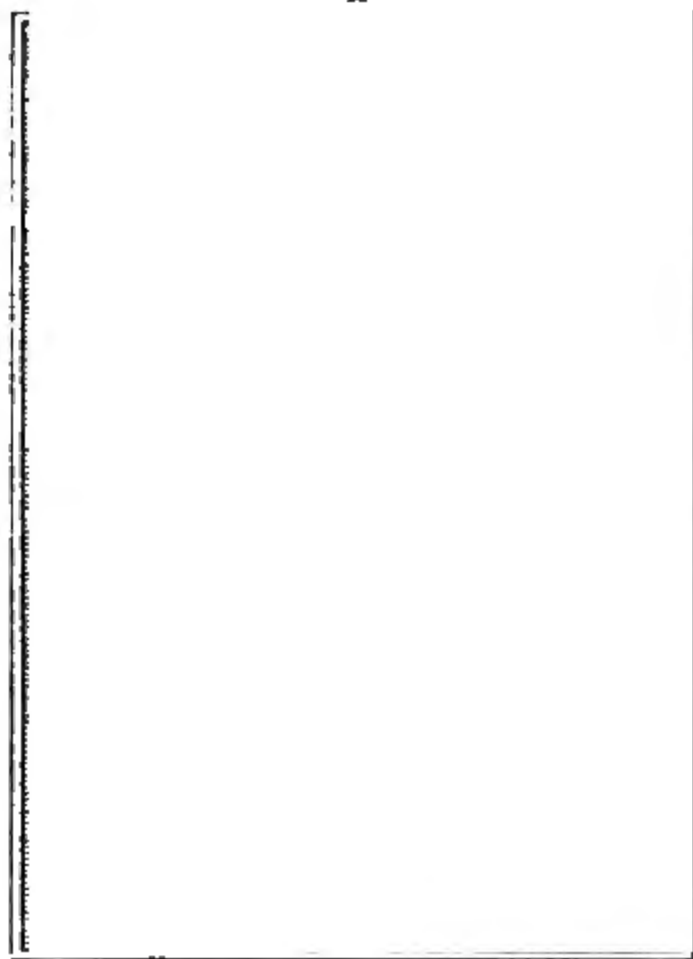
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THE
BRITISH CRITIC,
A NEW REVIEW,

FOR
JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER.

MDCCXCIV.

Unum labendi conservans usque tenorem.

LUCRET.



VOLUME IV.

London :

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1794.

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P R E F A C E.

IN forming a Garden, for utility or pleasure, men select their plants with care ; the nutritive, the salutary, the elegant, are sought and studiously arranged, while the useless, the offensive, and the noxious are banished without scruple, and permitted to depend on chance for a despised and precarious existence. Into a Garden formed with this attention, we endeavour to conduct our readers, when we present them with our periodical preface. We would place no plants beneath their eye, but such as may contribute to their health, or at least to their elegant and innocent gratification. The severe impartiality of civil history may require, that good and evil, virtue and vice, success and miscarriage, should be equally recorded ; the general connection of facts demands that all should be related ; and it is frequently of no less use to display the evil that ought to be abhorred, than the good that ought to be imitated. But literary history essentially demands selection. To tell the reader what deserves his notice is the highest service we can render. Of bad books, whether they are dull, or whether they are pernicious, the proper end is oblivion, towards which we ought by no means to retard their progress. An *Index expurgatorius* has answered frequently no better end than to excite and aid a vicious curiosity. By this same rule it would be pleasing to us to conduct the whole of our labours, but such is not the custom, or the

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the expectation of the public. Besides, though folly might be safely left to perish by its own inanity, literary poison will frequently demand an antidote; and there are many questions, against which a conscientious Critic could not satisfy himself with giving a mere silent vote. Our monthly Criticisms will therefore continue to flow, like those of our predecessors, and our rivals, through all the wilds of literature; but of our prefaces, as we ourselves first opened the springs, we shall continue to conduct the course through laughing meads, and between gay banks of violets,

stealing and giving odours.

DIVINITY.

We cannot open this part of our account, so properly with the mention of any work, as of Archdeacon *Paley's evidences of Christianity**. The appearance of so clear, so able, so conclusive a book on this most important subject, is a great event. Hosts of powerful writers were not wanting, it is true, in defence of the christian faith, and they who were disposed to enquire could not easily be at a loss, to find the proofs by which it is established. But every age has its peculiar mode of reasoning; objections and arguments thought strong at one time, at another are despised, while new difficulties are started, and new replies demanded. Mr. Paley aims his force against the sceptics of the present hour, and with such success, that were their oracles of the French and English school now living, we might defy their utmost subtlety to write a refutation. He takes advantage of all that has been done, of late years, to elucidate the evidences of our faith; and digests the labours of voluminous writers into a convenient yet efficacious form. From the stores of his own acute observation he brings forward some new arguments, and presents the whole in such a manner,

* No. V. p. 487.

P R E F A C E.

that while it satisfies the profound, it cannot fatigue even the superficial reader. At such a period as the present, when, from dire example, impiety has risen to more than common insolence; and the danger lest those who hesitate should be hurried into unbelief, is increased beyond example, we cannot sufficiently congratulate the public on the publication of this excellent work. It is addressed, in its style, exactly to the class of people who are likely to be affected by the objections of Gibbon, Hume, &c. that is, to persons moderately well educated; but if this class be kept firm to their duty, their influence, efforts, and example, will always spread instruction to the lower orders. Very far below this for general utility, though not without its merit, to those who have skill to select the valuable ore from inferior metals, is Mr. *Wakefield's* volume with a similar title; not first published now, but enlarged and improved†. To divines we may safely recommend it, not to ordinary readers. With learning and ingenuity worthy of himself, the celebrated Mr. *Bryant* has written on the *Plagues of Egypt*‡. Yet has not even he entirely escaped the common fate of discoverers in theology, that of treading on a ground in part pre-occupied, unknown to himself, by a former writer. What Dr. Owen, however, had but slightly, though learnedly and ably, sketched, Mr. Bryant has completed in a masterly manner, and his publication will always be esteemed by those who are capable of appreciating the researches of so profound a scholar. Mr. *Travis's* much augmented third edition of his *Letters to Gibbon*,§ is also a work which addresses itself only to the learned, and indeed, to a still smaller class, the controversialists. Of these undoubtedly none will think it unimportant to read and weigh with attention, what further arguments, an acute and active disputant has been able to adduce in favour of a contested verse of Scripture. He will wait also with some eagerness of

† No. I. p. 27. ‡ No. I. p. 33. § No. IV. p. 396.

curiosity to know what rejoinder similar acuteness and energy, can bring forward on the other side. While these heroes of theological literature contend, the troops on either part remain in mute suspense. Happily the object of contest is not the citadel of faith, but only a single out-work; and we, though not entirely of neutral feelings, shall readily proclaim victory to either party, according to the real merits of the issue. Still keeping in the track of learned publications, the *Corrections of various passages*, * &c. by the late Dr. Roberts of Eton, justly claim the attention of the public. Candour, modesty, and ingenuity, will be found in them adorning learning, as might be expected from the name of the author. Nor has the period lately passed been undistinguished by theological works of a more popular nature. Among those which we have had an opportunity of noticing, Dr. Blair's fourth volume of *Sermons*,† appears with honour as the production of an admired teacher, and as a proof that he is still able to support, and to extend, the fame he has acquired. A volume of *Sermons*,‡ by Mr. Nares puts in a contrary claim. They are the first specimen of his publication in that species of writing, and must form the basis of future expectation. This at least is true of them, that they have been commended by critics unconnected with the author. *Marsh's Translation of Michaelis on the New Testament*, we dismissed in our last Preface, as having concluded our remarks upon it. Our opinion in its favour was then given; but, having extended our observations further than we at that time designed, we must now mention that two articles upon it will be found in this volume: § A new edition of Mr. Gilpin's valuable *Exposition of the New Testament*, || drew our attention to it, not so much by any considerable additions it contained, as by the intrinsic merit of the book. An excellent sermon subjoined

* No. VI. p. 648. † No. V. p. 534. ‡ No. VI. p. 611
§ No. L. p. 47. || No. II. p. 421.

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was its only plea of novelty, to attract our notice. We again recommend it to public esteem. Among smaller works in divinity, two answers to Paine's book of impiety, appeared to us to have peculiar merit. The one as an answer adapted to the taste and use of persons well educated, and the other as formed with singular skill, to act as an antidote wherever the poison should happen to have spread among the common people. The former of these was entitled, *The Age of Infidelity*,* the latter, a *Country Carpenter's Confession of faith*.† Among productions of the nature of sermons, *the Bishop of Lincoln's Charge*,‡ stands honourably forward; nor can we forbear, though without any intention to slight many that we omit, to mention Dr. Valpy's *Affize Sermons*, § Mr. Hurdis's *Affize Sermon on Equality*, || and that of Mr. Owen, on *Subordination* ¶. Of the high and peculiar excellence of those by Dr. Valpy, we have already spoken strongly, and we could not speak too strongly. The others are also above the ordinary class. On the whole we may certainly congratulate our readers, on obtaining intelligence of no small accession of valuable divinity, in this volume of our periodical labours. A Public, happily as yet attentive to good productions of this nature, will not despise or neglect the information.

M E T A P H Y S I C S.

To those who study Locke, the chief of English Metaphysicians, we recommend to take with them the *Annotations* of the late Dr. Morell, upon his famous *Essay on Human Understanding*.** They will at least lead the student to think with a more extensive range than otherwise he might allow himself; and not to place a reliance too implicit on a name which at this day might have sufficient authority to overawe him.

* No. V. p. 551. † Ibid. ‡ No. VI. p. 655. § No. III. p. 307. || No. VI. p. 676. ¶ No. VI. p. 677. ** No. I. p. 54.

To turn such questions on every side is the way to exercise the mind with full advantage.

HISTORY.

A conspicuous part in our account of the last six months is occupied by History, and historical disquisitions. Among the productions of this nature, for the importance of its topic, none certainly can contend with the *History of the American War* *; and the historian, *Mr. Stedman*, appears to have executed the task with diligence and ability. A well written and well digested history of that period, drawn up with as much impartiality as the recentness of the transactions would allow was surely much to be desired; and *Mr. Stedman's* seems to answer that description. Next to this, in point of dignity, we may place *Mr. Andrews's History of Great Britain* †, a work rather of chronology and anecdote than strictly a history, but replete with utility and entertainment. They whose curiosity is on the search respecting our late war in India, and extends itself also to the knowledge of places and customs in that country, will be much gratified with a book by *Lieut. Edward Moor*, entitled *A Narrative of the Operations of Capt. Little's Detachment, and the Mahratta Army under Purseram Bhow* ‡. It is written with spirit and intelligence, and conveys much novel information. The *History of the Reign of George III.* by an anonymous writer, may be mentioned among works of merit. Only the third volume of it fell under our notice §, and to that we gave a character, mixed indeed, but wherein the good predominated. We should be glad to say no worse of any books, or men. French History, of the present period, will make a formidable and disgusting volume whenever it shall be completed: among the materials for it, *M. Peltier's late Picture of Paris* ||, will supply some of the

* No. VI. p. 581. † No. IV. p. 417. V. p. 514. ‡ No. III. p. 221. IV. p. 381. § No. II. p. 179. || No. IV. p. 436.

most horrible ingredients, but such, however, as cannot be omitted. The period immediately preceding the present convulsions is not unskilfully illustrated in an anonymous book, entitled *Domestic Anecdotes of the French Nation* *, from which we selected some curious and entertaining materials. Corrupt as the manners of that nation were before the Revolution, there seems to be this striking difference between that time and the present, that then its depravity might be exaggerated, as in the book here mentioned; now alas! it cannot. In elucidating obscure points of Ancient History, two very learned authors have lately laboured with great ability. Dr. *Vincent*, in a short dissertation on the *Manlian Legion* †; and Mr. *J. Whitaker*, in two octavo volumes, on the *Course of Hannibal over the Alps* ‡. The former is a question in which only those will feel interested, who have gone into the minutiae of that curious subject the ancient Tactics, and therefore is with propriety written in Latin: the latter is a point of universal curiosity, including one question which has been as much canvassed as any in antiquity, the use of vinegar by Hannibal to mollify or split a rock. They who read Mr. Whitaker's two volumes will also find many topics of considerable import introduced collaterally, and very skilfully elucidated. The main question will require examination on the spot. With the mention of this able work we must conclude this part of our narrative.

BIOGRAPHY.

The publication of the fifth volume of the *Biographia Britannica*, by Dr. *Kippis* §, called upon us to give our sentiments of that important work. We commended it, and shall continue so to do, unless in any subsequent volumes we should see realized the faults which the suspicion, we trust, rather than the

* No. III. p. 239. † No. II. p. 144. ‡ No. VI. p. 661.

§ No. II. p. 162. III. p. 268.

knowledge, of some of our correspondents, has imputed to it. The task of writing the new matter for it, and correcting the old, is arduous and laborious, and we know ourselves how necessary commendation is to support the spirits under long exertions. We wish of course, in common with the public, that it could proceed more rapidly; but rapidity and accuracy are seldom compatible. In our preceding volume * we began our account of *Mr. Chalmers's Life of Ruddiman*, and we concluded it in the present † with strong and just commendations. It is a work, containing not only excellent materials for that which we have just mentioned, but many other notices well deserving attention.

ANTIQUITIES.

The useful assiduity of *Mr. Maurice* permits no volume of our work to be concluded without the necessity of commending some of his. Since our last Preface the fourth and fifth volumes of his *Indian Antiquities* have appeared, so amply stored with learned and very important enquiry, that though we have dedicated two articles to them ‡, we have not been able to conclude our account. He traces the remains of primitive truth, as discoverable under the Oriental fictions, with a degree of acuteness which is equalled only by his diligence. Nor do his conclusions seem, in general, to want solidity. Under what class to place *Mr. Dallaway's Enquiries into the Origin and Progress of Heraldry in England* §, we have a little hesitated, but it is of small importance. Without making a separate head for Heraldry, we shall here tell the Antiquary that in this splendid work he will meet with much agreeable information, and much curious research; and if the Antiquary know it, the Historian and the Herald, who are of the same family, will not long want the intelligence.

* Vol. III. p. 611. + No. I. p. 61. ‡ No. IV. p. 363. VI. 629. § No. III. p. 231.

PREFACE.

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GEOGRAPHY.

As one of the eyes of History, Geography claims place in this part of the arrangement, and *Mr. Goldson's * Observations on the Passage between the Atlantic and Pacific Oceans* (usually called the *North-west Passage*), may tend, not only to improve the sight of that eye, but to render an essential service to navigation and to commerce. We wish undoubtedly that no effort should be relaxed which tends to such great objects, and shall wait with some impatience for the result of such attempts as may yet be made in those seas.

TOPOGRAPHY.

By a process rather singular in publication, we have had occasion to notice the second volume of *Mr. Polwhele's History of Devonshire* †, before the first has appeared, without being clearly informed of the reason for this unusual deviation. The work, however, has merit, and, from the detached nature of its parts, little inconvenience can arise to the purchaser from this circumstance. We have nothing else to remark in this branch of writing, except *Mr. Wyndham's elegant Picture of the Isle of Wight* ‡, an account of an interesting spot, delivered with such taste and vivacity as cannot fail to be pleasing to all readers.

TRAVELS.

Nor have we, in the kindred class of Travels, much to recite. *Dr. Cogan's Account of the Rhine* §, and the places he visited in its neighbourhood, is the only book of foreign Travel that has fallen under our notice in this half year: while *Mr. Lettice's Letters in a Tour through various Parts of Scotland* ||, have been

* No. III. p. 263. † No. VI. p. 623. ‡ No. III. p. 314.
§ No. IV. p. 391. || No. IV. p. 409.

added

added to the recitals of travellers in our own island.— Both have merits which may recommend them to the curiosity of readers of various kinds.

POLITICS.

We have no great work on this momentous subject to record at present, and though pamphlets come forth continually,

as thick and numberless,

As the gay moths that people the sun beams,

there are few that can demand mention in an enumeration of this nature. A book by *Mr. Greville* on the political arrangement of our Indian territories, entitled *British India Analysed**, is the most considerable production of this kind that we have had occasion to notice. It contains much useful matter. Of smaller publications of a political kind, we may satisfy ourselves with bringing forward, an anonymous Letter on the meeting of Parliament † in 1794. The two Letters of *Mr. Miles* to the *Duke of Grafton* ‡ and *Lord Stanhope* §, the tract of *M. Mallet du Pan*, entitled *Europe in Danger* ||, the *Count de Montgaillard's State of France* ¶, and the tract of *Mr. Peacock*, on the *Structure of the House of Commons* **, which contains a sensible discussion of the plans hitherto proposed for the purpose of Parliamentary Reform. To these we may add that singularly able pamphlet, imported from America, which in addressing *Dr. Priestley* on the subject of his *emigration* †† to that country, fights, with no small skill and success, the cause of our Government against that doughty antagonist.

POETRY.

The British Muses have not wanted our tribute of admiration, within the last six months. Nor is it

* No. V. p. 523. † No. I. p. 21. ‡ No. II. p. 187. § No. III. p. 277. || No. II. p. 190. ¶ Ibid. ** No. V. p. 537. †† No. V. p. 498.

without a peculiar satisfaction that we report the most distinguished proofs of their favour to have been manifested by a person whose situation most demands it, the Professor of Poetry at Oxford. The *Tears of Affection* †† which this writer (*Mr. Hurdis*) has poured out, on the death of a beloved sister, must draw tears of sympathy from every eye, and will affect but too powerfully those who are wounded by any similar misfortune. We grieve for the cause, but applaud the poetry; and are pleased to see the harmony and felicity of Cowper rivalled by a friend of Cowper. The very uncommon talent of writing blank verse with ease, energy, and effect, is certainly possessed in an extraordinary degree by both these authors. The second volume of *Mr. Ferningham's Poems* * puts in a claim for praise less splendid, but yet considerable: and the Cambrian Bard, *Mr. Williams*, had he not been too eager to sacrifice to the grim idol Democracy, might have circulated his *Poems* † through England with general approbation. *Maria Logan's Poems* also have merit ‡. Nor has the dramatic Muse been silent. The *Siege of Meaux* by the Poet Laureat §, *Fontainville Forest* by *Mr. Boaden* ||, and the *Count de Villeroi* ¶, an unacted tragedy by an anonymous Author, all evince poetical abilities, and will be always acceptable in the closet. Among smaller Poems, we have not seen any so complete, as *the Golden Age* †, written in the form of an Epistle from one learned Doctor to another. It is only too short; the same degree of spirit and elegance would have pleased throughout a much longer composition. *The Pursuits of Literature* **, very erroneously ascribed by common fame to the author of the *Baviad*, are very inferior. There are but very few good lines in the Poem; the chief spirit of the publication is contained in the notes, nor are its attacks, either in verse or prose, in every instance justifiable. It seemed, however, on the whole, to deserve mention here.

†† No. V. p. 541. * No. II. p. 169. † No. IV. p. 424. ‡ No. I. p. 44.
 § No. I. p. 69. || No. II. p. 186. ¶ No. V. p. 469.
 † No. II. p. 185. ** No. III. p. 301.

ENGLISH POETS REPUBLISHED.

A complete edition of *the Poets of Great Britain*, with lives by Dr. Anderson, was noticed, as commenced, in our Review for July *. It is in a cheap and convenient form, and had then extended as far as four volumes. We believe it has now reached at least double that number. It has no recommendations of beauty to carry it off, but will sell undoubtedly among those who value books for their contents rather than their appearance, or who cannot aspire to the luxury of splendid forms. We have had occasion also to speak of the first volume of *Mr. Wakefield's* edition of *Pope* †, a publication of some merit and some defects. If, as we have heard, an agreement has since been made between Dr. Warton and this editor, to finish the edition jointly, the remainder may be expected to appear with great increase of excellence.

TRANSLATED CLASSICS,

In this department we have nothing at present to bring forward except the translation of *Polyænus* by Mr. Shepherd: ‡ a book acceptable at least to those who collect the ancient classics in their English form, as it supplies a deficiency in their number. *Polyænus* will always be pleasing as a relator of anecdotes, but should properly be accompanied by *Frontinus*.

NOVELS.

To female writers alone are we at present indebted for the Novels that seem most deserving of recommendation. In the *Mysteries of Udolpho* §, Mrs. Radcliffe has once more displayed those talents for the contrivance of alarming situations, and the description

* No. I. p. 41.
No. II. p. 110.

† No. VI. p. 589.

‡ No. V. p. 512.

of beautiful or sublime scenes, which obtained so much popularity to her *Romance of the Forest*. It cannot be denied that, conscious of these powers, she has exerted them, particularly the latter, rather too frequently; yet this novel is a performance of merit, and will be read with pleasure. From that inexhaustible source of pathetic and extraordinary narratives, for this and future ages, the adventures of persons expelled from France in the present state of convulsion, *Mrs. Smith* has drawn her novel entitled the *Banished Man**. The circumstances of it appear to have been formed chiefly from imagination, but we fear that the truth, when it shall come to light, will too often exceed in misery and horror all that the most fertile imagination can suggest. *Miss Gunning*, from one original plan in her own mind, has branched out two very pleasing novels. *The Packet*†, and *Lord Fitzhenry*‡. Her style of narration is altogether her own, and it has grace as well as originality. We shall at present expatiate no further on productions of this class.

NATURAL PHILOSOPHY.

We can have no doubt in recommending, to the admirers and cultivators of this branch of science, *Mr. Sir's* account of his own improvements on *Thermometers*§. To be enabled to ascertain what point that instrument has reached during the absence of the observer, is to have an advantage hitherto wanting, of various use, and not very easy to be contrived. The perfection of his instrument is highly essential to the progress of the Philosopher. *Mr. Bent's Meteorological Journal*¶, containing also medical observations, is a work on a very useful plan, and one which we hope to see continued with accuracy and judgement.

* No. VI. p. 621.

† No. V. p. 544.

‡ No. VI. p. 673.

§ No. V. p. 546.

¶ No. V. p. 547.

NATURAL HISTORY.

In this class the most considerable work, in point of extent, that has lately appeared is *Mr. Sullivan's View of Nature* *, to which, therefore, we gave a minute and long continued attention. We should have been glad to find it exempt from various faults, which seem rather to have arisen from the author's neglect to fix his own principles, than from any strong attachment to such as are reprehensible. It is a work, however, in which a large quantity of very various information is collected, and may be consulted with advantage by those whose opinions on some topics are more steady than those of the ingenious compiler. The new and curious subject of *Animal Electricity* having been taken up by *Dr. Monro* of Edinburgh †, we should not act justly towards our readers were we not to point out to them the labours of so celebrated a Professor. That any theory should yet be fully proved or established cannot be expected; it is from collecting and comparing the opinions and experiments of the most ingenious men that such a result must be expected. *Dr. Russel's Natural History of Aleppo*, we began to notice in our fifth number of this volume ‡, but being obliged to suspend our account, we shall speak more fully of its merits in our next Preface. They are, however, of a nature not to require much recommendation. They can and will speak for themselves.

BOTANY.

One of the most splendid publications in this science that the world has seen, and no less remarkable for its accuracy, is *Dr. Smith's Icones Pictæ Plantarum Rariorum* §. We shall attend its progress with satisfaction, and shall not fail to continue our account when sufficient matter shall have appeared to give importance to our report.

* No. IV. p. 341. V. p. 473. VI. p. 638. † No. I. p. 23.
‡ p. 461. § No. III. p. 254.

MEDICINE.

In the medical line, the works which have fallen lately under our inspection have been small, but some of them important. *The Dissertation of Dr. G. Fordyce on Fever**, as proceeding from a man whose extent of knowledge, and acuteness of observation, are universally acknowledged, must command attention. He proceeds like a true philosopher, studious to establish a sufficient number of facts before he attempts to establish, or even to form a system. The present publication may be considered as a report of the state of his enquiries, up to the time of composing it; scientific curiosity is therefore excited as well as gratified by its appearance, and will look forward with no indolent expectation to the completion of the enquiry. In the obstetric branch of Physic, nothing trivial can proceed from the pen of a man so experienced as *Dr. Bland*, and his *Observations on Human and Comparative Parturition*† evince a judgement capable of turning that experience to the best account. Though in great measure a controversial work, it is replete with knowledge, which, independently of the points in dispute, is of very material importance. The more general account of the History of this branch of Medicine, which the author in some degree promises, will certainly be acceptable to the profession, and useful to the public. We have nothing else of great value to record at present. An account of a new species of *Cinchona*, called *Yellow Bark* by *Dr. Relph*‡, is indeed a tract of medical utility; and in giving a statement of effects produced by the *Rhus Toxicodendron*, or *Poison Oak*§, in cases of Paralysis, *Dr. Alderson* of Hull has opened the way to an enquiry which may perhaps be pursued with success. Time, and a great variety of

* No. VI. p. 615.
 § No. IV. p. 427.

† No. V. p. 531.

‡ No. III. p. 296.

experiments are absolutely necessary to establish the character of any new drug. The medical transactions of Philadelphia we shall notice under Transactions.

ARTS.

Hogarth, the most original of British artists, has become an object of attention in proportion to the singularity of his genius, and every touch of his pencil or graver is sought with avidity by connoisseurs and collectors. To indulge this taste to the utmost Mr. Samuel Ireland has formed a volume containing copies of such among his productions as are most esteemed for their rarity. It is entitled *Graphic Illustrations of Hogarth* *, and contains, among some things that are good, many that are curious. It assuredly will not want purchasers. In a very different branch of art, Mr. Taylor's work, entitled *Rudiments of Ancient Architecture* †, claims the attention of those who wish to apply themselves to that study, as a clear and simple elementary tract. It has the advantage of engravings, which, in such matters teach more than words, and are indeed indispensable. After this short visit to the Arts we proceed to more general topics.

TRANSACTIONS OF LEARNED SOCIETIES.

The first part of the Transactions of the Royal Society of London for the year 1793, we mentioned some time ago ‡. Our account of the *second part*, appears in this volume §. It is not easy to characterize comprehensively productions so various in their contents, but the Philosophical Transactions of this learned body must always deserve public attention. The articles in this part are not numerous, but some of them are interesting and important. An imported

* No. II. p. 140. † No. V. p. 546. ‡ Vol. II. p. 86. & 186.
§ No. III. p. 246.

work belonging to this class, though confined to the science of Medicine, was reviewed in our second number; namely, the *Transactions of the College of Physicians at Philadelphia**. It is the first volume which that Society has issued, and rather gives a hope of what may be expected hereafter, than produces any thing very important to Medicine. There are, however, in it observations as well as facts that may be useful and valuable.

GENERAL LITERATURE.

To this class we shall refer a curious and entertaining work by *Mr. Kindersley*, entitled *Specimens of Hindoo Literature*†. It consists of various materials, extracted from Hindoo originals, which are illustrated by notes and general remarks on Mythology, Literature, and Manners of that people. As an enquiry into the formation of an ancient language, *Dr. Vincent's* tract on *the Origination of the Greek Verb*‡, presents to the learned world the matter for much curious speculation. If, in pursuing his enquiry, the learned author should find, as we understand to be the case, his system further established as he proceeds, we may consider his enquiries as forming a very striking æra in the history of Greek Literature, and giving an excellent example for the investigation of other languages. As Ladies shine at present in various walks of Literature, so it has been reserved for a Lady to produce the best, if not the first, imitation of the Abbe Girard's celebrated work on Synonymous Words. *Mrs. Piozzi's British Synonymy*§, besides being, what she professedly aimed to render it, an entertaining book, contains many distinctions acutely and justly drawn, and many useful hints, particularly for those to whom it is ad-

* No. II. p. 101. † No. IV. p. 413. ‡ No. V. p. 519.
§ No. V. p. 508.

dressed, the foreigners who study English. Usage is, in general, a sufficient guide for natives, who pay a due attention to propriety of speaking; but a foreigner, without assistance, will of course be led astray by supposing the same words synonymous which are so in his native language. But the synonyms of one language seldom coincide exactly with those in another, for which reason a preceding work of this nature, chiefly formed from Girard, was of necessity full of errors. Mrs. Piozzi has avoided this snare, has distinguished for herself, and generally with propriety. *Mr. Milne's Well-bred Scholar*†, to which he has since given the better sounding title of *Academical Recreations*, contains some judicious Essays on various topics of Education; and may be recommended as an useful book to assist the progress of instruction. But that progress must have been already made, before a student can properly appreciate *Dr. Aikin's Letters to his Son*‡, on various topics, relative to Literature and the conduct of Life. The name of the author is a guarantee for much judicious and able remark, and the work, though not, in our opinion, unexceptionable, is far from being unworthy of that author's name. A very short tract by *Mr. Melmoth*, in controversy with *Mr. Bryant*§ on a point of Roman Law, derives importance, not only from the persons concerned in the dispute, but from the clear and dispassionate manner in which the point is argued. With this pleasing picture of a veteran author, defending himself against another still more eminent veteran, with temper, and with all possible respect to the abilities and well-earned fame of his antagonist, we shall close our present History of the late accessions to British Literature. By such examples the custom may gradually be established among writers, of discussing rather than disputing; or of disputing without acrimony. In which case, if they should lose any fame they might have acquired for acuteness and sarcastic wit, they will acquire the better fame of moral and well-tempered men.

† No. III. p. 128.

‡ No. II. p. 128.

§ No. III. p. 312.

We shall now dismiss our readers to the volume itself, which they will find pervaded by the same spirit, which dictated our proposals, and has animated our labours from the first: a strong and steady zeal for the principles we have avowed, yet tempered with such candour as enables us to weigh impartially the literary merit of every work, however adverse may be the opinions it conveys. Our task is to judge of books, not of men, any further than they manifest their dispositions in their books: and we abhor the bigotry which takes fire at an obnoxious name, no less than we despise the weakness that hesitates to defend what it holds sacred. We are partly led to offer these remarks by having reason to believe, what indeed we expected (since it is ever the fate of those who avoid the violence of parties) that our temperateness has offended a few warm spirits, who are, perhaps, too fiercely in the right, at the very time when our firmness to the same principles displeased some individuals of opposite sentiments. We can, however, unequivocally assure the former that we have as much attachment as the warmest of them to our common cause, though we defend it in a different manner: and the latter, that we have as much liberality as those could have, who should either waver in their notions, or conceal them. In this middle course, which we are happy to find attended by a very general and strong approbation, we shall unalterably persevere. Extremes are ever the residence of prejudice. The intermediate line is that of truth, without deflexions, without inequalities:

Ορθον ἢ Ἀληθει' αἰετ.

T A B L E

TO THE

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T H E

BRITISH CRITIC,

For J U L Y, 1794.

O sommo Dio, come i giudici umani
Spesso offuscati son da un nembo oscuro ;

ARIST.

How much too often, ye celestial Pow'rs,
Do all men's judgments err, and doubtless ours.

ART. I. *The Holy Bible ; or the Books accounted Sacred, otherwise called the Books of the Old and New Covenants. Faithfully translated from corrected Texts of the Originals ; with various Readings, Explanatory Notes, and Critical Remarks. By the Rev. Alexander Geddes, LL.D. Vol. I. 4to. 1l. 11s. 6d. Printed for the Author. Faulder, &c. 1792.*

THIS volume was published before the commencement of our literary labours, but as it is a part of a large and peculiarly important work, the remainder of which unavoidably will come before us, and our opinion of the whole of which may be particularly expected, we shall venture to dispense with a rule which we meant to have kept invariably, and endeavour to give the readers of this Review, our impartial and unbiassed sentiments. What are the author's political tenets, or with whom he is connected as a friend or companion, will have no influence upon us. His Prospectus, though we might differ from the Doctor as to some points, gives us a high idea of his ingenuity and industry, and we have perused the translation before us with some degree of satisfaction, and certainly with

B

very

BRIT. CRIT. VOL. IV. JULY, 1794.

very minute attention. Every thing relative to the Sacred Scriptures is important. The question has often been agitated, whether we should have a vernacular translation of them for the use of the people. In the mean time, we are much indebted to the learned who have employed their pains upon particular books : to Bishops Lowth and Newcome, to Drs. Blaney and Hodgson, and to Mr. Wintle. We think it has been too much the practice to depreciate the translation of James the First, of which we shall say more hereafter ; and Dr. Kennicott was of opinion, that even those translators had differed from others without material improvement, and sometimes for the worse. We could produce instances from the Psalms, wherein the version read in our Churches, which was Coverdale's, is superior to the other incorporated in our common Bibles.

There is a circumstance which we ought not to conceal, or to disguise. After the miraculous *integrity* of the Hebrew text was, in some measure given up ; after it seemed to be acknowledged, that the Masoretical points were of later date, the rage of alteration became so strong that it knew no bounds. Many passages of Scripture, which, to common understandings, carried a good, plain, edifying sense, were pronounced corrupt. If a verse or two did not come in the regular order, it was transposed ; if there was a seeming error in chronology, an easy remedy was applied by the supposition of an interpolation. If hemistichs did not come forward in exact measure, some MS. was ready to supply the defect. Our readers will probably remember several passages restored to their original reading by Bishop Warburton, which Dr. Kennicott wished to alter, and other instances might be produced respecting other writers.

Dr. Hunt has pointed out a much more sober-minded mode of criticism to those who have leisure to study the Oriental languages. Some significations which the Scriptures and Rabbinical books do not point out, are preserved in the Arabic, and we may be permitted by the way to observe, that though we do not contend for the Masoretical points, yet that the mode of reading the Arabic language is a proof that the Hebrew language was read with points, either expressed or understood, and consequently that those letters, which some contend were used as vowels must always have been, as they still are considered in the Arabic language, consonants. Whatever may be the faults or imperfections of the Masoretical editions, we are now too wise to think that they have been fabricated by the Jews, to the injury of Christianity. The real pronunciation of the language is lost, but some respect is due to those who
learned

learned it from children, who worship God in it, and who have it not in their power to invalidate one article of the Christian Faith. If Rabbinical writers have refined too much, so also have certain Christian writers. It is our duty to select from all, what is just and solid. Every species of learning has its dross. The Philosopher, the Philologist, the Antiquarian, have certain reveries, which ought to be treated with the indulgence due to human infirmity.

The work before us is dedicated to Lord Petre, its peculiar patron.

The Preface opens with a just praise of *the Five Books of Moses*, which, Dr. G. says, *if the idea of Divine Inspiration be out of the question*, and that point is to be discussed in a general preface, must be allowed to be an admirable composition. Notwithstanding this implied doubt as to the doctrine of inspiration, which can only be adverted to with propriety, after we have heard his sentiments at large, a decided preference is given to Moses over all the writers of antiquity, of Greece as well as Rome, in which opinion we most heartily concur.

The Doctor's observations on the History of the Creation appear by far too refined. It was the intention of Scripture to teach us religion and not philosophy; and this purpose is fully answered by saying, that a wise and good Creator formed the world, and made ample provision for every thing in it. The degree of light which existed for the first three days it is not material to ascertain. Though we are informed from Origen, that no one of a sound mind can imagine that there were an evening and a morning three days without a sun, yet we might have supposed that Moses designed these terms of morning and evening to be rather measures of time, than expressive of the real state of the world. Care seems to be taken to assure us, that God created the world in six days, because on this was founded the institution of the Sabbath. We cannot well understand why the Doctor should adopt the term *expanse* instead of firmament.

But the Doctor speaks out, and says p. 11, "If we may suppose that the Hebrew Historiographer *invented* his *Hexameron* or six days creation to enforce more strongly the observance of the Sabbath, which I think much more than probable, may we not, in like manner consider his History of the Fall as an excellent *Mythologue* (a word which he says is coined in the fair mint of English Analogy) to account for the origin of human evil and man's antipathy to the reptile race?" He then, in a strain of triumph, goes on to compare this to the Fables of Pilpay or *Æsop*, and concludes the paragraph thus:—"Reader! dost thou dislike this

“ mode of interpretation ? Embrace any other that pleases
 “ thee better. Be only pleased to observe that the authority of
 “ Scripture is by no means weakened by this interpretation,
 as will be fully proved in its proper place.” Here we see a
 disciple of Dr. Priestley, who, in his *Theological Repository*,
 had advanced similar opinions, had represented Moses a faith-
 ful honest historian of what he saw and heard, but, like all
 other early historians, giving way to fable as to primitive
 times. Dr. Price treated this opinion of his friend very
 roughly. Dr. Priestley said in answer, “ You did not know
 “ that the paper upon the Creation was mine, otherwise you
 “ would not have treated it so severely. You know I do not
 “ believe inspiration to the same degree with yourself.” Such
 was the substance of his reply.

We, who believe the doctrine of inspiration in a more ple-
 nary way than either Dr. P. or Dr. G. cannot either resolve
 this account into fable, or, with Philo, into an allegory. And
 if Bishop Sherlock’s interpretation of the promise that *the seed*
of the woman should bruise the Serpent’s head, be not satisfactory
 to our readers (such it was to Bishop Newton), we have not
 the presumption to think that any stronger arguments can be
 urged by ourselves in confirmation of it. We feel ourselves
 somewhat alarmed, however, if the origin of evil and the in-
 stitution of the Sabbath must rest upon a fabulous history.—
 “ Once more,” says the Doctor, in a note, p. 11. “ I must
 “ request the reader to take notice, that throughout this pre-
 “ face, I constantly set aside the idea of inspiration, and con-
 “ sider the historical part of the Pentateuch as a mere human
 “ composition.”

“ In the several books of Holy Scripture, whether of the
 Old or New Testament, it was discovered that there were some
 slight variations in rehearsing the same facts, but are we
 therefore to conclude that because these very variations proved
 what Mr. Paley calls undesignedness, care was not taken in
 regard to important points ? Does not every one see that the
 whole doctrine of Redemption is connected with the fall of
 man ? And does not the abject condition of the animal which
 was the instrument of seduction, tend strongly to confirm the
 reality of the fact, and is not that fact frequently referred to
 in the New Testament ?

The Doctor goes on to tell us, “ that the speculative part of
 “ the Mosaic divinity is extremely concise, summed up in the
 “ belief of one God, and of subordinate beings called his An-
 “ gels, or Messengers.” We must acknowledge that we still
 believe the divinity of Jesus Christ to be declared in Ex-
 odus

odus 23.—21. *Beware of him, obey his voice, provoke him not : for he will not pardon your transgressions ; for my name is in him.*

It is needless to remind our readers, that *ow* signifies essence. " His absolute attributes," continues the Doctor, " are *omnipotence* and *omniscience*. He is also represented as just, benevolent, long-suffering, and merciful ; but these qualities are clothed in colours that inspire fear rather than love ; the empire of this latter was long after to be established by a greater lawgiver than Moses." We admit, with gratitude, the superior excellence of the Christian dispensation, but we do not admit that at any period of time the dispensations of Providence were more calculated to inspire fear than love.—They that will not obey from love, must be taught obedience from fear. As wickedness abounds, the terrors of the Lord must be described. Let us only remember the conference of Abraham with the Angels, and what more beautiful illustration can there be, that if obdurate sin were not too prevalent, mercy, at all periods of the world, hath rejoiced against judgment? Let any one peruse the conclusion of the second commandment. Are the pernicious effects of iniquity more diffusive than the salutary effects of piety? The truth is, that sanction was prior to the law of Moses ; it began with the creation, and in the ordinary dispensations of Providence, in the distribution of temporal good and evil, remains to this hour, and will continue to the end of the world. The extraordinary dispensation of good and evil to the Israelites was analogous to this ordinary dispensation in all ages. Health, riches, honours, sickness, poverty, disgrace, all descend to distant generations, to increase the temporal sanctions of Religion, that they who will not look forward to another world, may be alarmed by misery which will befall them and their posterity in this. Whether the Hebrews were Anthropomorphites or not, we cannot tell, but even Christians, after the fullest revelation of God's will, are allowed to speak of him *after the manner of men* ; and to the Israelites every circumstance was presented which could increase their love and veneration for the Almighty, and which might prevent them from comparing him with deified heroes, or with any created being.

In the praise which the Doctor bestows both on the moral and ritual part of the Mosaic Institution, we most heartily concur. But we do not allow that he was making a composition with the Israelites. We contend, that every part of their ceremonial law was emblematical of inward purity. The distinction of clean and unclean animals might have a secondary reference to health, but its most important use was to inculcate an innocent and spotless life. Men in all ages and in all countries

countries have considered particular animals as emblematical of particular virtues and vices. Nay, in process of time when the Israelites became thoroughly depraved, the Almighty declared, speaking *humano more*, that he abhorred his own institutions, when they were no longer observed for the pious purposes which he originally and indisputably intended.

We still think that the Government was a Theocracy, and not a Republic — The appointment of subordinate Magistrates does not invalidate this opinion, even though the choice of them were vested in the people. In cases of difficulty, the Almighty was ever at hand to give instruction.

With respect to the penal laws of Moses, we should involve ourselves in a delicate and a difficult disputation, were we either relatively or absolutely to discuss their propriety. — Many are the circumstances which distance of time conceals from us, and great would be the danger, were any nation in modern times exactly to follow even those laws, which may be equally just and useful in all ages. We know, from fatal observation, that adultery is not punished in the present day with adequate severity, and that idolatry was attended with so many fatal consequences to the whole human race, that no punishment could be too heavy. Not to mention, that every crime must be punished not only according to its intrinsic turpitude, but in proportion as the temptations to commit it, are more violent and frequent.

We agree with Dr. Geddes, that the Municipal laws of Moses are excellent on the whole, and, as the Bishop of London * has proved in one of his Sermons, full of liberality, benignity, and love.

The Doctor thinks, “ That the Pentateuch was not written by
 “ Moses; that it was written in the land of Chanaan (when we quote
 “ his words we use his spelling too) and most probably at Jerusalem;
 “ not before the reign of David. nor after that of Hezekiah, but in
 “ the pacific reign of Solomon, yet confesses there are some marks of
 “ a posterior date, or posterior interpolation,”

He believes it to be compiled from ancient documents, some coeval with Moses, some anterior to him. He believes that the Hebrews had no written documents before the days of Moses, that some remarkable tree, under which a Patriarch had resided, some pillar which he had erected, some heap which he had raised, some ford which he had crossed, some spot where he had encamped, some field which he had purchased,

the tomb in which he had been laid ; all these served as so many links to band his name down to posterity ; and then we are told “ that the marvellous will sometimes creep in.” We cannot perfectly comprehend why the general belief of ancient and modern times should be thus rashly set aside ; but this, it seems, is *liberal* belief and *rational* Christianity !

The Doctor tells us, that he has endeavoured to form a genuine copy of the Pentateuch. He says, “ that his labour “ has been great, and long, and his expectations are not small.” We shall, in some measure, use the liberty which he invites everyone to take, and, perhaps, our animadversions may be liable to many objections ; but we can justly hope, that as they will not be given with petulance, with acrimony, or in a dictatorial manner ; so they will be received with patience and with candour, as a something, at least, contributed towards the improvement of Biblical knowledge.

Of the translation itself, the Doctor says, “ I could have “ made my version more clear, and, I believe, more elegant, “ if I had not, with some reluctance, adhered too strictly to “ the rules of verbal translation ; for which, however, many “ of my readers will, probably, be more thankful, than if I “ had, like my fellow *renderers* on the Continent, taken a “ freer range. The fetters of long usage are not easily broken, even when that usage is tyrannical. But the day may “ come, when the translator of the Bible will be as little “ shackled as the translator of any other ancient book.”

When the translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow.—Their reverence for the sacred Scriptures induced them to be as literal as they could, to avoid obscurity, and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language ; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin origin, when they could find words in our own language, even with the aid of adverbs and prepositions which would express their meaning. This mode of proceeding we cannot but recommend in every other version intended for general use. Therefore, *make* is better than *constitute* ; and *look into* is better than *inspect* ; and so we may say of the rest. Another rule they adopted was, to exclude technical expressions. Instead of cavalry, they put *horsemen* ; instead of muster, they put *number*. In this there was a dignity, a superior reverence to the word of God.

The revival of learning introduced a practice of transposing words from their grammatical order into an order somewhat resembling the Greek and Roman. In this respect too they consulted the genius of our own language, which rarely admits of such a transposition. Several of our modern translations have imitated the transposition of the Hebrew language, and the Doctor, in the prose as well as verse of Holy Writ, has done the same. We cannot but think this unnecessary; the learned do not stand in need of such assistance, in which there is a distant imitation of Montanus's interlineary version, and all readers, whether learned or unlearned, find a degree of harshness in it. That there have been great authorities for so doing, is not denied, but we shall be glad to see the practice abolished, which yet is more allowable in the poetry than in the prose of Scripture.

The obvious question is, would the writers have used this inverted order if they had written in our language?

If these general observations shall appear to be well founded, we need not, in the course of our examination, repeat them; and we must beg leave to observe also, that the Doctor seems to have made many changes in expression, where there were none in signification, much for the worse. For instance, the *Passover* is called the *Skipover*. This is certainly very ludicrous. A burnt offering is a holocaust; the Tabernacle of the Congregation is the *Convention Tent*; a meat offering is a *donative*. Examples might be multiplied, but these are sufficient. Jehovah jireh is Jeve jire; but what use is there in changing the name of Jehovah, even admitting that the aspirate He was ever used as an *e*, which yet is quite disputable?

To put the interpretation of the *Nomina ex rebus indita*, or significant names, within brackets, seems to be very useful.

We shall now present our readers with some of the material alterations in each Book, often leaving them to decide upon their merit.

GENESIS.

1. — 2. A vehement wind oversweeping the waters.
 N. “ Literally a wind of God. An ordinary *mode of phrasing*
 “ among the Hebrews, signifying great. The com-
 “ mon rendering, the Spirit of God is hardly conso-
 “ nant either with the apparent scope of the author, or
 “ the obvious construction of the text,” This inter-
 pretation may, however, with good reason be contro-
 verted.
- 16. “ The greater luminary for the regulation of the day,
 “ and the lesser luminary for the regulation of the
 “ night.”
 “ The evening had come and the morning had come.”

31. " Thus it was when God, reviewing all that he had
" made, saw it to be very excellent."

2. 5. " Hitherto, neither plant nor herb of the field existed or
" could grow upon the earth, for the Lord God had
" caused no rain to fall upon the earth, nor were there
" men to till the ground, but a flood rising out of the
6. " earth, drenched the whole face of the ground." This
the Doctor calls the Epilogue of the first Chapter.

We had hitherto supposed, that every thing was produced spontaneously, without rain from above, and without the labour of man.

18. I *will make*, instead of the plural. Consultation with infinite wisdom, power and goodness, is out of the question. Volition is action. *He spake and it was done*, is the most emphatical representation of an instantaneous production conformable to the will of God. Many learned men apply this as a proof of the doctrine of the Trinity. The Doctrine rests upon more indisputable proofs.

3. 7. " *Stitching together fig-leaves, they made to themselves waist-girdles.*"

24. " Cherubs with *flame-brandishing* swords, to guard the avenue to the Tree of Life." The Doctor uses many of these harsh compounds. Among others, in a former publication, we remember God-degrading.

He conjectures that these Cherubs were tremendous aerial forms, accompanied with vivid lightning.

4. — 2. " *A god-like man-child.*"

— 14. " Thou exilest me, when *secluded* from thy presence; I
" shall be a *restless fugitive.*"

— 15. N. " A token of security not set a mark upon, which the
" Hebrew will not bear."

— 23. " A man I have killed. But to my own wounding. A

— 24. " young man, but to my own bruising. If seven-fold
" vengeance be taken for Cain, for Lamech must seventy times seven-fold."

We agree so far with the Doctor that Lamech was conscious that he was justified in killing the man. But we think the very words imply that the man was the aggressor, and that he was put to death for the wounds and the bruises which he had inflicted upon Lamech.

26. This man aspired to be called after the name of God.

The common translation pleases us much more.

We think the chapter ends as properly here as it would do with the 24th verse.

The first verse of the 5th Chapter begins the *Genealogy*, which is substituted for *Generations*.

6. 2. " The sons of the Gods, *i. e.* (in a note) the great and
" powerful, who, after the example of Eros, arrogated
" to themselves a god-like superiority over the vulgar
" class

“ class of men, whose daughters they *ravished* at pleasure. The spurious fruit of such connexions became a lawless, hardy race of men called *Giants*, not so much, perhaps, from their enormous stature, as from their outrageous violence.” The common translation is literal and exact, except *corruer* may be rendered the Gods, that is the great men. They, as well as Enos, might say to the Doctor, Unde petitum, &c.

- 3. “ I will never, at *unawares*, pronounce judgment against mankind.”

How much more forcibly does the common translation express the mercy of God, who declares his remembrance of human infirmity, and allows 120 years for repentance ?

- 12. “ So when God beheld the earth, and saw that it was corrupted (for corrupted were the manners of all *earthly flesh*)”

13. “ *The abomination* instead of *the end*.”

16. “ *A sloping deck shalt thou make to the ark, and shalt top it off*.”

7. — 7. “ *To forebann* the waters.”

— 14. “ Ground reptiles—birds and *birdlings*.”

— 15. “ Pairs of all flesh, in which was vital breath.”

— 16. “ *Given in command*.”

8. — 11. “ *A newly-plucked* olive-leaf.”

— 19. “ According to their kindreds.” Catachresis. *Vir gregis*.

9. — 5. “ From a man's *own brother*, even.”

Let us observe, once for all, that the Doctor, in several instances, mistakes this appellation, so familiar in the Old and New Testament. Here it surely means fellow-creature, and is used to point out in stronger terms the atrociousness of murder.

In the 13th Ch. v. 9. *We are brethren* is changed to We are kinsmen. The sense is hereby weakened.

- 25. In a note. “ The imprecations and benedictions of Noah have puzzled interpreters.” It seems to us wonderful, that men do not yet perceive, that these blessings and curses were denunciations of God's vengeance. That holy men spake only as they were inspired : that their power to bless and to curse was given them from above.

Accursed is Canaan : a slave of slaves shall he be to his brethren, is the literal interpretation, but the Doctor makes it a wish.

10. — 9. Nimrod is a powerful plunderer.—We are informed in the note that the word hunter expresses too little. “ Nimrod was a freebooter in the worst sense of the word ; a lawless despot, who regarded neither God nor man.”

11. — 4. A *name-place* instead of a name.

12. — 14. "It happened accordingly." It came to pass seems to us more easy and simple.
13. — 10. "Irriguous" instead of well-watered.
16. — 14. The Doctor says it should be "Beer Elohi rue."—The common reading seems at least as eligible.
17. — 7. The Doctor transposes the verb when in the original it stands first.
- 27. All the men of his house, is better than domestics.
18. — 1. Turpentine tree for plane.
- 8. Cream for butter.
- 12. Year-worn for waxed old.
21. — 33. Tamarisk grove instead of grove.
23. — 16. Market currency, for current money with the merchant.
24. — 2. Senior domestic, for eldest servant.
27. — 37. Constituted, for made.
30. — 8. With great rivalry have I rivalled my sister, instead of great wrestlings have I wrestled with my sister.
- 11. Leah said in luck and she called his name Gad (luck).
- 20. Delight in me for dwell with me.
31. — 19. Teraphs for images. *N.* "I have retained the original word rather than venture on a dubious equivalent. The "Teraphs are thought to have been little images consecrated to Religion, like the Penates or Household Gods of the Romans. Perhaps they were not much different from the Indian Talismans." Images is a term more intelligible to common readers, and as expressive as Teraphs.
- 40. Instead of Thus I was; in the day the drought consumed me, and the frost by night, "I was scorched by day, "I was scorched by night: by day the drought consumed me; by night the frost." The Doctor says he has followed the Chaldee and the Arabic, as being by far most natural. We see nothing unnatural in the common reading.
- 52. Standing stone instead of pillow.
32. — 25. Strained instead of out of joint.
33. — 2. Concubines for handmaids.—They were secondary wives, and are not stigmatized by the original word. Why does a translator take such a liberty, when they had the permission of their respective mistresses.
- 14. Instead of I will lead on softly, according as the cattle that goeth before me, and the children be able to endure, "Whilst I will follow gently, at such a pace as "the incumbrance of the cattle, and the children "that are with me, shall permit." Query, Whether the word rendered cattle does not include all the train and baggage.
34. — 10. Traffic for trade—acquire for get.
35. — 8. Turpentine tree for oak.
- 18. The Doctor says the Sam. has Benjamim, *the Son of Day*. He is called the Son of Jacob's old age.

36. — 1. Progeny for generations.
39. Chap. Joseph is called a slave instead of a servant. The latter seems the more proper.
40. — 1. No necessity for saying the *chief* butler and the *chief* baker. The simple names are used in the original, and are to be understood *by way of eminence*.
- 5. The variation of this verse is more in words than in sense, and it runs less easily in the Doctor's than in our own version.
- “ They both dreamed dreams in the same night, each
 “ his own dream, and the dream of each (that is of
 “ the butler and the baker, which were detained in
 “ the prison-house) corresponding with its own inter-
 “ pretation.”
17. For bake meats, pastry work, In old English the former was used for the latter.
41. — 42. For fine linen, muslin.
42. — 1. For corn in Egypt, a sale of grain in Egypt. This last is the true sense of the original word.
- 9. For nakedness weakness, that is, the defenceless condition.
43. At the end. They drank and were merry begins the 44th Ch.
47. — 9. For pilgrimage, sojournment.
48. 22. For I have given, I assign.

We shall here for the present month conclude our observations on the arduous attempt of Dr. Geddes, intending, in our next number, to comprise the whole of what we have to offer on this first volume.

(To be concluded in our next.)

ART. II. *The Anatomy of the Bones, Muscles, and Joints.* By John Bell, Surgeon. Large 8vo. 459 pp. 9s. Edinburgh, G. Mudis.

ANATOMY, in common with every other branch of natural science, has been going on in progressive improvement ever since the revival of letters in Europe. It therefore becomes necessary, from time to time, that new systems should be formed, in which the essays of different Professors, who have exerted themselves in perfecting the descriptions of particular parts of the body, or in a meliorating the whole, should be collected.

Descriptions of the bones and muscles, as being the most simple and obvious parts, have been long since given with so much accuracy; their connexion, motion, and uses so clearly pointed

pointed out, and such elegant delineations of them, published by almost innumerable Anatomists, particularly by Bidler, Albinus, Cowper, Winslow, Monro, Sir A. Haller, &c. as to leave little to be done upon those parts. As far, therefore, as this volume extends, the observation with which the author begins his preface, seems hardly admissible. "To those," he says, "who are at all acquainted with books on Anatomy, the appearance of a new one on the subject will not be surprising." Neither is what he observes further on, where he complains of the neglect of Anatomy, quite intelligible to us. So far, indeed, are we from seeing any strong symptoms of this neglect, that we are sometimes tempted to believe, that it is cultivated with a nicety bordering on fastidiousness, and those minute researches into the minuter parts of the frame, which occupy so much of the attention of many great Anatomists, might sometimes, we imagine, be dispensed with. Be this as it may, the errors in the descriptions of the bones and muscles, are by no means considerable, and are such as are easily corrected by the teachers of Anatomy, and demonstrated on the dead body. And after all, no one must expect to acquire a competent knowledge of Anatomy from reading the best and most accurate descriptions, or from examining and ever so attentively contemplating the most lively delineations. It is from actual inspection of the parts, from frequenting the dissecting-room alone, that the student must expect to acquire that knowledge, which will enable him to become a good practical Surgeon. It seemed, therefore, incumbent upon this author to have pointed out, in a distinct manner, in what his account of the bones and muscles excels those who have gone before him, or in what, indeed, it differs from them. It will not, be expected that we should compare the description of each bone, muscle, and joint, with the accounts of preceding writers, but as far as our examination has gone, the advantage is not always in favour of this work. Let any one examine it with Monro's Anatomy, which we mention as being in the hands of every Surgeon, and which we think will justify us in this remark. Having said thus much, which regard to the great men who have laboured, and are labouring to improve the art, seemed to demand, we shall readily acknowledge that the author has collected his materials with industry and has enriched his work with the principal improvements in physiology, which the present age has produced.

We shall now extract two or three specimens, which will serve to show the style of the author and give some idea of the execution of the work.

On

On the formation and growth of bones, the author observes,

“ Every bone has, like the soft parts, its arteries, veins, and absorbent vessels; and every bone has its nerves too. We see them entering into its substance in small threads, as on the surfaces of the frontal and parietal bones. We find delicate nerves going into each bone along with its nutritious vessels; and yet we hardly believe the demonstration, since bones seem quite insensible and dead. We have no pain when the periosteum is rasped and scraped from the bone: we have no feeling when bones are cut in amputation: we feel no pain when a bone is trepanned, or when caustics are applied to it. But there is a deception in all this. A bone may be exquisitely sensible, and yet give no pain; a paradox which is very easily explained. A bone may feel acutely, and yet not send its sensation to the brain.—It is not fit that parts should feel in this sense, which are so continually exposed to shocks and blows, and all the accidents of life; which have to suffer all the motions the other parts require. In this sense, the bones, the cartilages, ligaments, bursæ, and all the parts that relate to joints, are quite insensible and dead. A bone does not feel, or its feelings are not conveyed to the brain, except in the absence of pain, it shews every mark of life. Scrape a bone and its vessels bleed, cut or bore a bone, and granulations sprout up; break a bone, and it will heal; or cut a piece of it away, and more bone will be readily produced: hurt it and it inflames; burn it and it dies; take any proof of sensibility, but the mere feeling of pain, and it will answer to the proof. In short those parts have a sensibility which belongs to themselves, but have no feeling in correspondence with the general system.”

“ A bone feels stimuli, and is excited to react: injuries produce inflammation in the bones, as in the soft parts; and then swelling, and spongy looseness, and a fulness of blood, suppuration, ulcer, and the death and discharge of the diseased bone ensue. When the texture of a bone is thus loosened by inflammation, its feeling is roused; and the hidden sensibility of the bone rises up like a new property of its nature: and as the eye, the skin, and all feeling parts, have their sensibility increased by disease, the bones, ligaments, bursæ, and all the parts, whose feeling, during health, is obscure and hardly known, are roused to a degree of sensibility, far surpassing the soft parts. The wound of a joint is indeed less painful at first, but when the inflammation comes, its sensibility is raised to a dreadful degree: the patient cries out with anguish. No pains are equal to those which belong to the bones and joints.”

Speaking of the various researches into the causes of muscular motion, the author says,

“ Why should we seek the ultimate fibres of the muscles, or study their forms, when the discovery could not advance us one single step in the knowledge of its nature or essence? What avails it that we have discovered, if we have discovered, the shape of the particles of blood:

blood: the wave-like fibres within the substance of the nerves, or the jointed appearance in the smaller fibres of muscles? We do not understand the nature of the blood, the properties of the nerves, nor the contractive power of the muscles, at all better by this peculiar form of the internal structure, than we do by the grosser marks of their external form."

In describing the bones of the pelvis, he says, "The brim is that oval ring which parts the cavity of the pelvis from the cavity of the abdomen: it is formed by a continued and prominent line along the upper part of the sacrum, the middle of the ilium, and the upper part or crest of the pubis. This circle of the brim supports the impregnated womb, keeps it up against the pressure of the labour pains, and sometimes this line has been as *sharp as a paper-folder*, and has cut across the lower segment of the womb; and so, by separating the womb from the vagina, has rendered the delivery impossible; and the child escaping into the abdomen among the intestines, the woman has died."

Where the author gleaned this observation we are unable to guess; but we think we may venture to assure him, that instead of this being an ordinary occurrence, or its happening now and then, (which the word sometimes seems to imply) it never did, and we apprehend, never could happen. It has been supposed, that from the pressure of the pregnant uterus against the brim of the pelvis, during the last month or two of gestation, it sometimes happens, that a part of the circumference of the cervix is bruised and rendered thin and thus disposed to rupture, in case of the labour proving uncommonly violent or tedious; and this has been alledged as a reason why ruptures are more common in the cervix, than in any other part of the uterus. But before the edge of the bones could cut through the whole circumference of the uterus, and separate it from the vagina, it must have divided the rectum, bladder, and all the intervening integuments, a circumstance of which we have not the least intimation in any medical writer.

ART. III. *A Desultory Sketch of the Abuses in the Militia, with Comparative Reflections on the Increase of our Military Establishments, and the Decrease of our Manufactures. To which is added, an accurate Abstract from the last printed Lists, by which it will appear, that there are upwards of 14,000 Officers on Full and Half-pay, whilst there exist two hundred and thirty-eight Vacancies in the Militia at this critical Juncture. Addressed to the Right Hon. the Earl of Moira. 8vo. 212 pp. 3s. Bell, Oxford-street. 1794.*

IN the reign of Charles the Second, when ribaldry and profaneness were the highest recommendations of every new publication,

publication, a pamphlet came out, entitled, "Die and be Damn'd." The title was a sufficient recommendation; and the book was of course sought after with the greatest avidity, but the wicked wits of those days were grievously disappointed when they found they had bought a sober and a moral work, cautioning them against those very vices which they expected it would illustrate and encourage, and that the title was held out to them merely as an inducement to purchase the book. We conjecture, the author of the pamphlet now before us must have reasoned much in the same way with the writer of "Die and be Damn'd." He must have concluded (and he is certainly in the right) that if he had called his book *An Argument against the existing Government, or An Argument against all Governments, or Recommendation of French Principles, or A Vindication of Republicanism*, the subject, under either of the titles, is become so trite, that no purchaser would have been found. I must, therefore, says he, find out a title which will attract the eye of the readers of advertisements, and the gazers at booksellers' windows. And as the abuses in the Militia are a new topic, and will therefore excite curiosity, I will prefix them as a title to my book, though I do not mean to write a syllable on the subject, except, perhaps, now and then in a note for the sake of giving a colour to my title-page.

Setting out on this principle, the author has written in a tolerably correct, but very turgid language, a long and tedious invective against every institution in this kingdom, professing, at the same time, to be no enemy to Monarchy, and disclaiming, as most Republicans have of late thought it politic to do, all approbation of the enormities committed by the French; yet he palliates their conduct in so many instances, that we do not think he feels much compunction for those whom he brands with the name of Nobility: and when speaking of the memorable 10th of August, he tells us that, "the few whom effeminacy or gold had corrupted, in vain attempted to defend the Palace." We doubt whether he would have been found at that time among the supporters of Monarchy, though he has candour enough to confess that he does not believe "the late unfortunate Monarch was an *active* enemy at least to his subjects."

We shall not enter into any examination of the political topics contained in this pamphlet, because if our readers will have the goodness to recur to any good answers to any other Democratic book, the observations which are there made, will probably as well suit the present pamphlet. We must, however, give this author due praise for the ingenuity with which he endeavours to prove that the French have never for a moment aimed at equality of property as well as of rights,

a topic which we should have supposed even that doughty champion, Mr. Thomas Paine, had by this time given up as indefensible.

After having waded through several pages, we begin to grow very impatient for the subject promised in the title page; and, not meeting it, we were inclined to turn to the latter part of the book, in the hope of seeing the printed list which is there professed to be added; in this, however, we were also disappointed, the conclusion presented no such addition; but on proceeding yet a few pages further, it suddenly presented itself to us inserted in the middle of the book, without any introduction whatever, and totally unconnected with any thing preceding or subsequent, if we except the few notes which are thinly scattered in different pages. As this is the mode in which the list is *added*, we shall make some observations upon it in this place.

The object of the list is to shew the number of effective and non-effective officers in the militia, and we believe, every military man who reads it, will immediately discover that it is calculated to mislead in every article, except in the very small militia corps which do not consist of more than three companies, and where consequently the error would be too gross to escape detection. We will not take up our reader's time with many instances, but will select a few taken at random among the different regiments.

The Brecon and Monmouthshire (consolidated) regiment is said to have 23 officers, and to want one; now this corps consists of only six companies, and consequently has but 18 commissioned officers. Here, therefore, a greater number of officers is stated than can belong to the regiment, and yet a deficiency is alledged. The East Devon regiment consists of 10 companies, and consequently of thirty officers; the Dorset of the same number, yet the former regiment is stated to have 28 effective, and five non-effective, the latter 31 effective, and two non-effective. The Northamptonshire has 10 companies, and consequently thirty officers, yet it is stated to want three, exclusive of the thirty effective. The Somersetshire has twelve companies, and of course 36 officers. Yet, besides 34 effective, there are stated to be five non effective. The author, we know, will tell us, in answer to this, that, besides the officers attached to companies, there are in every regiment an adjutant, quarter-master, and surgeon, who may be reckoned separately from the rest; but he, as well as every other military man, must know that the two former commissions are borne almost invariably in all regiments together with a lieutenancy, and that it has been the practice in the

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militia

militia to permit the surgeon, and even his mate, to hold a lieutenancy, or ensigncy also; and we believe no man in the army will say that either of these officers are overpaid for the duty they do, by holding double commissions; nor did it ever enter into the mind of any man to consider a regiment incomplete in its compliment of officers, because these commissions were combined with others in the same regiment. In the list of the army, the vacant commissions are marked by points in the places where the names ought to stand, but no point is ever put in the place of the adjutant or quarter-master's name, because they also bear another commission in the regiment; nor do we conceive how a regiment can possibly be called incomplete in officers, where no commission is vacant. This therefore appears to us very like a premeditated intention to deceive, and excite discontent. Yet, as the author draws no inference from these supposed vacancies, nor prescribes any remedy, we are at a loss to know where the grievance lies. Does he attribute to government the incomplete state in which he wishes to suppose these regiments to be, or would he have ministers issue out press warrants to compel the country gentlemen to accept of ensigncies in the militia? for even according to his own statement, and admitting the three vacancies in each regiment, which we have proved not to exist, a few ensigncies are the only commissions vacant in each regiment.

As the militia is allowed by all to be in a very perfect state of discipline, we do not think it has hitherto been materially injured by a want of officers; and as the numbers now existing have been found sufficient for training the men, and as government does not issue pay for the vacant commissions, we do not think it will be very easy to impress the public mind with much discontent on this ground. Of this the author seems to be conscious by an insinuation which he throws out in a subsequent note, that if the vacancies among the officers are so numerous, the number of men in each regiment may be equally incomplete. This inference the writer must know cannot be drawn from it; for the want of officers must proceed from there not being a sufficient number of persons who chuse to offer their services; and, considering of how temporary a nature the service is, we rather wonder that so few should be wanting. But deficiencies in the number of men can only proceed from gross neglects in the commanding officers, or in the deputy-lieutenants, who are to regulate the ballot.

Little further notice is taken of the militia, except now and then in a note, which bears no relation to the text of the book,

book, for that invariably soars among the higher regions of politics. In these notes the great source of complaint is that the colonels of militia regiments receive the same pay as colonels in the army, though they have never shed their blood in Flanders or America. Now we have always supposed that half-pay, and other stipends, in the nature of pensions, were given for former services, but that the pay attached to actual service was given for the duties then performing, or which the officers might be called upon to perform; and, as the militia colonels are equally liable with the regulars to every kind of service within this kingdom, we see no reason why their emoluments should not be the same. But, says the author, men of fortune take these commissions to gratify their own private interests. Surely his ideas of the situation of a man of fortune, at the head of a militia regiment, must be very inaccurate, if he can suppose for a moment that the pay is an equivalent for the additional expence which he must incur; for he will not easily persuade those, who have been long in the habits of living in refined comfort, to conform to the rigid oeconomy of a military life; nor is it necessary that country gentlemen, who voluntarily come forward in the service of their country, should be deprived of those comforts which their fortune entitles them to enjoy.

It is matter of great indignation to this author that the militia should be cloathed in scarlet, (we wonder he does not also object to fine linen) if, says he, they were cloathed in "honest blue," (true blue we suppose he means) they would fight as boldly as a Prussian cuirassier or Austrian hussar; but in scarlet they will combine with the enemy, as the mercenaries did with the Roman legions, to subvert the empire. A most excellent argument. True blue for ever!

It is amusing to see how every object is distorted when the design is to excite discontent. The Duke of Richmond and his fortifications, of course, furnish a topic, but they are confined to the notes, though they are not announced in the title page. An officer, the author we presume, visits one of his Grace's forts, which he finds occupied only by an old woman, and much ridicule is attempted to be thrown on guns intrusted to the care of an old woman; but if a garrison had been found in this fort, what language would have been held? Should we not have heard of the shameful expence of a governor, a lieutenant-governor, a gunner, and a company of artillery, to take care of a few old honey-combed guns. Such is the fate of ministers, if they are oeconomical, their parsimony is burlesqued; if they proceed on a more expensive scale, they are charged

charged with increasing the public burthens, in order to augment their own patronage.

Another charge is brought against ministers in the notes, (for the text of this work is throughout a kind of Lawyer's declamation, the indictment and pleadings being confined to the notes) ministers are charged with lavishing the public money, without producing fair accounts of debtor and creditor. As a reply to this, we would ask the author, whether he is really so very ignorant as not to know, that every shilling of the public money which is expended is brought to a specific account, except the single article of secret service money, the amount of which has been so small during the whole of this administration, that the most inveterate enemies of government have not dared to found any charge upon that head.

We should be guilty of injustice to the ingenuity of this writer, if we concluded without thanking him for the novelty of his conjecture, that the revolution in France was produced by the commercial treaty with this country. It reminds us of a *Jeu d'Esprit* of Voltaire, in which he deduces the fall of the Persian empire from a man's picking up a pebble on the shore of the Cape of Good Hope.

ART. IV. *A Letter to a Member of the House of Commons, upon the meeting of Parliament, by the Author of the Letters to Mr. Fox, upon the dangerous and inflammatory Tendency of his Conduct in Parliament, and upon the Principles, Duties, and Composition of Minorities* *. 8vo. pp. 152. 3s. Owen. 1794.

THIS writer, whom, whatever we may think of his opinions, we must unequivocally praise for manly vigour of style, rich and natural eloquence, with much originality of conception, continues in this Letter to urge, and apparently to expect, the formation of a third party in parliament, in opposition both to the ministry and to the minority. The event has not justified his expectation. One circumstance which must have diminished the effect of a pamphlet, qualified by its intrinsic force to have made itself extensively felt, is this, that in the warmth of his hostility against the persons in power, he has urged, and repeated the charge of imbecility where it is not only inapplicable, but ridiculous: where all, who ever

* See Brit. Crit. Vol. I. p. 198.

visited the senate of Great Britain, or have read the reports of its proceedings, know it to be so contradictory to the fact, that even the most virulent enmity is too prudent to advance it. He who should call Hercules a pigmy, could persuade those only, who never saw or heard of Hercules.

One point principally laboured by the letter-writer in the beginning of his tract, is to remove the suspicion of inconsistency or unreasonable change, which had arisen from the different political complexion of his first and second letter to Mr. Fox. The ground on which the author undertakes to clear himself from this suspicion, is this; that when his first letter was written, he considered it necessary "to strengthen the administration, no matter how or of whom it were composed; it was necessary to induce the nation, distracted and perplexed with the impudence and sophistry of parties, to confront its enemies, and to undertake the war with resolution and with unanimity." p. 11.

"Let me ask," he says again, "not only of you, my dear sir, but of the enlightened and honest of every party in the kingdom, whether the month of January 1783, when Dumourier had already turned his face towards Holland, when the decrees of the National Convention had already taken rebellion under the protection of the victorious armies of France; when London was deformed and horrible with foreign faces; and the murderers of Paris and Avignon stalked fearless through our streets; when anarchy and revolution resounded from every ale-house bench; when rancour and discontent scowled from the brows of industry; when the whole kingdom heaved with convulsive throes, and the great fabric of our state trembled upon its basis; I say, let me ask if that had been a time to enquire whether the minister had arrived by wholesome means at the seat of government, or had presided there with wisdom or justice?" p. 15.

But when the second letter was written, Holland, Brabant, and Flanders had been delivered, and the aspect of affairs at home, according to the notions of this writer, required that he should speak out, and declare his genuine sentiments of the administration, which then appeared to be extremely hostile. In this manner does this writer solve the apparent variation in his politics, which we shall content ourselves with repeating, in justice to him, without adding any further comment.

The writer continues then throughout this letter a strong adversary of the present administration, towards which he even assumes an air of great contempt: but, at the same time, he continues an asserter of the justice and necessity of the present war; a decided enemy to the violence, anarchy, and cruelty of France: and a zealous advocate for our own constitution,

tion, except that he is one of those who think that it would be improved by what is called purifying, that is, changing the representation. His declaration of his sentiments on the grounds of the war is spirited and able.

“ The real ground of this war is to repel invasion, to resist oppression, to defend the laws, the liberty, the religion, the heart, the fields of Great Britain; the ground of the war is the ground we stand upon; it is our native soil upon which we rear our children, which hides the dear and sacred remains of our beloved progenitors! Let me resume myself—What are we fighting for? For the ancient monarchy in France? Heaven forbid! For the constitutional monarchy and the Jacobins of 1789, as vile and criminal, though not so able or so bold as those of 1792? Still Heaven forbid! To destroy the republic under any pretence? Oh Heaven forbid! Why then have we combined all Europe in a common cause? and why do we cover the ocean with our fleets, and the continent with our tents? To compress within the girdle of their state a ferocious race, who have declared an *internecinary* war against every establishment, every form of human policy, every order of civil life and society; who have trampled upon every tie, every duty, every principle which connects men together; who have broke through every attachment, either local, or natural, or civil; who have made all property common, and put the persons, the property, the professions, and the will of men, at the public requisition? Who sweep with indiscriminating fury the inhabitants from the villages, and drive their peasants from the plough to the slaughter-house; indifferent to their losses, impenetrable to pity or remorse; a race who have forsworn commerce and the peaceful arts, who have left their fields unsown, while they meditate the plunder of foreign harvests; who have left their houses desolate and forlorn, while they threaten with conquest and extermination the towns, the farms, the cottages, of surrounding nations.

These are the causes of the war and the causes too why all the questions that regard a peace are so vain and illusory. Why should we treat (I speak not now of the national character and glory) why should we treat? Will treaties bind this furious people? No: they must perceive their own madness, and punish their own criminals, before any power can treat with them; and they must return to principles and to arts, and employments too, before we, or other states, can lay down our arms with security.” P. 48.

In speaking of the Jacobins, this author considers the entire bulk of the French nation as Jacobin, and says with much sound reason, “ the Jacobins have committed no crimes that I know of, which have not been participated and avowed by the nation;” and afterwards, “ the fact is, every

man, while he moves on with the stream, is Jacobin, and when he thinks of stopping this career, or of breasting the flood, he becomes constitutionalist, or federalist, or something else, no matter what, the name of which is a passport to the guillotine."

Throughout this letter are scattered many splendid and many eloquent passages; but those we have already cited, will suffice to shew that the composition proceeds from one who is a master of style. Many of the author's complaints against the administration are now obsolete. The rich West-Indian Archipelago, pointed out, as he says, "by the finger of common sense and of nature herself, to recompence our maritime and commercial island for the dangers and expences of the war," is now conquered; and a naval victory has been gained, of sufficient splendour to silence all murmurs on that subject. Let us then leave this pamphlet with a hope that the British arms may yet conquer all complainants into silence.

ART. V. Experiments on the Nervous System with Opium and Metalline Substances, made chiefly with the View of determining the Nature and Effects of Animal Electricity. By Alexander Munro, M.D. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh. 4to. pp, 43. 3s. Neil and Co.

THE opinion which the learned and justly celebrated Professor entertains of this new influence, is different from that of either Galvani, Valli, or Fowler, inasmuch as he supposes it to be electricity, or a fluid greatly resembling it, and yet totally foreign to the animal, and, as he thinks, that it acts on the muscles, upon the common principles of a stimulus to the nerves.

As our business is with the conclusion drawn by the learned writer from his facts and reasonings, we shall not scruple to quote his last words as introductory to our remarks on the general merits of his publication,

Dr. Munro concludes with the following great deductions or corollaries from his experiments :

" 1. That the fluid, which, on the application of metalline bodies to animals, occasions convulsions of their muscles, is electrical, or resembles greatly the electrical fluid.

" 2. That this fluid does not operate directly on the muscular fibres, but merely by the medium of their nerves.

" 3. That

“ 3. That this fluid and the nervous fluid or energy are not the same, but differ essentially in their nature.

“ 4. That this fluid acts merely as a stimulus to the nervous fluid or energy.

“ 5. That these experiments have merely shewn a new mode of exciting the nervous fluid or energy, without throwing any farther or direct light on the nature of this fluid or energy.” P. 42.

The first of the conclusions is built upon experiments so very analogous to those of Valli and Fowler, that it is unnecessary to take much notice of them. They are intended to prove the resemblance of the electrical fluid to this new influence, in producing similar sensations of taste, in having similar conductors and non-conductors, and in bringing on convulsions.— Dr. M. found that both boiled meat and raw meat were equally good conductors of this influence, and that, although a piece of them was interposed between the tongue and silver, and another between the tongue and zinc, they did not prevent the peculiar sensations of taste.

As to the 2d corollary, we are by no means satisfied that it is sufficiently proved by experiment. In our account of Dr. Fowler's work, we made use of some arguments to shew that stimuli which acted on muscles through the medium of nerves, also affected the muscles themselves, when immediately applied to their fibres. Experiments on the muscles of perfect animals tending, to prove the position laid down by the author, we acknowledge to admit of much doubt, for as in them there is a mixture of nervous matter, it may be argued, that it is owing to this, that the stimulus acts. Now, granting for the sake of argument, that this new influence only produces action in a muscle by irritating the nervous energy, it would be natural to suppose that its effect on any given muscle would, without exception, be most readily produced when applied to the nerves supplying that muscle; yet it is hardly possible to excite contractions in the heart in this way, whereas, if the zinc and gold be applied to the body of the heart itself, contractions are very easily excited. But the heart is supplied with less nervous matter than any other muscle of equal size in the human body: it has even been denied of late, that it has any admixture of nerve*, which circumstances all tend to render it probable, that the influence, when applied to the muscular or irritable fibre, is capable of exciting it into action as well as when conveyed by the nerves.

* Dissertatio qua demonstratur cor nervis carere, auctore J. B. G. Behrend.

The 3d, 4th, and 5th conclusions appear to us to be just and fair deductions from the preceding experiments and facts; only we would add, that this new influence is also a stimulus to the principle of irritability, as well as to the nervous energy.

Among the number of experiments one or two deserve to be mentioned on account of their novelty, and the particular facts they prove.

“ It has been alleged, that the flash happens before the two metals touch each other, and is repeated on separating them: but these facts appear to me very doubtful, as I do not find that a flash is produced when a piece of cambric paper, in which a number of holes is pierced with a pin, is interposed between the zinc and silver, although the paper does not in thickness exceed the fifteen hundredth part of an inch.” P. 25.

In another experiment, the Doctor finds, that although a piece of the finest paper, full of holes, when dry, prevents the influence from acting; yet, when wet, it becomes a good conductor. He also relates a very good experiment, proving that the influence can pass along the nerves, in a direction both to and from the brain.

As to that part of the pamphlet which contains observations on the circulating and nervous system of frogs, and an account of his experiments with opium, we find but little new or interesting; and when we consider the extreme jealousy which the learned Professor at all times shews in regard to his own discoveries, and also the great sensibility he evinces, when from an ignorance of what he has said or done, an author unfortunately happens to make a remark which the Doctor considers as one of his own, we are at a loss to conceive why he should, with an air of novelty, relate to the Royal Society of Edinburgh, experiments, which have been often made before him, to establish an opinion which has already been advanced by many others. We allude to the very first facts, and the first corollary in the work, which we shall give in his own words.

“ Two days after cutting off the head of a frog at its joining with the first vertebra, I found it sitting with its legs drawn up, in their usual posture; and when its toes were hurt, it jumped with very considerable force. Its heart likewise continued to beat about forty times in a minute, and so strongly as to empty itself and circulate the blood.” P. 7.

The corollary he deduces from this is,

1. “ That the frog, after its head is cut off, feels pain, and, in consequence of feeling, moves its body and limbs.” P. 12.

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In another place he says,

“ 5. As, after cutting off the head; this animal is susceptible of pain, and, in consequence of that, performs voluntary motion, it appears that, in it, the brain is not the sole seat of the *Sensorium Commune*.” P. 13.

Now, as to the fact, we say, it has been observed by many, not only in regard to frogs, but many other cold-blooded animals, in proof of which, we quote the following passage from Haller together with a few of the authorities :

“ Et primum vulgare est in animalibus de insectorum genere, et in frigidi sanguinis quadrupedibus * capite resecto vivere ea animalia, currere, † clariare et cibum querere et venerem exercere et de hostibus vindictam sumere, etiam a plusculis diebus ‡.”

Upon these facts Unger has, in several of his works, founded an opinion that animals feel not only pain but pleasure after decapitation.

In regard to this seemingly paradoxical conclusion we have to observe that it is a circumstance greatly to be lamented, that Physicians should be so extremely ignorant of the opinions and language of Metaphysicians as they commonly are, and on the other hand, that the principles of Physiology should be so little studied by those who endeavour to make discoveries in the human mind.

Metaphysicians in general consider feeling as a faculty of the mind, and connected with consciousness. To them, therefore, it must appear absurd to say, that animals feel after their heads are taken off. When a Physiologist speaks of feeling, he often refers to the first effect produced upon the nerves, and he considers it, therefore, in a great measure as a corporeal function. How is it possible, therefore, if this circumstance be not attended to, that there should be a mutual understanding between these two classes of men ?

Every Physician who has attended much to the operations of the human mind, and who is well acquainted with the functions of the nervous system, must acknowledge, that it is, in many cases, extremely difficult to determine what phenomena

* *La certi*, Vandelli Epist. ii. p. 243. *Ranae* Whytt Physic. Essays, Edin. p. 214. v. 381. Zimmerman, p. 29, 30. Woodward, p. 89, 30. Redi Anim. Vivent Observ. 82. *Tessudines*, Birch,

† *Musica*. Woodward *Ranae* Zimmerman Borellus.

‡ *Pespe et Pupillines*, Philosoph. Transact. n. p. 465, add. *Tessudines*, &c.

belong entirely to the one, and what to the other, and until some person undertakes the investigation of these points, and has talents fitted for such nice researches, we shall make but little progress in Psychology.

We conclude our remarks on this publication with strongly recommending a further investigation of the subject by experiments, and especially with a view to discover the nature and laws of this new influence, which, although it greatly resembles electricity, still differs from it in one or two essential circumstances.

ART. VI. *Evidences of Christianity; or, a Collection of Remarks intended to display the Excellence, recommend the Purity, illustrate the Character, and evince the authenticity of the Christian Religion. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. Second edit. much enlarged. 8vo. 227 pp. 4s. 6d. Robinsons. 1793.*

IT is greatly to the praise of Christianity, that, though founded originally by men of ordinary understandings, and limited attainments, it has afforded a field of discussion for talents and literature in all the ages which have succeeded its establishment. A system which had proselyted the bulk of an uninformed people, might very justly be treated with suspicion, as the diffusion of opinions is known to have been effected by other means than those of argument and conviction. But that a system of religious principles promulged by men of no consideration should have secured to itself an influence which neither sophistry can undermine, nor criticism overthrow, is an evidence of its authenticity, and a proof of its excellence, which must satisfy the fullest demands of rigid incredulity.

Within the space of the last century, literature and religion have received no inconsiderable advancement by the study of the Christian evidences, and we are happy in seeing in the work before us another added to the cloud of witnesses, which have borne testimony to the authenticity of the sacred writings. We shall not be able to deliver our opinion uniformly in favour of the learned author, whose labours we are desirous of appreciating, and we must solicit his indulgence for the freedom with which we shall animadvert upon those particulars which may appear to us exceptionable.

The work pretends to no plan, and follows no particular series of propositions—it contains a set of remarks, discussive
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of various incidents which are recorded by the Evangelical writers. We shall make some observations upon those which may appear to deserve particular notice.

Remark II. presents us with an argument in favour of the authenticity of the Gospel of St. Matthew, drawn from the correspondence of his phraseology with the turn of thought peculiar to the Jews. The passage particularly instanced by Mr. W. is that "of the Angel troubling the waters in the pool of Bethesda." Thus he first reduces a supposed miracle into a peculiar mode of speech, and then brings this very doubtful interpretation as a proof of his main point, the truth of the Gospel. This is the modern way of believing the Gospel; and we shall doubtless see in time, all our Saviour's miracles *solved* in the same ingenious manner, for the accommodation of those who do not love miracles.

Remark XI. Mr. W. considers the high degree of credit which accrues to the narrative of the Evangelists, from the unambitious and unaccommodating character of their hero. Our readers will, we persuade ourselves, be gratified by seeing the passage at full-length:

"If we survey the conduct of other fathers of systems, founders of sects, and heads of parties;—if we contemplate the means, which *they* have generally employed to procure reputation and allure followers; the mode of acting and teaching adopted by Jesus Christ, will appear, perhaps, in this respect, perfectly peculiar and without example. No forgers of the gospel narratives in question (whose motives in the first instance to such an imposition would not easily be ascertained) could have discovered any inducement, either from an acquaintance with human manners, or the operations of the human mind, to deliver such an extraordinary relation of the conduct of their hero. For my own part, I am able to devise no other tolerable solution of this difficulty, but this obvious supposition; that the *gospel history* is in reality an accurate *transcript* from a TRUE ORIGINAL;—that such a personage as *Jesus of Nazareth* ACTUALLY APPEARED in the world; a genuine likeness of the picture which is presented of him;—that he came with the express intention of publishing such a system of religion, of executing that unprecedented project of founding an universal empire over the affections and consciences of men, by the gentle constraints of *truth*, and the soothing captivations of *purity* and *love*.

Did Jesus allure his followers by ostentatious promises of wealth, power, reputation, or any temporal advantage whatsoever? Or was not the first and essential qualifications of his disciples declared to be a relinquishment of every *worldly* expectation; an abandonment for ever of the very idea, I do not say, of power, interest, and reputation, but of ease and comfort? After his own example, who had not *where to lay his head*; who endured every hardship, every danger and persecution, on his steep and rugged road to *Calvary*, where the bitter cup of his afflictions was emptied to the dregs. After such a pattern

pattern of calamity and sorrow, the followers also of this master were expected, if the service of the gospel required such a sacrifice, to leave *house and land*, and *parent and child*, for *his name's sake*—to encounter all those evils which the malice and bigotry of their countrymen could exercise upon them—to endure with patience those insults and *cruel mockings*, which have proved to spirits of sensibility a severer trial than even personal oppressions and corporeal torment—and to look daily, with a fearful expectation inseparable from humanity, as a *probable* event, for that same *baptism* of blood, in which he himself had been *baptized*.

“ Our Lord also, on every occasion, most studiously avoided *popular applause*; nor did he hesitate to reprove with severity and boldness, before all the people, those professors, whose name and influence would have been the most serviceable in promoting his secular interest and establishing his regal authority: and, in one instance, he retired with secret precipitation before that torrent of enthusiastic admiration which would have borne him to a throne.

“ By what model, I ask our adversaries, by what existing model could an impostor fashion such a character as this? What principle of *experience*, what analogy of *history*, what motive of *human action*, could furnish him with a suitable foundation for a superstructure so unexampled in all its parts?

“ Until a direct and explicit answer can be given to this question, as *sound philosophy* has taught me not to admit *more* causes than what are sufficient for the explanation of the *phenomena*, I feel myself compelled to conclude, that the life and actions of Jesus Christ, correspondent to the record transmitted of them in the *gospels*, were the undoubted *prototype* presented to the eye of our *Evangelists*; and that this same Jesus truly was a *man*, approved of God, by *miracles*, and *wonders*, and *signs*, and rose from the grave on the third day, after he had been by *wicked hands crucified and slain*.” P, 57.

Remark XV. presents us with a criticism relative to the *fasting of Christ in the Wilderness*. This Mr. W. supposes to have been *partial*, and supports his opinion by deductions from that declaration of our Saviour, “ John came, neither eating nor drinking,” which, on this principle, (he says) must have likewise intended fasting also; whereas, it is affirmed of John, that he ate locusts and wild honey.” By this mode of reasoning, Mr. W. means to prove, that the term fasting, applied to Christ, meant the same as the expression of Christ respecting the Baptist, namely, that he contented himself in the wilderness with what the place afforded. Now that John was in the wilderness as well as Jesus, will by no means prove that he was there under the same circumstances, and for the same end. On the contrary the dissimilar statement respecting the one and the other, seems to demonstrate the opposite opinion: inasmuch as it is reported of the Baptist, that he came *preaching in the Wilderness*, and did *eat* locusts and wild honey; where-
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as it is declared of Jesus that he was led into the Wilderness in order *to be tempted* of the Devil.—That he *fasted* 40 days, and was afterwards an hungered. As to the inference drawn from the passage, “John came neither eating nor drinking,” it can by no means be admitted. The sense of this expression is sufficiently fixed by the other member of the sentence, “that the son of man came eating and drinking,” and evidently puts in contrast the *abstemious* life of John with the *supposed luxuries* of Jesus as being found a guest at marriage festivities, and a companion of publicans and sinners.

Remark XIX. proceeds upon a principle repugnant in our opinion to the spirit of scripture and of revealed religion. Mr. W. treats, in this and other places, every idea of a *mediation* and a sacrifice with ridicule, and regards the duties of religion as perfectly practicable without any extraneous assistance, and sufficiently acceptable without any *atonement*. The opposite opinions he treats as the essence of “Anti-christianism,” and “the filth of Heathenism.” We shall content ourselves with retorting in general to this and other such charges, that the principle of the Gospel was *intended* to exhibit a contradiction to Heathenish opinion, by reducing the dignity of man to its just level, namely, that of an inability to save himself—and this may serve to account for its wearing the air of “foolishness” to Mr. W. as it did “to the Greeks” of old, for whose salvation he so strenuously contends. Mr. W. is severe upon the 13th article of our Church, as though it passed sentence of damnation upon the luminaries of the Gentile world. We pretend not to say (nor does the article alluded to) that the *luminaries of the Gentile world* are excluded from salvation, but we have authority of sufficient weight for contending, that to those who have received the light of the Gospel, “works done before justification have the nature of sin;” since, agreeable to St. Paul, “Whatsoever is not of faith is sin.” We hope to be pardoned if we indulge in a quotation from a very learned commentator upon the epistle to the Romans, whose opinion on this subject in general, we will oppose to that of Mr. W.

“In his mercy and goodness for ever to be adored, he *pardoned* our sins and prepared a great *salvation* for us by his Son from Heaven, Jesus Christ our Lord; in whom we are *justified freely* by the grace of God, as we are delivered from the wrath we deserved, and are admitted to all the honours, privileges, grants, and donations belonging to the peculiar people of God. This is our *first* justification, which, if duly improved, will issue in our *full* and *final* justification—the possession of eternal life.”

Vide Taylor in Rom. on voc. *δικαιοσύνη*.

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In Remark XXV. our author discusses the superiority of the doctrine of Christ over *that* of the Scribes.—These latter, (he contends) were actuated by *fear of the people, worldly interest, conceit of attainments, and vain glory*: and from the contrast of these, which Christ displayed in his public conduct, he infers the superior weight which his doctrines acquired.—The conclusion of this Remark is judicious and argumentative.

“ Had an ignominious *fear* of popular insult and indignation;—had any *mercenary* views of temporal interest or advancement;—had a *servile adulation*, or an arrogant *pretension* to powers not possessed,—predominated in the mind of *Jesus*, or swayed his conduct;—had his deportment in private life been degraded by vices of any kind, or his general demeanour destitute of respect;—it would have been impossible, that our Lord should have so suspended the attention, commanded the reverence, and excited the admiration of such large bodies of the people at various times and on various occasions. Nor was the current of popular approbation ever turned against him, but by the insidious misrepresentations and clandestine management of depraved *priests* and interested *rulers*, or by their own absurd mistaken expectations concerning the nature of his character, when the *ve*ration of disappointment converted the veneration of their capricious minds into sentiments of revenge and cruelty.” P. 130.

We cannot agree with Mr. W. in Remark XXVI. where he supposes the agony discovered by Christ in the Garden of Gethsemane, to have arisen from an apprehension of the excruciating death by which he was to seal his mission. We are of opinion that the consideration of that general guilt which he was to expiate by “bearing the sins of the world in his own body, upon the tree” can alone account for such excess of grief in one whose apprehensions were not easily excited. Indeed, it would diminish considerably the lustre of his character, were it to be supposed that a dread of *corporeal* suffering could thus have affected him, who urged upon his disciples “the plucking out of right eyes,” and “the cutting off right hands,” when religious duty should demand such sacrifices. St. Peter foresaw his fate, and announces it with no symptoms of apprehension (2d Ep. Pet. ch. i. v. 14.) St. Paul exults in his bonds, and treats with contempt the sufferings that await him. In a word, the history of Christianity, from its foundation would, (if Mr. W.’s supposition were admitted) demonstrate the *Head* of the Church to have been surpassed in heroism by its *Members*.—These, so far from betraying symptoms of apprehension at the prospect of the most aggravated cruelties, have met them with composure,

composure, and rejoiced that they were counted worthy to suffer for Christ's sake.

We would gladly accompany the learned author through many other subjects upon which he descants, but the limits to which we must confine ourselves, will only allow us to point them out.—Among these are particularly deserving of attention Remark XXIX. containing observations upon St. Peter, and Remark XXX. This latter contains an ingenious criticism upon the *fate of Judas*, in which the term *ἀπνυξάλο* is decided to intend *suffocation*, and the death of Judas to have been occasioned by a *dysentery*. This explanation is valuable inasmuch as it reconciles the relation of St. Matthew in his gospel, with that of St. Luke, in the Acts of the Apostles. This subject is further discussed in the Sylva Critica of Mr. W. Part 2. The last remark which we would particularly recommend, is the XLII. in which the subject of miracles is treated with much force. Mr. W. asserts from a principle drawn from Aristotle, that “the very *singularity* of the subject is in this, and all such cases, a *high presumption* of the *truth* of the transaction.” We cannot deny ourselves the pleasure of transcribing the concluding passage in this remark.

“Indeed, every day that passes by, teems with *miracles*. All that our eyes behold,—all the shifting scene before us, is a *mass* and *series* of *miracles*. And what shall prevent the Supreme Being from *diversifying* his plans and *adorning* his arrangement with additional interference, for specific and important ends? Is it not the same *omnipotence* that operates, whether by continuity of influence, or occasional *accession*? The *evidence* alone is the proper object of our discussion; for who shall dictate the measures of procedure to CONSUMMATE WISDOM? or how shall *man* undertake to decide on the expediency of the *means*, or the *original motives* of *providential administration*?” P. 222.

Here we must take our leave of this ingenious work. We cannot, however, consistently with the duty we owe to the public, omit to observe, that independent of those opinions to which we have already proposed our objections, the author has deformed the *purity* of his work by *blemishes* which merit the strictest reprobation. Few of our readers will, we apprehend, approve the exposition of a passage in scripture by the familiar song of *Poor Jack*. Nor will the religious and the candid be particularly gratified by the frequent use of the Galilean and Nazarene in application to Christ, the illiberal epithets with which he loads Kings, Priests, Churches, Creeds, &c. With the intentions of the author we pretend not to interfere,—of his talents, we should but re-echo the public opinion
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were we to pronounce an high Eulogium. We must, however, be permitted to remark that his temper and his taste would have appeared to greater advantage, had he admitted fewer sarcasms and vulgarisms into a work abounding with critical ingenuity, and decorated with the flowers of classical literature.

ART. VII. *Observations upon the Plagues inflicted upon the Egyptians, in which is shewn the peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People. To these is prefixed, a prefatory Discourse concerning the Grecian Colonies from Egypt, by Jacob Bryant.* 8vo. 441 pp. 7s. London, printed for the Author, and sold by T. Cadell, and P. Elmsley, in the Strand, and T. Payne at the Mews Gate. 1794.

A SUBJECT highly interesting and curious, but hitherto very little explored, has, in the publication before us, engaged the pen of the learned author of the *Analysis*. In a short preface Mr. Bryant informs us, that these strictures upon the plagues of Egypt were written many years ago, for his own private amusement and satisfaction, without any intention of publication; but that a desire to promote the interests, and corroborate the fundamental doctrines of our holy religion, has since induced him to present them to the world. We warmly commend the principle which has led this venerable champion in the cause of piety and literature, to appear once more on the ground which he has before trod with so much power, and we sincerely rejoice at the effect produced; which puts the public in possession of a very learned dissertation on a subject of much intricacy and obscurity.

Mr. Bryant sets out by asserting, not only that the greater part of the religious rites and civil customs of the Greeks were imported from Egypt, but that, in fact, the people themselves may not improperly be styled an Egyptian colony, since Cadmus is said by Syncellus to have led that colony from Thebes in Upper Egypt. The former part of this assertion we are willing to allow in its fullest extent, since we remember that an ancient Greek satyrist, observing the prodigious influx of Egyptian deities and ceremonies into Greece, upbraided the Athenians that "their city ought no longer to be called Athens, but Egypt:" the latter part of the assertion appears to us to contradict the whole voice of antiquity, which makes Cadmus by birth a Phoenician, and the captain of a band of Phoenician adventurers, who, under his auspices, arrived in Greece, and settled in Boeotia. Among others, Herodotus,

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lib.

lib. 2. p. 123. edit. Steph. expressly affirms this historical fact; and Tacitus and Pliny acquaint us that he there built the city of Thebes, called, from its *seven gates*, *Επταπυλος*, a very different city from that in the Thebais, denominated, from its *hundred gates*, *Εκατομυλος*, and it is possible Syncellus, like many other writers, may have confounded the Egyptian and Grecian Thebes. We should not so particularly have noticed this circumstance, were it not a repetition of what is asserted in the Analysis, Vol. II. p. 138, that Cadmus was of Egyptian origin, where he is concluded to be the same personage as Osiris, and even Hermes, probably because the latter was considered as the inventor of the Egyptian letters. The sixteen *Phœnician letters*, however, introduced by Cadmus into Greece, were as little connected with those invented by Taut, or Hermes, as the two cities were; those of Taut being rather symbolical characters than letters, and until the antiquity of what is called the Coptic, or old Egyptian alphabet, can be better proved than it has hitherto been, we shall still rest inclined to refer the *literæ Cadmeæ*, or letters properly Cadmean, to a Phœnician origin.

Leaving these minutiae, however, let us proceed to the discussion of what our learned commentator has advanced on the new ground of criticism here entered upon. Dreadful as are the judgments enumerated by Moses to have been inflicted on the obstinate race of Egypt, when generally considered, they derive a peculiar and pointed propriety from their being so directly levelled as they were, against objects which were holden in the most sacred and venerable light, by a nation immersed in the profound darkness of a gross physical theology*. They venerated the elements of nature; to contaminate, therefore, those elements with the basest pollutions; to turn into blood the holy waters of the Nile, and make it produce frogs and every groveling reptile of a loathsome nature; to defile the earth itself, so often *deified* in the ancient popular superstitions, under the names of Rhea, Cybele, &c. and to turn the dust of the ground into *lice*, to infest and torment a race perpetually plunging into the purifying wave; a race to whom cleanliness was prescribed as a religious and indispensable duty, who arrayed themselves in the finest white linen, and shaved the whole body to preserve themselves from the adhesion of any thing impure and noxious; to corrupt and darken the AIR with swarms of flies, such as are usual in the

* This propriety of these miracles has been remarked, and very learnedly, though briefly, handled by Dr. Owen, in his tenth Sermon at Boyle's Lectures; which is entirely on that subject.

sultry clime of Egypt, whose bite and sting alike inflict intolerable anguish ; to make the hallowed FIRE an instrument of terrific vengeance against its trembling suppliant, to smite with hot thunderbolts the fields of barley just beginning to ear, and the flax recently balled, while torrents of hail descended, and *fire mingled with hail ran along the ground*, consuming its abundant produce. These awful and accumulated calamities would naturally strike any nation with dismay and terror, but to the Egyptians, so grossly addicted to the adoration of those elementary divinities, the rapid succession of such dire and unprecedented evils must have borne a feature of inexpressible horror, and filled their inmost souls with alternate shame and anguish ! To mark this peculiar adaptation of the pains and maladies inflicted for their criminal obstinacy, to the local situation, prevailing habits, and national prejudices of the Egyptians, is more particularly the intention of Mr. Bryant in this publication ; which, however, is not confined to the consideration of the plagues alone, but takes a comprehensive survey of many other disputed topics, as the divine mission of Moses ; the passage of the children of Israel over the Red Sea ; the province of Egypt in which they resided ; and their miraculous support in the desert during forty years ; all which are discussed in an impressive and masterly manner.

After having given these general outlines of the work before us, we shall enter on the detail of some interesting particulars, and present our readers with a specimen of the perspicuous manner in which Mr. Bryant has arranged these several topics, as well as with an extract or two, which will evince that, the same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the Analysis. The observations of our author on the ninth plague, or the THICK DARKNESS, which invested Egypt, are particularly ingenious, and the result of an intimate acquaintance with the mythology of that country. It cannot well, with justice to the author, be abridged, and we wish we could afford room for the quotation at length ; our great respect to Mr. Bryant's personal virtues, as well as his great literary abilities, would in that case induce us to insert the whole. Our readers, however, will form some judgment of his mode of discussing the subject, by the following extract.

“ They worshipped also the elements, and particularly fire and water. *Ετι και νυν ετι τη ανοιξει το αγιον Σεραπιδος η θεραπεια δια πυρος και υδατος γινεται.* Even at this day, says Porphyry, at the opening of the sanctuary of the holy Serapis, the service is performed by rites both of fire and water. And he gives a reason for their acting in this

manner—ὕδωρ καὶ πῦρ σέβοντες μαλίστα τῶν στοιχείων. It seems, *that water and fire were two of the chief objects which they worshipped.* Hence fire and water mingled were no improper judgment, as has been observed before. They thought, that fire was a living animal—Αἰγυπτίοισι δὲ νομισθεῖται πῦρ το θηρίον εἶναι ἐμψυχον. *The Egyptians esteemed fire to be a living informed animal.* But in general they had a still higher notion of this element, as we learn from Diodorus. —Τὸ δὲ πῦρ μεθερμηνευόμενον Ἡφαίστου ὀνομασθαι, νομισαντες μεγάλην εἶναι θεον, καὶ πολλὰ συμβαλλεῖν πασιν εἰς γενεσιν τε καὶ τελείαν αὐξήσιν. *They denominated fire Hephaistos, esteeming it a mighty deity; which contributed largely towards generation, and the ultimate perfection of beings.* The true Egyptian name seems to have been Φθα, Phtha; or rather Φθας, Phthas. It is however expressed Phtha by Jamblichus: who mentions this elementary deity, as, δημιουργικὸς νους, *the divine intellect*, by which all things were fashioned. They looked upon him as the chief guardian of their country. Phthas, custodem Ægypti. In respect to the adoration of the element, Diodorus endeavours to apologize for the custom, by saying that the divine title of Hephaistus or Vulcan, was given to fire, εἰς μνημὴν καὶ τιμὴν ἀθανάτου, *by way of honour, and to be a perpetual memorial*, of the great and true benefactor, the god of fire. But unfortunately this learned writer was not apprised, that the real benefactor, the only true God, was antecedently obscured; and at last banished from the hearts of men. In consequence of this he was abridged of the honour due to him, and to him only. For when a blind reverence was paid to the element as a symbol, and representative; it degenerated quickly into a lower and more vile idolatry: the primary object being lost in its emblem: and the deity supplanted by the substitute.

“ I have mentioned, that the Egyptians were a people of great learning: who seem to have been superior in science to any nation upon earth. But they prostituted these noble gifts; and through an affectation of mystery and refinement they abused the knowledge afforded them: for by veiling every thing under a type they at last lost sight of their original intelligence. They at first looked upon *light and fire*, and the great fountain of light the *sun*, merely as proper emblems of the true deity; the god of all purity and brightness. But such was the reverence, which they paid to them, that in process of time they forgot the hand by which these things were framed; and looked upon the immediate means and support of life, as the primary efficient cause; to the exclusion of the real creator. What then could be more reasonable, and apposite, than for a people, who thus abused their intelligence, and prostituted their faculties; who raised to themselves a god of day, their Osiris: and instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as a just object of worship: I say, what could be more apposite, than for people of this cast to be doomed to a judicial and temporary darkness? The judgment bore a strict analogy with the crime: and as it was a just punishment to them; so it was a proper warning to others, not to give way to the like mystery and illusion.

Night

Night adored as a primary Deity.

"Nor was this all. As the Egyptians betrayed an undue reverence for the sun, and light: so they shewed a like veneration for night and darkness, and in this they were followed by other nations. It is said, that they paid a religious regard to the Mugale, a kind of mole, (supposed to be the *mus araneus*) on account of its imagined blindness: and from its state of darkness they thought it a proper emblem of night. For night was esteemed by them sacred, as being more ancient than day. Την μιν γαρ μυγαλην εκτεθειασθαι λεγουσι υπο Αιγυπτιαν τυφλην εσσαι, οτι το σκοτος τε φωτος ηγαστο πρισ-
 Γουτην. Hesychius mentions a temple of Venus Scotia in Egypt, whose rites we may presume had some reference to night. Αφροδιτης Σκοτίας ιερον κατ' Αιγυπτον. The Egyptian name of Venus was Athor: and one of her principle places of worship was *Athor-Bet*, expressed by the Grecians *Athribis*; the inhabitants of which were the *Athribites*. These were the persons, according to Strabo, who worshipped the Mugale, that emblem of primeval darkness. Μυγα-
 λη Αθριβιται (τιμωσι). From hence we may be pretty certain, that here the rites were celebrated of *Nocturnal Venus*: and that her chief votaries were the priests of Athribis: and the Mugale was her representative. The same rites were probably practised at the city Butai: for here those animals, when they died, were solemnly buried. Diodorus Siculus mentions a temple of Hecate Scotia, denominated in like manner from *night*: which stood to the west of Memphis near the Acherusian plains." P. 162.

The next subject which engages our author's attention is the divine mission of Moses, and the fundamental argument which he makes use of to prove that mission to be divine is, *that no man of common prudence would have acted as Moses did, unless directed by a superior influence*. Without that influence, he contends, no man could have formed such a system, much less have effected its completion; since the process was often contrary to every dictate of human wisdom and foresight, and the means used absolutely inadequate, and frequently even opposite, to the ends proposed. (P. 196.) Add to this, that the hand of divine providence was eminently visible in the principal events of the life of this chosen legislator; in his wonderful preservation from a watery grave by the daughter of Pharaoh; and in his unexpected and miraculous recall from tending the sheep of Jethro, his father in law, in Midian, to be the liberator of a mighty people, and the commander of a vast army.

Moses is not less remarkable for his piety, as a man, than for his impartiality, as an historian; he is no flatterer of the perverse and fluctuating race whose actions he records; he paints, with a bold pencil, their aggravated baseness and ingratitude;

ingratitude; and he fulminates upon them without fear of private insult, or public rebellion, the wrath of avenging heaven. Every page of that history exhibits internal evidence of its divine original; the awful truths of morality and the sublime lessons of piety which it inculcates; the series of stupendous facts recorded, and at this day commemorated, in a thousand rites and ceremonies, by the remnant tribes of the Hebrew nation, wheresoever dispersed, after the lapse of three thousand years, unite to give the sanction of truth, and the stamp of inspiration to the Mosaic annals. Mr. Bryant concludes this section of his book with the following observations.

“ I have maintained, and now once for all repeat it, that Moses could not of himself have carried into execution such ordinances: nor could he ever have wished to enforce them. This, I think, to any person acquainted with the nature of the law, is past contradiction manifest. For no man would voluntarily make a yoke for his own neck: nor gives and fetters for his own hands and feet: nor designedly work out to himself trouble, when he could avoid it. Nobody would bind himself, his friends, and his posterity, by grievous, arbitrary, and unsupportable obligations, to the purport of which he was a stranger; and from whence no apparent good could arise.

“ Nothing therefore remains, but to prove, that the law was given: and the internal evidence will shew plainly, who was the author. The code of Moses is not like the laws of Minos, Zaleucus, or Charondas, concerning which any thing may be said, as there can be no appeal to them. Of this law we have positive proof, and experimental knowledge: for it exists at this day. It is in the hands of the Jews, acknowledged and maintained by them, and religiously observed. If then it exists, it must have had a beginning: and if it confessedly could not *ab origine* have been the work of man, it must have been appointed and authorized by God: and the immediate legislator was his substitute, and servant. His mission therefore must have been of divine original, and his ordinances from heaven: which was the point, that from the beginning I purposed to prove. These truths are partly inferred, and partly experimentally obtained: and the proofs resulting from them will perhaps appear to many, as cogent and certain, as a direct demonstration. By some they may be esteemed more satisfactory, and intimately affecting; as they afford more copious and redundant conviction from the various concurring articles, upon which they are founded. Such evidence is best adapted to the general apprehension of mankind: and is certainly very conclusive.

Conclusion.

“ Such are the arguments, which I have produced in proof of the divine mission of Moses. It is an article which deserves our most serious consideration. For if the law, which was only preparatory, can be shewn to be of divine original; that which succeeded, and was

was completed in Christ, must have an equal sanction. The proofs for the one operate as strongly for the other, and point out the power of God; the interposition of divine wisdom. And, as the latter dispensation is attended with a greater efficacy; and is the very ultimate, to which the former was directed, there can be no doubt of its superiority, as well as certainty. In short, if the Jewish law-giver had his mission from heaven, and his laws were of divine inspiration, we must allow the same prerogative to the evangelists, and apostles; and the same sanction to their writings. We may therefore abide by the declaration of St. Paul: *πασα γραφή θεοπνευστος*—*all scripture is of divine inspiration.*" P, 303.

In the final section, Mr. Bryant enters into an extensive geographical discussion, illustrated with two maps, relative to the province of Egypt in which the children of Israel are said to have resided by the appointment of that Pharaoh, under whom the patriarch Joseph held the chief command in Egypt; he considers the route through the inhospitable desert, pursued by the liberated Israelites; and he answers the objections urged by Mr. Niebuhr, the celebrated Danish traveller in Egypt and Arabia, against the supposed place of the transit over the Red Sea, which our author supposes to have been the *Κλυσμα*, or Clysmā, of Ptolemy, and the Colsum of the Arabian Geographers. (P. 372.) The first article of consideration is prefaced by a general description of Egypt, from Philæ and the cataracts, downwards, to the mouths of the Nile. Egypt had anciently three grand divisions, the Thebais, the Heptanomis, and the Delta. These were again subdivided into smaller provinces, called Nomes, in number thirty-six; that is to say, ten in the Thebais, ten in the Delta, and sixteen in the Heptanomis, though, from its name, we may conjecture the latter originally contained only seven Nomes. The land of Goshen was a part of the nome, or province of Heliopolis; hence Moses himself is by Apion called an Heliopolitan. (P. 339.) It was one of the most fertile spots in all Egypt, and afforded ample and luxurious pasturage to those numerous herds and flocks, to tend which had been the principal occupation of the ancestors and brethren of Joseph in their native country. The origin and purport of the name of Goshen, in the next place, employs the critical acumen of our author, who was once of opinion that the land might be thus denominated from Hebrew *Cushan* corrupted, as if the land inhabited by the sons of *Cush*; but his profoundly learned friend, the late Mr. Costard, informed him that it was more probably derived from the Arabic *Gush*, signifying a tongue, this part of the Delta terminating in a tongue-like form; a very ingenious remark, and pointedly confirmed by a remarkable

able expression in scripture, "*The Lord shall utterly destroy the TONGUE of the Egyptian sea.* Isaiah, c. XI. v. 15. that is, not the Egyptian sea itself, as is supposed by Lowth, and other commentators, but the country in form resembling a tongue, or pear, whence the Delta has been sometimes called *Pyrisiformis*.

The passage over the Red Sea, and subsequent route of the Israelites, form the remaining article of this learned investigation. Mr. Bryant introduces it by judiciously observing, that he addresses himself solely to those who allow on grand occasions the real interposition of the divine Being in terrestrial concerns, and who, consequently believe the history of the miracles recorded in the Pentateuch. The proceedings of the Deity bear no analogy to the mode of human operations; nor are to be judged by our notions of fitness and expedience. Jehovah selected the Hebrews from the surrounding nations of the Eastern world, to manifest his power, and to reveal his glory. He ordained them to be the deposit of his laws; to preserve unmutated the stupendous chain of prophecies that connected the Hebrew and the Christian dispensations, the one delivered in thunder from Sinai, the other promised with smiles and benignity from the Mount of Olives; and in their present forlorn condition, they exhibit to us a most awful and convincing proof both of the divinity of their own testimony, and of the truth of its sublime predictions. From the moment that the children of Israel left Egypt, and during their forty years abode in that barren wilderness, an almighty arm must be supposed to have been their defence; and he, whose powerful mandate bade the waves divide, marching before them, *by day in a pillar of cloud, and by night in a pillar of fire*, must be considered as equally present to ward off the dangers of the dreary desert; the horrors of famine, the scorching blast, and those fiery serpents which once only, for their accumulated crimes, were permitted to harass them on their march. A God is ever on the scene, *θεὸς ἐν μετὰ τῆς*; it is therefore idle in Niebuhr, or any other sceptic, to urge objections founded on arguments, which do not in this case apply; such as the breadth of the stream, and the short time consumed in passing it; the intricacy of the way, and occasional retrogradation of the march: he, who parted Jordan, could divide the deep; the Hebrews looked not to Moses as their guide, but to God. On this ground Mr. Bryant ably and successfully combats his French antagonist, who labours to find out a short and shallow way, just below Suez, for the passing Israelite, and the pursuing army of Pharaoh. Mr. Niebuhr indeed allows, that
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the former, confiding in his God, might have passed where the stream was more wide and profound; but he thinks it absurd to suppose that the latter, with less powerful incentives, the mere gratification of rage and revenge on a flying enemy, would follow his footsteps in that uncertain and perilous tract; but, in the mean time, he forgets the scriptural statement, and the real circumstances of the fact. While the Deity, by his presence, animated the embodied bands of Israel to press forward through the divided waters, he for wise reasons, but not so amply revealed as presumptuous man thinks he has a right to have them revealed, hardened the hearts of Pharoah and his host with a fatal blindness, which induced them to rush precipitately upon death.

ART. VIII. *A complete Edition of the Poets of Great Britain, Vol. I. II. III. and IV. Large 8vo. 1os. 6d. each. Printed for John Arthur Arch, London, and for Bell and Bradstreet, and J. Mundell and Co. Edinburgh. 1793. &c.*

THE object of this publication is to give to the world a complete edition of the British Poets at a small expence. We have taken up the consideration of it here, although not finished, because the four volumes already published, contain a complete selection of our more ancient poets, including every one of eminence from *Chaucer* down to *Cowley*, with whose life the admirable biography of Dr. Johnson commences. In comparing this collection with the two that have preceded it, we cannot but approve of the attention which the editors of it have paid to neglected genius, in giving a place to the fathers of English poesy, and to many writers who adorned the reigns of Elizabeth, James, and the accomplished, but unfortunate Charles I. Of the poets given hitherto in this collection, none are contained in the edition of Johnson, and only *Chaucer*, *Donne*, and *Spenser* in that of Bell: yet they exhibit a constellation of genius and learning, which rarely appears in an equal space of time, and which gives the period we have marked out, a right to the appellation of the *first* Augustan age of English literature. It is true that, generally speaking, these poets are inferior to their successors in the choice of their subjects; in the art of conducting them; in a delicate imitation of the ancients; in grace and perspicuity of expression; in harmoniousness of versification; and in every poetical attribute which lies within the province of *taste*: but they do not yield to them in any of the qualities of a vigorous and enthusiastic

fiastic mind. In originality of conception, in fertility of imagination, in frequency and strength of reasoning, or in depth and variety of learning, they are equalled by few, and excelled by none of their rivals. In short, including among them *Milton* and *Cowley*, as having originally distinguished themselves in the reign of the first Charles, they need not shrink from a competition with the more polished and popular poets of later times, by whose celebrity their lustre has hitherto been obscured. Of the works contained in this selection, many have received that portion of universal fame, which the poet regards as the chief, and too often finds to be the sole reward of his labour. There are some, however, that have lain in the most undeserved obscurity, and whose authors are scarcely known even by name to the common reader, though highly deserving the tribute of his admiration. Among these we cannot avoid pointing to *Davies* and *Hall*, in the second volume. Of the principal poem of the former, "Upon the Immortality of the Soul," the editor is guilty of no exaggeration when he declares, that it is the earliest philosophical poem which this country has produced, and the best poem of the age of Elizabeth, except the *Faery Queen*. The author is indeed unhappy in the choice of his subject; for upon one so metaphysical and obscure, it was not possible to be always amusing; and sometimes he could scarcely hope to appear either convincing or rational. But his reasoning is in general wonderfully perspicuous; some of his arguments drawn from analogy with such works of nature as are better known, are eminently happy, and, like Pope in his *Essay on Man*, he has adorned his subject with a variety of images that are generally beautiful, and always illustrative. His language is correct, easy, and expressive; and his versification so neat and musical, that a modern ear will discover but few lines in which it can point out an imperfection, or suggest an improvement.

Hall first introduced satire amongst us; and in powers adapted to his subject, he is unequalled by any of his successors. He possessed a congenial ardour of mind, that enabled him successfully to catch the bold and nervous declamation of *Juvenal*, whom he professed to imitate. In attacking vice and folly, he treats them with indignant vehemence; he lends his whole will and strength to every lash, and speaks as if he felt that the utmost force of expression would be unable fully to inflict the smart that his vigorous conception ought to excite. The follies and vices he pursues, are worthy of satiric animadversion; and the characters he has drawn are nume-

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rous, and marked with strong discriminations. He abounds in epithets that are original and highly descriptive; and his versification is in many passages remarkable for an easy and harmonious flow. In the sixth satire of his first book, the reader will find what is perhaps the first *studied*, and certainly not the least successful effort; to make the sound an echo to the sense. His faults are those of his masters, Juvenal and Persius. His reflections are often linked together by a connection so refined and slender, as to be scarcely perceptible. His references to the manners and customs of the age in which he lived, are extremely obscure; and his allusions to books, particularly the Latin satirists, are so frequent and abrupt, that a reader must be well acquainted with them to understand his meaning. He has employed words which were antiquated even in his own times; and he aims at a conciseness and energy of expression, which, though often highly beautiful, must, when added to his other defects, tarnish the lustre of his works with the imputation of obscurity.

Among the writers in the fourth volume, the reader will find the two Fletchers, eminently remarkable for their genius and learning. The elder has unhappily wasted much of both in his "*Purple Island*," upon an allegorical subject; in which the necessity of rendering his fable subservient to the just representation of what he means to typify, must ever prevent the poet from managing it so as to enchain the attention, or rouse and agitate the passions. But in his "*Piscatory Eclogues*," we meet with those native graces, and simple ornaments of thought and expression, which are so rarely found in subjects, where the calm and innocent state of life described, renders it difficult to interest the mind, and yet preserve the required consistency with nature.

To the works of each poet is prefixed a short and well written account of his life; together with a brief critique upon his writings, in which their characteristic excellence and defects are pointed out. These sketches are not all written with the same care; but many of them do great credit to their author, as showing a refined taste, a perfect knowledge of the poet, and an intimate acquaintance with our ancient literature. The lives in the fourth volume particularly merit this commendation: the remarks are judicious, appropriate, and spirited; and references are made to various passages of the poets, who are there criticized and compared, whereby the reader will be enabled to draw those conclusions, which the writer, from the confined limit of his work, was prevented from giving in detail. We cannot, however, but think, that the author

or authors of these lives (for whether there is one or more engaged, we do not pretend to determine) have been in some instances too lavish of their praises. We cannot agree with them in their encomiums passed upon *Daniel* and *Browne*, to their full extent. Many straggling beauties are certainly to be met with in these writers; and the famous passage of *Daniel* on the entrance of Richard II. into London, is of superlative beauty and pathos; but to get at these, the reader is forced to traverse a long and cheerless waste of rhyming prose. Their chief excellence is their easy language; but the latter author, though ingenious, is quaint and puerile in an extreme degree, and the former has written much more than his industry could support, with the vigour belonging to his natural genius.

Upon the whole, if the proprietors give the more modern poets of Great Britain with the same care and judgment in the selection, as they have done the more ancient, we cannot hesitate to pronounce the present the most perfect collection that has hitherto appeared: and however plain its garb, when contrasted with many recent specimens of typography, we must commend the design, as tending to diffuse a knowledge of the poetical ornaments of our country among the generality of readers, by enabling them to purchase their works at an expence comparatively trifling.

ART. IX. *Poems on several Occasions. By Maria Logan.*
 Quarto. 3s. Second edition. York: Printed for the Author, and sold by Cadell, London; Todd and Wilson, York; and Robinson, Leeds. 1793.

THESE Poems are prefaced by the following address:—
 “To those friends whose tender and unremitted attentions have enlivened seven tedious years of uninterrupted sickness, the following *trifles* are inscribed by their sincerely grateful and affectionate friend, Maria Logan.”

From the pompous puffs with which the tinsel and trumpe-ry of many modern *Rhymesters* is introduced to the world, this modest and unassuming dedication, may lead some of those readers who judge comparatively, to imagine, that though the Poems thus prefaced, may be read and *admired* by a private circle of the lady's friends, they will be only *tolerated* by the public. This is by no means the case. Though the fair author so unostentatiously calls them TRIFLES, many of them
 beam

beam with elegance, feeling, and sentiment, that must charm every reader who rather wishes to see the muse clad in her native robe of taste and simplicity, than flaunting in the Masquerade dress of an Eastern Princess, with every feature *tutored* to attract, every motion *disciplined* to seduce, and every ornament so placed as to dazzle rather than delight. In this gaudy finery, she may be applauded by the mob, a thousand of whom can *see*, for one that can *feel*; but the proper province of Poetry is an appeal to the heart, and the sympathetic tear, *silently let fall*, is an higher praise than the deafening shouts of a clamorous crowd. To this best of praise the writer of these Poems is fairly entitled; they evidently spring from a susceptible and delicate mind. The book contains eighteen Poems; the first stanzas are,

TO IMAGINATION.

“ Thou fair enchantress; whose delusive charms
Oft-times have drawn my wand’ring feet astray,
Oft-times seduc’d me from Reflection’s arms,
Beyond the light of Reason’s sober ray—

Forego thy pow’r, and leave me to repose,
Ah! tempt me not in Fancy’s fields to rove;
Her flow’ry paths oft lead to hidden woes,
Then fade the airy forms her hand has wove.

No longer bend on me thy wanton eye,
Nor smile resitless, as thy waving hand
With graceful motion beckons from on high,
And the light spirits mount at thy command.

As late my eager feet thy steps pursu’d,
Thro’ scenes created by thy magic pow’r,
Where each bright object smil’d but to delude,
And poison lurk’d in ev’ry fragrant flow’r,—

How did my dazzled eye delighted rove
Thro’ every roseate bow’r and verdant shade!
There trace the winding stream, the nodding grove,
The solitary path, the op’ning glade!

“ And here,” I cried, “ for ever will I stray :
“ Here drink, unmix’d the sparkling cup of Joy ;
“ Delight shall brighten ev’ry rising day,
“ And not a care the peaceful night annoy.”

But soon, alas ! the fairy vision fled,
The smiling forcerefs vanish’d from my sight,
And haggard Disappointment, in her stead,
Wav’d her black wand, and quench’d Hope’s radiant light.”

Some

Some "Verses on an airy and pleasant situation near a populous and commercial town, being surrounded with new buildings," have so striking a reference to many situations round this great metropolis, that we cannot resist presenting them to our readers.

"There was a time! that time the Muse bewails,
 When Sunny-Hill enjoy'd refreshing gales;
 When Flora sported in its fragrant bow'rs,
 And strew'd with lib'ral hand her sweetest flow'rs!
 Now fable vapours, pregnant with disease,
 Clog the light pinions of the southern breeze;
 Each verdant plant assumes a dusky hue,
 And sooty atoms taint the morning dew.
 No more the lily rears her spotless head,
 Health, verdure, beauty, fragrance, all are fled:
 Sulphureous clouds deform the rising day,
 Nor own the pow'r of Sol's meridian ray;
 While sickly damps, from Aire's polluted stream,
 Quench the pure radiance of his parting beam.
 These are thy triumphs, Commerce!—these thy spoils,
 Yet sordid mortals glory in their toils,
 Spurn the pure joys which simple Nature yields,
 Her breezy hills, dark groves, and verdant fields,
 With cold indiff'rence, view her blooming charms,
 And give youth, ease, and health to thy enfeebling arms.

With the stanzas to Opium, we were much pleased, but to multiply quotations from a book of 64 pages, would be injurious to the author. Had we seen or heard of the first edition of these Poems, they would have been noticed at an earlier period.

ART. X. *Marsh's Translation of Michaelis's Introduction to the New Testament.*

(Continued from Vol. III, page 608.)

WE proceed to lay before our readers a distinct view of the matter contained in the remaining parts of this valuable work; and to this, as the topics on which we might be tempted to enlarge, are so very numerous, we shall chiefly confine ourselves. The notes of the learned translator, which occupy nearly a third of the first, and the whole of the third volume, prove how difficult it is to say very little on subjects of such interest and importance to every serious Christian.

In treating of the inspiration of the New Testament, which is the subject of his third Chapter, the author begins by

by explaining the difference between canonical and apocryphal books, and very judiciously cautions his reader not to consider the latter as a term of contempt. Though not actually inspired, some of them are highly deserving of our esteem. "The first book of the Maccabees is a most valuable historical monument, written with great accuracy and fidelity, and a work on which more reliance is to be placed than on the writings of Josephus, who has borrowed from it his materials, and frequently mistaken their meaning. The same may be said of Jesus Sirach, and the Book of Wisdom." Thus also an Apocryphal Gospel may not be a spurious production, or a work of evil tendency, but a history of the life of Christ, so ancient, that it might pretend to a place in the Canon: but not admitted there, because not inspired. In this class the distinctions of Michaelis seem to place the Gospels of St. Mark, and the Gospel and Acts of the Apostles, by St. Luke. He divides the received books of the New Testament into two classes, those written by Apostles, and those written only by companions or assistants of Apostles. To the former he allows inspiration, to the latter he is inclined to deny it: but it is evident that the former class comprises all the books of the New Testament, excepting those three that have now been mentioned. This position, and the arguments on which it is founded, will certainly admit of controversy: we are satisfied at present with stating it. In the opinion of Michaelis, no disadvantage would arise from this concession respecting these two Evangelists; their books would still be authentic histories, and at the same time, not liable to the difficulties which attend them as inspired narratives.

"The chief historical objections which are drawn from profane authors, have respect to St. Luke: and if we can abandon the inspiration of his writings, as well as those of St. Mark, we shall essentially serve the cause of our religion, and disarm our adversaries at once, by depriving them of that pretext to deny the truth of Christianity, which they derive from contradictions not wholly to be removed." P. 97.

This Chapter is divided into three sections; the first on the general subject of inspiration; the second on the books that bear the names of Apostles; the third, on those written only by assistants to Apostles.

The third Chapter, on the language of the New Testament, takes a wider scope, and is subdivided into fourteen sections. In the first of these sections the author answers the question, "Why was the New Testament written in Greek?" in the most simple manner—"Because it was the language best understood

derstood both by writers and readers." Not, in his opinion, on account of the greater universality of that language. It was, however, certainly, at that time, most universal, since the greater part of those who talked Latin understood Greek also, which is partly his own solution of the question, why St Paul wrote to the Romans in Greek. The curious reverie of the fanciful, though learned, Hardouin, that the books of the New Testament were originally written chiefly in Latin, employs the author in its refutation, rather unworthily, throughout the second section. The third section decides, that the style of the New Testament is Hebraic Greek, like that of the Septuagint. The disputes concerning the purity of style in the Greek Testament are ably touched in section the 4th, while several of those that follow are occupied in examining into the Hebraisms, Rabbinisms, and other peculiarities or provincialities observable in various parts of these Sacred Books; from which considerations, the author very properly lays down in section 13, the knowledge requisite to make a complete critic in the New Testament. The following suggestion is so important that we extract it, in hopes that some learned man may be induced by it to execute the wish of the judicious author.

"The inestimable treasure which lies hidden in the ancient inscriptions might be of singular service, particularly in explaining the provincialisms and idiotisms. They have hitherto been seldom or never applied to this purpose; and as the books in which they are contained are frequently too expensive to be purchased by the learned, it is to be wished that some one, who has leisure and abilities, would compose a Lexicon, containing the words used in the Greek inscriptions, not only in such as have been collected in separate volumes, but in those which are found singly in the descriptions of travellers. A work of this nature would be an invaluable guide to a commentator in his critical researches." P. 177.

"But," adds the author, "the book most necessary to be understood by every man who studies the New Testament is, without doubt, the Septuagint, which alone has been of more service than all the passages from the profane authors collected together." To this opinion we fully subscribe, as also to the utility of the Concordance of Trommius, which is recommended immediately after. The 14th section of this Chapter contains a judicious consideration of what has been performed or neglected in the matters above-mentioned: and concludes with certain queries, p. 195, in the solution of which the learned author and his translator are not perfectly agreed. We shall not enter into the detail of these difficulties, but we point out the passage as affording a proper exercise for the sagacity of students in sacred criticism, to solve the doubts proposed, or to decide between the author and his commentator.

In the fifth Chapter, which is on the quotations from the Old Testament in the New, Michaelis contracts his ground too much, and reduces himself to difficulties by rejecting all typical explanations of the passages cited, and all double completions of prophecies. As both these points have been well defended by some of the ablest divines of our Church, we cannot feel it necessary to relinquish them so hastily. Towards the illustration of these passages of the New Testament, the tract of the late Dr. Randolph, President of C. C. C. Oxford, is as efficient as it is concise and well arranged. It gives with each citation from the New Testament, the corresponding passages of the Hebrew and Septuagint, and illustrates them with brief, but excellent notes.—This Chapter consists of six sections. In the fifth section, the author condemns, rather peremptorily, the Epistle of St. Jude :

“ Candour,” he says, “ obliges me to separate from the rest of the New Testament the Epistle of St. Jude, the author of which has taken his accounts, as will be shewn in the second part, from the weakest and most fabulous productions, a circumstance which sufficiently evinces, not only its want of inspiration, but even its want of authenticity. No such quotations can be produced from the other books of the New Testament; for Jannes and Jambres, mentioned 2 Tim. iii. 8, though nowhere named in the writings of Moses, are taken from the well-known historical accounts of the Jews.” P. 237.

The second part, here alluded to, is the second volume of this work of Michaelis, as yet untranslated, but on which we hope the industry and sagacity of his excellent translator is at this moment employed; as there cannot be a doubt that the present part will have an extensive and a rapid sale. It contains, as we mentioned before, separate introductions to each book of the New Testament, forming a most admirable key to the whole.

The sixth Chapter, containing an elaborate enquiry into the various readings of the New Testament, occupies the remainder of this volume, and is extended to thirteen sections. The first of these sections, on the early loss of the Autographa, or original manuscripts of the New Testament, is judicious, and concludes very satisfactorily, that the late or early loss of these originals has no influence on the grounds of our faith, because the credibility of a book, which, during the life of the author, has been made known to the world, depends not on the preservation of the author's manuscript; and each of these, during the lives of the Apostles, was circulated throughout the Christian world in numberless copies. At the same time, we cannot, without some regret, consider the vast advantages that would apparently have been derived to the Christian world from their

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preservation,

preservation, could it have been effected by any means which might reasonably be expected to have been employed. But without a perpetual miracle the very zeal of Christians in consulting them, must soon have rendered them illegible, and it pleased God that the Christian faith, though founded on miracles, should not be perpetuated by them. We must, therefore, be content to seek and to weigh the variations of manuscripts, and think ourselves happy, that even this secondary mode of satisfaction was not obliterated by the invention of Printing.

In the second edition of this chapter, Michaelis speaks of a two-fold publication of the Books of the New Testament, the first separately, or in partial collections; during the lives of their authors, and probably by the authority of the authors themselves; the second of the whole collection of writings entitled the New Testament, formed after the death of the Apostles. Our author's supposition, that St. Paul wrote very many Epistles, besides the thirteen now extant, and that he was his own editor of these, seems fanciful, and unworthy of him; and is certainly liable to the objections of his translator, which we shall extract as a specimen of his sagacity and ability in separating truth from falsehood.

Our author seems here to confound ancient with modern times, in which the learned, as a recompense of their labours, enjoy the exclusive privilege of publishing their own works. But it is highly improbable that St. Paul was in this situation, who having no other object in view than to propagate the Christian religion, instead of reserving to himself the right of distributing copies, would rather have promoted their distribution in the highest possible degree. See Col. iv. 16. Our author speaks likewise of the publication of St. Paul's Epistles as of the edition of a modern volume; whereas it is most reasonable to suppose, that they were gradually communicated from society to society, and that many years elapsed before they formed a single and complete collection. Nor does the hypothesis, of St. Paul's being his own editor, solve the difficulty which arises from the supposition of his having written a great number of Epistles, besides those which are now extant; since in that case, no reason can be assigned why the Apostle, in the publication of his own works, should have confined the number to thirteen only." P. 491.

In three subsequent sections the general subject of the various readings is further handled by the author, and particularly (§ 5.) the question, whether our faith is affected by the various readings, which he decides, very justly, in the negative.—He then proceeds to the causes of these variations, which, after some preliminary remarks, he reduces to the five following:

“ 1. The omission, addition, or exchange of letters, syllables, or words, from the mere carelessness of the transcribers.

“ 2.

" 2. Mistakes of the transcribers in regard to the true text of the original.

" 3. Errors or imperfections in the ancient manuscript from which the transcriber copied.

" 4. Critical conjecture, or intended improvements of the original text.

" 5. Wilful corruptions to serve the purposes of a party, whether orthodox or heterodox." P. 270.

These causes are separately, and very learnedly and acutely handled in the five ensuing Chapters. With respect to the famous text 1 John, v. 7. on the three witnesses, Michaelis gives it up as spurious, but without at all relinquishing the doctrine it conveys. His words are these :

" It is true that the number of proof passages in support of certain doctrines has been diminished by our knowledge of the various readings. We are certain, for instance, that 1 John, v. 7. is a spurious passage, but the doctrine contained in it is not, therefore changed, since it is delivered in other parts of the New Testament. After the most diligent enquiry, especially by those who would banish the divinity of Christ from the articles of our religion, not a single various reading* has been discovered in the two principal passages, John i. 1. and Rom. ix. 5. and this very doctrine, instead of being shaken by the collections of Mill and Wettstein, has been rendered more certain than ever. This is so strongly felt by the modern reformers in Germany, that they begin to think less favourably of that species of criticism which they at first so highly recommended, in the hope of its leading to discoveries more suitable to their maxims than the ancient system." P. 266.

On this celebrated text we shall at present give no opinion, as the book of Archdeacon Travis, relating principally to that subject, will soon come before us; and will afford a better opportunity for the discussion. On another celebrated passage, (that in 1 Tim. iii. 16, where the great dispute between the different parties is, whether certain manuscripts had originally $\Theta\varsigma$, $\Theta\varsigma$, or $\Theta\varsigma$, a contraction for $\Theta\varsigma\omega\varsigma$) as various examiners have given opposite accounts, and the MSS. that can be made out are divided in their testimony, Michaelis thinks it more equitable to declare the MSS. neutral, and quote them neither in favour of $\Theta\varsigma$ nor $\Theta\varsigma\omega\varsigma$. The remaining section, after the discussion of the five causes (§. 13.) is very usefully employed in laying down generally rules for deciding on the various readings. These rules are 17 in number, of which, perhaps, it may be useful to publish an abridgement. 1. Internal evidence sometimes to be preferred to majority of MSS. but 2. *Ceteris paribus*, ma-

* This is not strictly true, though very nearly so : certainly no one of any importance. See the translator's note, p. 494.

jority to decide. 3. A MS. generally accurate, to be preferred to one carelessly written. 4. *Ceteris paribus*, the most ancient MSS. of most authority. 5. Yet modern MSS. not wholly to be disregarded. 6. A MS. containing a selection of readings not the best evidence, as giving only the selector's opinion. 7. A MS. with conjectural emendations of no value. 8. Printed editions of no authority, but as taken immediately from MSS. 9. The number of MSS. supporting any text to be considered relatively to the whole number extant or collated, which contain that passage. 10. When only a few MSS. have a reading that might easily arise from an oversight of the copyist, it may generally be disregarded. 11. Reject the reading most likely to have arisen from an error of the transcriber. 12. When three or four readings exist, prefer that from which the others might most easily flow. 13. Where a passage not absolutely necessary to the text exists in many various readings, it probably is spurious altogether. 14. An interpolation may sometimes be detected by containing an expression not sufficiently ancient. 15. Words existing in particular MSS. only, not in ancient versions or citations, are liable to suspicion. 16. Obscurity not a sufficient cause for rejection. 17. The peculiar style of each book to be well considered in deciding on a reading.

The testimony of the translator to the merit of this whole chapter is no more than it well deserves; he says,

"This admirable Chapter has been written by our author with the coolness and impartiality of a profoundly learned critic, without the least regard to any party whatsoever. In subjects purely theological, he has at all times abided by the established doctrine of the Lutheran Church, of which he was a Member, but in points of simple criticism he investigates the truth with all the aid of learning, indifferent as to the event, and wholly unconcerned whether the conclusions that may be drawn from his enquiries are favourable to his own system, or to that of his opponents." P. 522.

The seventh Chapter treats of the ancient versions of the Testament, and as it notices all that are of any value, it consequently is carried to a considerable extent, and has no less than 38 sections; nine of which (2.—10.) are dedicated to the Syriac versions, and ten (21.—30.) to the Latin. The general remarks of Michaelis on the use of the ancient versions, (contained in §. 1.) are highly valuable, and among them particularly the following.:

"The greater part of those which will be examined in this Chapter surpass in antiquity the oldest Greek manuscripts that are now extant; and they lead to a discovery of the readings in the very ancient manuscript that was used by the translator. By their means, rather than from the aid of our Greek manuscripts, none of which are prior

to the sixth century* we arrive at the certain knowledge that the sacred writings have been transmitted from the earliest to the present age, without material alteration; and that our present text, if we except the passages that are rendered doubtful by an opposition in the readings, is the same which proceeded from the hands of the Apostles." Vol. II. p. 2.

The testimony of Michaelis in favour of the older Syriac version, called *Peshito*, or literal†, is very strong. "The *Peshito*," he says, "is the very best translation of the Greek Testament that I ever read: that of Luther, though in some respects inferior to his translation of the Old Testament, holding the second rank." p. 40. He recommends, and all his suggestions of this kind are worthy of notice, that some man qualified for the task should undertake the compilation of a complete catalogue of the Syriac manuscripts of the New Testament, of which certain information can be obtained. p. 21. He expresses also a strong wish, that an edition of moderate price, may be published of the four principal manuscripts of the old Italic version, from the splendid edition of Bianchini, edited under the eye of Benedict XIV. These, and other hints of Michaelis, tending to diffuse and facilitate Scriptural learning, we hope will not be lost upon the literary world.

An account of the principal manuscripts of the New Testament to the number of 292, beginning with the Alexandrine, is contained in the eighth Chapter, which consists of six sections. This Catalogue of MSS. will be found in the sixth section, the five former being rather preliminary. In estimating the two principal manuscripts, the Alexandrine No. 1, and the Vatican No. 253, Michaelis says, "With respect to the internal excellence of this manuscript, (the Vatican) I prefer it to the Codex Alexandrinus, and shall continue to do so till I am convinced that this preference is unjust." p. 845. The Codex Ravianus, or Berlin manuscript, brought forward in the controversy on 1 John v. 7. he gives up as a mere imposture, on the authority of Papelbaum; who, he says, has put an end to the controversy on the subject of that manuscript, "by proving, beyond a doubt, that the whole is an imposture, and that the manuscript is a mere copy of the Complutensian Bible." p. 296.—How this was proved may be seen more particularly in that place. The Codex Cantabrigiensis, or Codex Beza, is particularly considered in No. 59 of this section, where Michaelis refutes the charge of Latinizing, that has been brought against it; but seems to consider it as an Eclectic manuscript, not wholly free from

* Some make the Alexandrine older, but Michaelis denies it.

† Though in fact less so than the new. See page 5.

conjectural emendations of the translator, reserving, however, his final opinion till the publication of Dr. Kipling's facsimile, which, unhappily, he did not live to see. With respect to its antiquity, he shows the external evidences of it to be so doubtful, that nothing remains for ascertaining it but the internal marks it carries with it, on which, therefore, he does not attempt to decide. But his learned annotator, in an elaborate note upon the subject, gives it as his opinion, that it is at least as ancient as the fifth century, and that no other can be put in competition with it, except the Codex Vaticanus. Vol. III. p. 715.

The ninth Chapter contains a consideration of the quotations from the New Testament, found in the writings of the ancient fathers. It is divided into four sections. But in this and what remains, there is little that requires particularly to be specified; little that will not be expected by those who read the general titles to the Chapters, which we have already given, and who consider the abilities of the author by whom those subjects are treated. Through every part of his Scriptural enquiries Michaelis is attended by his very respectable commentator, who amply proves his diligence, and the great extent of his qualifications for a work of this nature. We cannot refrain, therefore, in the conclusion of this article, from repeating our wish, that the remainder of the work may fall into no other hands to be translated, and that Mr. Marth will pursue his labours for the benefit of his countrymen, with the same vigour that he has manifested in this commencement of them. The work will infallibly be of service to the cause of Scriptural learning in this country, and though we cannot always adopt the conjectures and opinions of the learned author, we admire at once his candour and sagacity, and wish to see his labours circulated in the most advantageous manner, namely, in such a translation, so illustrated, as we have found the present.

Having thus finished our general view of this work, we might dismiss it; but we are tempted, for the gratification of our readers, to prepare for our next Number, a few supplemental remarks on a passage already noticed, and upon one in Chapter IV. which seems to us of some importance.

(To be continued.)

ART. XI. *Notes and Annotations on Locke on the Human Understanding; written by Order of the Queen; corresponding in Section and Page with the Edition of 1793. By Thomas Morell, D. D. Rector of Buckland, and F. S. S. R. & A. 8vo. 3s. Sael. 1794.*

THE labours of Locke, in the more essential branches of Metaphysical Science, have been justly appreciated by that posterity

posterity for which he wrote. A crude Philosophy, in which ignorance and prejudice possessed an equal dominion, opposed in the first instance, principles which borrowed so little from scholastic sophistry. But the age of darkness was fated to pass. The active researches of Locke unravelled those knots which schoolmen had framed, and the superstitions of ages were subdued by the light of nature, of reason, and of truth. Highly, however, as we are disposed to rank the treatise on the Human Understanding, we cannot suffer our admiration of its excellencies to preclude our acknowledgment of its defects. The arrangement is not uniformly perspicuous; the phraseology is, in many cases, quaint and embarrassed; and in the frequent discussion of questions, involving the niceties of Metaphysical discrimination, words are employed with a variety of interpretation which renders it difficult to ascertain their *definite* sense. In the notes and annotations with which the public are here presented, some of these defects are very ably considered, and questions which Locke has clothed with intricacy, are expounded in clear and concise solutions.

Dr. Morell, in his remarks upon the first book, appears to consider Locke as advancing a dangerous and erroneous doctrine, by denying *in toto* the existence of *innate* principles; and we must observe for ourselves that we have found the Doctor's censure, for the most part, just. Locke was anxious to do away every dictum of the old Philosophy; he conceived the acknowledgment of any *invariable* laws incompatible with that *naked* character of the human mind, which seemed necessary to the perfection of his system; and was not aware that such hypothesis, in strictness, required the destruction of natural conscience and moral perceptibility. The remarks of Dr. M. on this part of the subject do not, however, go to the destruction, or even the depreciation of Locke's system. They lead to a distinction between the *principle* of perception, and the *actual* perceptions; a distinction to which Locke does not appear to have paid sufficient, or even any attention. That the *actual perceptions* are *acquired* is indisputably true; their existence depends upon the operation of external causes. But it will require more arguments than Locke has brought into the field, to convince us that there does not exist some *principle* antecedent to these *impressions*, by which they are referred to general laws; and, if such principle do exist, the conclusion is obvious. But it is time that the Doctor should speak for himself.

“ In this sense only, I conceive, any thoughts or perception can be said to be *innate*, viz. because the powers or faculties of the mind

to form such thoughts or perceptions are derived from the Author of *Nature*, operating upon it by *necessary* causes; but the *actual* perceptions or thoughts must be owned to be *acquired*; because they proceed from causes *extraneous* to the mind itself, and this I take to be all this author means, and therein I believe no one will differ from him. But it is to be observed on the other side, that besides the *natural* capacities or powers of perceiving, affirming, doubting, &c. with which every intelligent is born, it is born also with a *native* aptness, inclination, or propensity of *forming* some thoughts rather than others; of judging some propositions *true* rather than *false*; some actions *good* rather than *bad*; and this without the help of any *words* or any *teaching*. And such thoughts and propositions we call *innate* or *natural*, though there be no such *actual* thoughts or proposition born with the mind itself, or which it brings into the world with it. So Tully, speaking of self-defence or self-preservation in favour of Milo says, *Est hæc non scripta, sed nata lex: quam non didicimus, accepimus, legimus: verum ex natura ipsa arripuimus, hausimus, expressimus: ad quam non docti, sed facti; non instituti, sed imbuti sumus.*" P. 3.

The objections which Locke has urged, drawn from a want of uniformity in the opinions of men, must carry with them little weight. For supposing, (which is the fact) that mankind were divided upon the treatment of children, insomuch that one nation should be found to cherish, and another to destroy them; the question might after all be put, whether the *principle* in each be not uniform, namely, a conformity to some general rule. In the same manner, the acknowledgment of a Deity appears to be an *universal law*. The perversion of this *principle* in the different modes of application, rather tends to confirm than to disprove the universality of this law: which is to all the purposes of reasoning, the same in him who offers, as usage directs, a lamb to Jehovah, or an infant to Moloch. As to the objections grounded upon *convenience*, they make rather for, than against the existence of certain *innate* principles.

"If *convenience* be such an inseparable and remarkable consequence of the observance of that rule, that the worst of men see it is their interest to observe it; this, one would think, was a good argument, that the connexion between the observance of that rule, and that effect of it, was *natural*, and therefore deservedly reckoned a *law of nature*." P. 6.

And again,

"The *profitableness* of virtue rather proves it is *innate*, for where an effect is *constant*, there the cause is the Author of Nature. We do not pretend that the laws of nature so *irresistibly* operate as to make men wise

wise and honest against their wills, but only *incline* them to be such, for their own interest, security, and happiness, *Hypocrisy* proves that it is most *natural* to be really good." P. 7.

And in his further prosecution of this question,

"For the whole state of the question is, not whether men *can* act contrary to these *principles* or not; for in that point there is no dispute: nor whether they be stamped upon the souls of all men as soon as they are united to their bodies; that is an idle thing to talk for or against: but whether human nature be not so constituted by the wise Author of it, as to be more inclined to the observance of some rules of action, for the promoting their own, and the happiness of mankind, than the breach of them; or in other words, whether all men, or any one man, is *free* from all *sense* of duty, and *indifferent* to all sorts of actions? And I appeal to the sense of mankind, whether they do not feel, within themselves, an *inclination* to one, and an *abhorrence* to the other sort of actions, such as are here mentioned; and this *abhorrence* I call natural conscience, and is a demonstration, that we are all born with an inclination to the observance of these rules we call the laws of Nature." P. 9.

Locke, indeed, appears all along to have confounded the *principle* with the *idea* annexed to it; and he has therefore concluded, that, as the *idea* must necessarily be *acquired*, the principle itself cannot be original or *innate*. It must, however, appear probable to any one, that a disposition to prefer certain actions, and to receive in preference certain impressions, may exist antecedent to any ideas of those actions or impressions, and, indeed, to judge either from the conduct of mankind, or the rules of analogy, it appears as unnatural to suppose that the *moral principle* should be generated by *ideas* of virtue and vice, as that the *senses* of hearing and seeing should be created by *sounds* and *colours*.

Dr. M.'s Annotations in Book II. are numerous but concise. He animadverts with a considerable portion of judgment upon the *sleep* of the soul, as contended for by Locke; and renders the objections against its *cogitative* energies of very doubtful influence. We find in this argument of the annotator much to approve. The supposition which Locke indulges, of the soul's inability to think without the full action of the *animal* functions, is surely repugnant to the exalted sentiments we are taught to entertain of this spiritual substance. Action is extraneous to matter, and it would be reducing the soul to a level with matter, to suppose, that the *power of action* was not in the number of its attributes; yet such conclusion must inevitably flow from the supposed arrestation of the *perceptive*,
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by the suspension of the *animal* powers. As to the objections drawn from the apparent void during the long interval of sleep, they by no means destroy the hypothesis of *thought*. Forgetfulness of past perceptions is no proof that we have not perceived; and the existence of dreams will demonstrate at least that perception in such circumstances is not impossible.

Dr. M. objects, (P. 29.) to the term *Privative cause* as employed by Locke in the 8th Chap. Book II. There is indeed an apparent contradiction in the term; since every cause, as the doctor properly observes, must be *real*. Locke appears desirous of conveying to the reader a distinct perception of that class of ideas which arises from a negation of the subject that produced their opposite, and therefore hazarded an expression, which, though it offers some violation to language, is strictly in unison with metaphysical truth. In remarking upon memory (P. 34) Dr. M. adds to the helps to memory as laid down by Locke, viz, *attention* and *repetition*, METHOD: and in treating of the differences between *duration* and *expansion*, which Locke has induced from their comparison, Dr. M. has suggested (P. 40.) a third, viz. that duration is a *mode*, but expansion something *real*.

Dr. M. objects (P. 42) to the term *negative*, applied to *idea*, as he did before to *privative* applied to *cause*. "What a *negative idea* is (says he) or how part of an idea can be said to be *negative*, is to me unintelligible." We do not however find equal difficulty with the learned doctor in comprehending the sense of a *negative idea*, nor in allowing the propriety of the term. Locke is contending, at the time in which he uses this expression, that infinity of space as it enters into our conception is *progressively* formed: the first perception is of something *great*, which is *positive*; the second, in which the mind appears anxious to advance in its calculation, is of something *definitively* greater, which is *comparative*. The mind being now supposed to have arrived at the limit of a *finite* comprehension, all which lies beyond, and on which it pretends to speculate, is *indefinite*; and the idea thus vaguely formed, is justly termed *negative*; in as much as it conveys to the mind no other perception than a *negation* of all boundary, limit, and circumspection.

The fanciful notion which Locke has started in the 19th Chap. Book II. that thought is not essential to the soul, because the degrees of intention and remission are various, and essences are incapable of variation, is ably disputed by the learned annotator. We shall give it in his own words.

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“ This is specious at first view, but is indeed a very equivocal argument, and concludes different ways according to the different acceptation of the word essence. He grants that thinking is action, and supposes essence to be the internal unknown constitution of things whereon their discoverable qualities depend. Now that thinking or action, which is a known property of the soul, should be the internal, unknown constitution of the soul, is a contradiction, and, proving the contrary, is proving what was never denied. But this is not the genuine acceptation of the word essence. (*Vide infr. p. 44. § 6.*) From whence we may see the fallacy of Mr. Locke's argument. He makes essence the internal, unknown constitution of things; and because it is contradictory that thought should be of the essence of the soul in this sense, he infers it is not of the essence of the soul in the other sense, i. e. so as to be inseparable from it; but that thought is essential to the soul, in the last sense, may be thus proved. It must be essential to one of the two substances, i. e. either to matter or spirit; otherwise the highest perfection in nature must be merely casual, or an extraneous accident in the universe, but it can neither be essential to matter, nor accidental. (*Vide infr. p. 140.*) Ergo, it must be essential to spirit, or such a property which cannot be separated from it without destroying its nature. Or if thinking is essential neither to body or soul, how come we at all to think? Is it by mere accident? If so, it is possible the soul should never think. If it be said the soul lays down and takes up thinking at pleasure, (by its own power, &c.) it is a direct contradiction. If the soul pleases to take up thinking after intermission, it must be previously thoughtful: if it be said to stand in need of some external principle to bring back thought to it, this is to own that it would never think again of itself, but be a dead inactive substance, unless restored by some external being. And the argument must come to this on Mr. Locke's hypothesis, if the soul were for any the least time without thought. The power of thinking in a substance once dead, cannot be conceived, because it is contradictory. Life itself consists in being percipient, in this we are necessary, and if we are percipient, we must have perceptions by the terms: thus it is very conceivable, that the soul should remit its activity in thinking through all degrees, till at length it can remit no farther, and finds itself necessary in having some perception or other.” P. 43.

Dr. M. denies (P. 46) that *power* is an *idea*. The same he contends of number, pain, and pleasure, in their respective places; and he urges as a reason for refusing this denomination to the first of these, that “ it is a *name* given to a mode of conception, which is formed in our minds upon the mutual relation of substances, and their operations upon one another.” We cannot however discover sufficient reason in this definition for admitting the doctor's objection, which would, in our judgment, operate equally against many other modes which have as simple an origin, and whose title to the distinction of ideas is held legitimate by the doctor himself.

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The long and intricate chapter on Power occupies a large portion of this annotator's pains, and we are of opinion, that many parts of this chapter are purged of their difficulties, or exposed in their contradictions, by the Scholium of Dr. M. The amount of the whole upon his exposition, seems to be that the mind possesses a state of indifference or suspension previous to the act of determination, and in this consists its *liberty*. All that follows determination, proceeds of *necessity*, and indicates in the strongest manner the freedom of acting without restraint from external causes. This compatibility of *free* deliberation, with *necessary* agency, is very well explained by our author.

“ For since the freedom of an action consists in that lively sense and conviction of the goodness of it, and that ardor, and impetus, and tendency of the mind to it, with which it is performed; and since we always act with this disposition of mind when we act upon the *result* of our reasons and judgements: though we be necessitated always to act according to this *result*, we are nevertheless *free* in our actions; because they would still be performed with that disposition of mind in which *freedom* consisted; whereas, on the contrary, if we were perfectly indifferent after the utmost determinations of our minds, if the sense and conviction of the goodness of an action, the consequent ardour and tendency of the mind to it, did not always carry us to act, it is evident the external cause sometimes must do it; and we should be liable to be determined by them, which is a slavery and subjection to such causes. So that we see that a *necessary* compliance with the dictates of our *mind* is not only *consistent* with *freedom*, but is the main *preservative* and *security* of it.” P. 53.

Dr. M.'s strictures (P. 60) upon Locke's ascribing mobility *in the same sense* to body and spirit, are well founded; and his observations upon cause and effect, upon identity and diversity, are minute and judicious. In treating of the Principium Individuationis, he indulges an opinion which has at least the merit of an ingenious conjecture.

“ What is the *Principium Ind.*? Or what is it that makes any one thing the same as it was some time before? This is too large and laborious an enquiry to dwell upon here, yet I cannot forbear mentioning this hint, viz. since our own bodies must rise at the last day, &c. there may be perhaps some *original fibres* of each human body, some *stamina vitæ* or *primæval* seeds of life, which may have remained unchanged through all the stages of life, death, and the grave; these may become the springs and principles of a resurrection and sufficient to denominate it the *same body*. But if there be any such constant and vital atoms which distinguish every human body, they are known to God only.” P. 64.

The limits of our plan will not allow us to pursue our observations through the two following books. We shall content ourselves with remarking, that, on most points which come under his discussion, the learned annotator comments with considerable ability. His reasonings are uniformly vigorous, concise, and perspicuous. On the subject of essences he is particularly happy; and on the abuse of words, he points out a similar error into which Locke himself has fallen, by the frequent use of the term *idea*.

Upon the whole, we have perused with much satisfaction this posthumous fragment, which (due allowance being made for its brevity, and the circumstances under which it was probably written) does credit to the abilities of the learned author, and forms a useful commentary upon the very able, yet not faultless, *Treatise on the Human Understanding*.

ART. XII. *Chalmers's Life of Thomas Ruddiman.*

(*Concluded from our last, Vol. III. p. 616.*)

IN reviewing this pleasing work, we are struck with the novelty of the intelligence in it, and wish to communicate the impression to our readers. We shall therefore lay before them immediately Mr. Chalmers's *Origin of News-papers in England*; a point never investigated with attention before, but now laid open with a fulness that does credit to the author's diligence, and with an accuracy that does honour to his judgment.

“ After inquiring in various countries for the origin of news-papers, I had the satisfaction to find what I sought for in England. It may gratify our national pride to be told, that mankind are indebted to the wisdom of Elizabeth, and the prudence of Burleigh, for the first news-paper. The epoch of the Spanish Armada is also the epoch of a genuine news-paper. In the British Museum there are several news-papers, which had been printed while the Spanish fleet was in the English channel, during the year 1588*. It was a wise policy, to prevent, during a moment of general anxiety, the danger of false reports, by publishing real information. And the earliest news-paper is entitled *THE ENGLISH MERCURIE*†,

* Sloan. MSS. No. 4106.”

† This title was taken equally, as appears in p. 104 here, by the work *Gallo-Belgicus*, which was entitled “*Mercurius Gallo-Belgicus*,” and the first volume of which was printed at Cologne, in 1598, like some of our country news-papers at present, with a wooden cut of Mercury standing on a globe, and bearing his usual ensigns. *Rev.*
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which by *authority* ““ was imprinted, at London, by Christopher Barker, her Highness's printer, 1588 *.

“ Burleigh's news-papers were all *Extraordinary Gazettes*, which were published from time to time, as that profound statesman wished, either to inform or to terrify the people. The *Mercuries* were probably first printed in April 1588, when the Armada approached the shores of England. After the Spanish ships had been dispersed by a wonderful exertion of prudence and spirit, these *Extraordinary Gazettes* very seldom appeared. The *Mercurie*, No. 54, which is dated on Monday, November the 24th, 1588, informed the public that the solemn thanksgiving for the successes which had been obtained against the Spanish Armada, was this day strictly observed. This number contains also an article of news from Madrid, which speaks of putting the queen to death, and of the instruments of torture that were on board the Spanish fleet. We may suppose that such paragraphs were designed by the policy of Burleigh, who understood all the artifices of printing, to excite the terrors of the English people, to point their resentment against Spain, and to inflame their love for Elizabeth.”

“ Yet are we told, that posts gave rise to weekly news-papers, *which are likewise a French invention*. The inventor was Theophrast Renaudot, a physician, who, laying his scheme before cardinal Richlieu, obtained from him a patent for *The Paris Gazette*, which was first published in April 1631. Thus would confident ignorance transfer this invention, which is so usefully advantageous to the governors and the governed, from the English Burleigh, to the French Richlieu. The dates demonstrate, that the pleasures and the benefits of a news-paper were enjoyed in England more than forty years before the establishment of the Paris Gazette by Renaudot in France. And the *English Mercurie* will remain an incontesti-

“ * The first news-paper which is preserved in this collection, is No. 50, and is in Roman, not in Black letter. It contains the usual articles of news, like the London Gazette of the present day. In that curious paper there are news, dated from Whitehall, on the 23d of July 1588. Under the date of July the 26th, there is the following notice: ““ Yesterday the Scots ambassador being introduced by Sir Francis Walsingham, had a private audience of her Majesty, to whom he delivered a letter from the king his master, containing the most cordial assurances of his resolution to adhere to her Majesty's interests, and to those of the Protestant religion. And it may not here be improper to take notice of a wise and spirited saying of this young prince [he was twenty-two] to the queen's minister at his court, viz. That all the favour he did expect from the Spaniards, was the courtesy of Polypheme to Ulysses, *to be the last devoured*.” I defy the Gazetteer of the present day to give a more decorous account of the introduction of a foreign minister. The aptness of King James's classical saying, carried it from the news-paper into history.”

ble proof of the existence of a news-paper in England, at an epoch when no other nation can boast a vehicle of news of a similar kind." P. 106.

Mr. Chalmers having thus established the origin of newspapers in England, pursues the history of them with a plenitude of information, that we can neither abridge nor repeat, to the period of rebellion and civil war, in the last century.

"It is a remarkable fact," he then adds, "which history was either too idle to ascertain, or too much ashamed to relate, that the arms of Cromwell communicated to Scotland, with other benefits, the first news-paper, which had ever illuminated the gloom, or dispelled the fanaticism, of the North. Each army carried its own printer with it, expecting either to convince by its reasonings, or to delude by its falsehood. King Charles carried Robert Barker with him to Newcastle, in 1639; and General Cromwell conveyed Christopher Higgins to Leith, in 1652. When Cromwell had here established a citadel, Higgins reprinted, in November 1652, what had been already published at London, *A Diurnal of some Passages and Affairs*, for the information of the English soldiers." p. 117. But, "on the 31st of December, 1660, appeared at Edinburgh *MERCURIUS CALEDONIUS*, comprising the affairs in agitation in Scotland, with a survey of foreign intelligence." Thus "Scotland was to enjoy the luxury of a news-paper, which was of Scottish manufacture." Yet it only continued for "ten numbers, which were very loyal, very illiterate, and very affected." By this failure, "there was not a news-paper printed in Scotland at the era of the Revolution. The few had doubtless instructed themselves, during several years, from the *London Gazette*; and the many had been too busy, during the late times, with the affairs of the other world, to be very anxious about the events of this;" even "ten years elapsed" after the Revolution, "before it was deemed safe by the public, or advantageous by an individual, to print a news-paper. The *EDINBURGH GAZETTE* was at length published by authority, in February 1699, by James Watson." The property of this was sold by Watson in July 1699, and in February 1705, he set up the *Edinburgh Courant*; sold that, and in September 1705 published the *Scots Courant*. "At the epoch of the Union, Scotland had thus successively acquired three news-papers, which were all published at Edinburgh." And as Mr. Chalmers closes his very curious history of news-papers, "we have in this manner been led forward, while we left Ruddiman engaged in his philosophical labours, to the epoch in his life, of the establishment of the *CALEDONIAN MERCURY*, which he was first to print, and afterwards to own." P. 122.

But, before we leave this subject entirely, let us observe from other passages in Mr Chalmers's works, that the first private, not royal newspaper, in London, began in August 1622, and was a weekly one; that this was soon followed by others,

others, under the title of *Weekly Currantors*; that, in the civil wars, the *Diurnal*, and various *Mercuries* came forth; that these were increased in number, during the reigns of Charles and James the 2d; that in February 1696, the coffee-houses of London, exclusive of the votes of parliament every day, had *nine* news-papers every *week*; that, in the reign of Queen Anne, London first "enjoyed the luxury of a news-paper every day;" that, in 1709 there was *one* daily paper, and *seventeen* other papers; that, in 1724 three daily papers were published, and *eighteen* other papers; that, in 1753 the number of news-papers sold in all England, according to an average of three years preceding, was 7,411,757; that, at the close of the late reign in 1760, it was 9,404,790; that, in 1790, it was 14,035,639; in 1791, was 14,794,153; and in 1792, was 15,005,760. This forms such a phenomenon of curiosity political and literary, of riches universally diffused, and of enquiry universally awake, as has not been paralleled in any other part of the world.

We cannot follow Mr. Chalmers through a variety of other notices, equally new and pleasing, concerning Anderson, Goodall, Lauder, Benson, Mr. Boswell, &c. For the sake of our readers, we wish we could. But we must turn to his conclusion, and see what are promised in the title page, "New Anecdotes of Buchanan." Mr. Chalmers was called upon in Lord Gardenstone's Miscellanies, 1792, in a manner peculiarly injudicious, to remember in his future publication the behaviour of Ruddiman towards Buchanan. Mr. Chalmers replies in a strong manner, - and shows Ruddiman's censure of Buchanan to have been rather below, than above, the line of truth.

"Ruddiman, in 1749, says Mr. Chalmers, published the "Letter of Privy Seal, whereby Queen Mary conferred on "Maister George Buchquhanan, for all the dayis of his liffe, an zeirlic pensionne of five hundred pundis, usual money of this realme." Yet our writer of Memoirs now comes forward with a happy mixture of ignorance and sophistry, to insist that Mary never granted a pension to Buchanan; that it was impossible the superstitious Mary ever would prefer an apostle of rebellion as a pensioner; that, of consequence, the charge of personal ingratitude to his Sovereign is unfounded. The sophister designedly turns his face from the Letter of Privy Seal, which demonstrates that the Queen gave *the apostle* a pension on the 9th of October, 1564: He therefore, *argues* against *the fact*; and he attempts to lead his readers into a wilderness of sophisms, that they may not behold the *RECORD* of Buchanan's conviction. The *apostle* did not apostatize till Mary had no longer any pension to give.

With genuine consistency our Memoir-writer nevertheless insists that Murray may have advised this act of munificence, though
Mary

Mary conferred it. We have however, the evidence of a record that the Queen gave the pension; but there is no proof that the Minister advised it. Randolph, the friend of Buchanan, and the enemy of Mary, who was a witness of her bounty, informed Cecil; that *the Queen* had given Buchanan the temporalities of Corragwell. If then the requital of evil for good be the definition of ingratitude, it is demonstrated, that Buchanan, who wrote *the Detection of Mary's Doings*, was guilty of personal ingratitude to his beneficent Sovereign. I have stated all these points in direct answer to the before-mentioned call; in order to shew that Ruddiman was right, and that his detractor is wrong. P. 297.

To what extreme this ingratitude extended, is the next point. Ruddiman had objected, under the provocation of repeated attacks, what every honest and knowing man must object, that Buchanan had united with others at York in December, 1568, to declare upon his and their honours and conscience, *not* that they *believed* the letters to Bothwell to be her hand-writing, but that the letters *undoubtedly were*. Some of them *swore* to this, and Buchanan justified what they had sworn.

“When, we recollect,” says Mr. Chalmers, “how clearly those letters and sonnets have been proved to be forgeries, it is impossible to read that affidavit without abhorrence.—Yet the Memoir-writer feels no indignation at the perjury, which had provoked the contemptuous censure of Ruddiman. He says with great coolness that the *ground of objection to such swearing is ridiculous*. He tells truly, that the evidence arising *ex comparatione literarum*, is known to every mortal.. And he asserts historically what is not to be credited, *that such oaths are administered every day in our Courts of Justice*. But,

“Judicium reddit verum narratio vera.”

The objection is not to the legality or to the mode of the proof; the objection is not to Murray and his colleagues as competent witnesses, to prove the similarity of Mary's writing: but the objection is; that when the witnesses gave their testimony, they were positive that the letters were undoubtedly Mary's, though they had not seen her write them, though they could not know she had written them: they swear positively that to be true which they knew to be absolutely false. Thus have I once more shewn, that Ruddiman was right, and that his detractor is wrong.”

“But,” says the writer of his Memoirs, “Buchanan did not forge the *letters*, for the fabrication of them was the sole contrivance of Maitland, as Mr. Whitaker has shewn. He might have also added that Mr. Whitaker has equally proved, by strong circumstances, that Buchanan forged the *ballads*. Now, according to the legal reasoner, Buchanan was not guilty of forgery, for he did not forge the bond, he only forged the bank-note.—Mr. Whitaker has evinced, that Buchanan published a *fabricated*, in place of a *genuine* letter

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letter of the Earl of Lenox, the father of Darnley. By contrasting the real with the fictitious letter, Mr. Whitaker made the fabrication apparent to the dimmest eye: and in this satisfactory manner was the forgery fixed upon Buchanan, so as to strike the dullest understanding." P. 302.

We should thus take our leave of the work, but think it requisite to quote one point more in Mr. Chalmers's vindication of Ruddiman.

"It was, perhaps, Ruddiman's reputation for Jacobitism, which induced Mr. John Pinkerton to publish in one of his books the following charge of uncommon Jacobitism."

The tale is too ridiculous in itself, and too plainly refuted by Mr. Chalmers, to be repeated here. Nor would it have been thought worthy of any refutation, we suppose, against Mr. Pinkerton, who has confessed himself guilty of a fraud upon the public, in publishing professedly as an ancient poem, as a poem popular and familiar in a part of the Scotch Lowlands, what he has since owned he wrote himself; had he not alleged the authority of Dr. Stuart for the tale. But "such was Gilbert Stuart's laxity of principle, as a man, that he considered ingratitude as one of the most venial of sins.—Such was his conceit as a writer, that he regarded no one's merits but his own. Such were his disappointments, both as a writer and as a man, that he allowed his peevishness to sour into malice, and indulged his malevolence till it settled in corruption. Forgetting that his family owed favours to Ruddiman, Gilbert Stuart became habitually active in repaying obligations with injuries. He first attempted to detract from Ruddiman's reputation as a scholar, and afterwards laboured to ruin his character as a man. With the mean design of gaining these malicious objects, he made Mr. Pinkerton the dupe of his profligacy, who listened with open ears to the improbable falsehood, which with ready pen he hastened to divulge to the world, without enquiring much about its origin, or caring little about its end." P. 290.

But we must now withdraw our hand from this article; nor need we to add more to what we have said, than what the extracts themselves, those best witnesses of merit or demerit in every work, have already spoken (we are sure) with a loud voice to our readers; that the whole work is singularly replete with intelligence of an uncommon kind, is judiciously planned, and is ably executed.

BRITISH CATALOGUE.

P O E T R Y.

ART. 13. *The Village Rambler, a Topographical and Sentimental Excursion, descriptive of the Town and Vicinity of Gainsborough, situate on the Banks of the River Trent, in the parts of Lindsey and County of Lincoln.* 8vo. 6d. Gainsborough: Printed by Mosley and Co. for the Author. 1794.

There are writers who think that lines printed of a certain length, as they *look* like poetry, must be poetical, and if they are not *prose* must be received as *verse*. Of this class is the Village Rambler.

What does the reader think of the following?

“ Good water there is by an engine thrown
Thro’ leaden pipes to serve our num’rous friends;
Except hard frosts its ready course obstruct,
In which white shrimps are sometimes seen to swim,
Playful, yet harmless; living free and long,” &c. &c.

ART. 14. *The Poetical Fartago; being a Miscellaneous Assemblage of Epigrams and other Jeux d’Esprits selected from the most approved Writers.* 12mo. 2 vol. 7s. 6d. Deighton: 1794.

These are very elegant and very entertaining volumes. The selection is made with judgment, and though the whole have probably in various publications been already printed, many are new, to us.—We were amused by the following:

BY AARON HILL.

“ Whig and Tory scratch and bite,
Just as hungry dogs we see;
Toss a bone ’twixt two, they fight—
Throw a couple they agree.”

ROCHESTER’S GRACE AT A MISER’S TABLE.

“ Thanks for this miracle—it is no less
Than manna dropping in the Wilderness.
Chimnies have smok’d that never smok’d before,
And we have din’d where we shall dine no more.”

BY MR. POPE.

“ My Lord complains that Pope, stark mad with gardens,
Has lopped three trees the value of three farthings.

F 2

“ But

“ But he’s my neighbour,” cries the Peer polite,
 “ And if he’ll visit me I’ll wave my right.”
 “ What ; on compulsion, and against my will !
 “ A Lord’s acquaintance !—let him file his bill.”

ART. 15. *The Solitary Frenchman, on the Banks of the Thames, to a Friend in Switzerland. Translated by the Reverend John Gregg.* 8vo. 1s. 6d. London : Debrett. 1794.

A whimsical preface apologizes to *many Subscribers* for the delay of publishing this *little work*. Our readers will probably think, from the following specimen, that the delay was of no great injury to the *said subscribers* :—

“ There, O my King, thy lowly eyes behold
 The diadem profan’d—curse thy head infold ;
 The fallen diadem would a Sovereign greet,
 Torn from thy front, e’en mourn’d at thy son’s feet,” &c.

ART. 16. *The Sweets and Sorrows of Love.* 4to. 2s. 6d. Lackington. 1794.

We cannot resist the inclination we have to *treat* our readers with the *Preface to the Sweets and Sorrows of Love*, and the rather, as it supercedes the necessity of criticism.

“ Buy then, ye Critics, and tear them in pieces.—I’ll smile and supply you with more.—For not the head, but the heart ; not the stern solidity of the historian, but the artless simplicity of the lover, do I flatter myself by any of the following unlaboured verses to please.—Alas ! how few such readers they can have !”

Readers, will you have any of the poetry ?—You shall.

EXCUSE FOR NOT SPEAKING.

“ I’m dumb before thee from excess of love,
 Because my tongue cannot express
 The crowd of thoughts that from my heart upmove,
 The passage stop, and so my speech suppress.”

ART. 17. *Poetæ Sententiosi Latini, Publius Syrus, C. D. Laberius, L. A. Seneca, Dionysius, Cato, nec non ex Ausonio dicta Sapientum Septem Græcorum instructe Jacobo Elphinstone Britanno.* 12mo. Londini : Richardson.

Mr. Elphinston, who is already well known to the public, has added to this edition of the Latin Sententious Poets, a translation in his own peculiar mode of writing English, that is, according to its familiar pronunciation. Perhaps we sufficiently discharge our duty by sub-joining the following specimens of Mr. Elphinston’s manner :

SYRUS DE TEMPERANTIA.

Bis vincit, qui se vincit in victoriâ.

MR. ELPHINSTON'S TRANSLATION.

Him twice a victor hails dhe Muze,
 Himself victorious hoo subdues.
 Ignoscito saepe alteri nunquam tibi.
 Anoddher dhou must oft forguif,
 Dhyself not wonce hwile dhou shalt liv.

DRAMATIC.

ART. 18. *The Siege of Meaux, a Tragedy, in three Acts; as it is performed at the Theatre Royal in Covent-Garden, by Henry James Pye.* 8vo. 1s. 6d. G. Nicol, 1794.

“After the battle of Poitiers, more than an hundred thousand peasants resolved to extirpate the nobility, ravaged their estates, burned their houses, and without distinction of age or sex, treated all of that order whom they could seize with the most brutal and savage barbarity.

The Duchefs of Normandy, the Duchefs of Orleans, and three hundred ladies, married and single were at Meaux, with the Duke of Orleans. Several detachments of this furious rabble, joined by others from Paris and its environs, thought themselves certain of dividing this prey. The inhabitants had opened the gates, and in conjunction with the rebels, had reduced the ladies to the necessity of intrenching themselves in a place called Le Marché de Meaux, a post separated from the rest of the town by the River Marne. The danger was extreme. There was no excess of brutality which might not be expected from these unbridled hordes. The Count de Foix, and the Captal de Buche, who, during this event, were returning from the Prussian Crusade, heard of their distress at Chalons. Though with an inconsiderable force, they immediately resolved to join the small party who defended the fortress of Meaux. The honour of the ladies neither suffered the Count de Foix to reflect on the danger or the Captal de Buche to remember that he was an Englishman. He eagerly availed himself of the liberty which a truce between France and England afforded him, of following sentiments more sacred in the breast of a knight than national animosity. They threw themselves into the place where our brave knights and their followers had no other apparent resource than inevitable death, nor any other rampart to oppose the rebels than the banners of the Duke of Orleans and the Count de Foix and the pennon of the Captal de Buche. They ordered the gates to be opened, and marched resolutely against the enemy. At this sight the insurgents were seized with terror, the knights cut through their broken ranks, killed 7000, and returned triumphant to the ladies.”

This is a spirited composition, but will probably rather satisfy the judgment of the reader in the closet, than interest the passions by its exhibition in the Theatre.

ART. 19. *The Siege of Berwick, a Tragedy.* By Mr. Jerningham. As performed at the Theatre Royal, Covent Garden, 8vo. 1s. 6d. Robinsons. 1794.

The following advertisement informs the reader of the subject of this tragedy.

“ In the reign of Edward the Third, Sir Alexander Seaton refused to surrender the town of Berwick even at the peril of losing his two sons, who being taken prisoners in a sally, were threatened with immediate death unless the town was delivered up.”

The tragedy consists of four acts only, and, though not a standing play in the books of the Theatre, was not without its portion of success. Mr. Jerningham's character as a Poet is sufficiently established, yet we are compelled to say, that in this tragedy many very prosaic lines occur.

P. 28. Still more bitter by the infusions of reproach.

31. Decide of two affectionate and duteous Children, which, &c.

33. To confer alone, that free from all restraint.

Some lines are defective, as

P. 41. Reach my children that the tyrant may.

Mr. Jerningham has often written better things, and, doubtless, will again.

NOVELS.

ART. 20. *Things As They Are; or, the Adventures of Caleb Williams.* By William Godwin. In 3 Vols. 12mo. 9s. Crosby. 1794.

This piece is a striking example of the evil use which may be made of considerable talents, connected with such a degree of intrepidity as can inspire the author with resolution to attack religion, virtue, government, laws, and above all, the desire (hitherto accounted laudable) of leaving a good name to posterity.

In this extraordinary performance, every gentleman is a hard-hearted assassin, or a prejudiced tyrant; every Judge is unjust, every Justice corrupt and blind. Sentiments of respect to Christianity are given only to the vilest wretch in the book; while the most respectable person in the drama abhors the idea of “ shackling his expiring friend with the fetters of superstition.”

In order to render the laws of his country odious, the author places an innocent prisoner, whose story he (avowedly) takes from the Newgate Calendar of the first George's reign, in a dungeon; the wretched, unhealthy state of which he steals (as avowedly) from one of the benevolent Howard's painful descriptions of a worse gaol than common. We will only add, that the character, on which the author seems to dwell with most pleasure, is that of a leader of robbers, one who dwells in a ruinous retreat, and dispatches felons and murderers, in parties, around the country.

When

When a work is so directly pointed at every band which connects society, and at every principle which renders it amiable, its very merits become noxious as they tend to cause its being known in a wider circle.

ART. 21. *The Adventures of Hugh Trevor.* By Thomas Holcroft. 12mo. 3 Vols. 1os. 6d. Shepperson, 1794.

It has often been said, that the best writers are apt to range themselves on the side of Opposition in politics. At present we are sorry to remark, that the opposition to revealed religion and to civil society can boast of two very amusing novelists among its advocates. The strictures, indeed, which we have made on the preceding work, will, with a very little alteration, serve to denote our opinion of the *Adventures of Hugh Trevor*; who, like the ill-fated Caleb Williams, meets with brutality and insolence in every Clergyman, from the Curate to the Bishop, and injustice, coupled with want of humanity, in every person whose station is superior to his own. Different provinces seem, however, to have been undertaken by Messrs. Godwin and Holcroft, in their joint attack on all that mankind have been used to term good and laudable. As the *former* has ridiculed honour, and the love of standing well in the opinion of mankind, the *latter* levels his satire chiefly at University discipline, and at matrimony. We agree with the author, that those objects of his aversion, are each (in some degree) fetters on what he calls the Rights, we, the wild Liberty, of Man. But as he has offered no substitute for either, we apprehend that his reasoning on both subjects, particularly the latter, will, by no means, tend to the improvement of either man or woman-kind; and that the length of the tale (for these three volumes are only the beginning of Trevor's sorrows) is the only chance it has of not rendering its writer answerable for a great deal of mischief.

M E D I C I N E.

ART. 22. *Pharmacopœia Chirurgica; or Formulæ for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulæ of the different Hospitals.* 2s. 6d. Robinsons. 1794.

The deficiency of former Pharmacopœias in remedies for the particular use of the Surgical practitioner, is what every Medical man will allow: to supply this, the author (Mr. Houlston) informs us, is the intention of the present work. We here find a very copious collection of a great part of the Formulæ of private practice, and of the London Hospitals, arranged alphabetically with observations upon each. The utility of a work of this kind is sufficiently obvious, but that our readers may form a better judgment of the author's method, we insert the following specimen.

“ Linimentum olearum
℞ olei olivæ unc. iſs
Aquæ calcis unc. iij. misce.”

“ This

“ This is one of the formulæ of Guy’s, and has indeed been used in all the London Hospitals, as a remedy for burns and scalds. In the former, however, it is much more suitable than in the latter, which are more conveniently and effectually relieved by the repeated effusion of cold lotions, or if practicable by a continual immersion of the part in cold water alone. In burns, where the skin is scorched and destroyed, the softening qualities of this remedy prove highly useful. This liniment was originally prepared with linseed oil, but certainly with less propriety, as it possesses some stimulatory properties.”

P O L I T I C S.

ART. 23. *Antipolemus; or, the Plea of Reason, Religion, and Humanity, against War. A Fragment, translated from Erasmus, and addressed to Aggressors.* 8vo. 183 pp. 3s. 6d. Dilly. 1794.

This treatise upon War, now given to the public in an English dress, stands in the original among those lucubrations which Erasmus, occasionally produced under the titles of his *Adagia*; and compose one complete folio in the Leyden edition of his works. The translator has prefixed to it a name which it never bore, but which, as well for the reasons assigned by himself, as for that, which though not assigned, is sufficiently discernible, namely, disapprobation of the present war, is not improperly bestowed upon it.

A Preface of 44 pages announces to the world the reasons which induced the writer to tear from its shelf a treatise, which has enjoyed a slumber of near three hundred years.

We lament, as seriously as this writer can do, the continuance of wars in a period which should have appeared sufficiently enlightened to avoid them; yet, alas! in doing this, we are but lamenting the continuance of those violent and malignant passions which embroil society, and call into the field, the best of men and the purest of Christians, for the very necessary purposes of national defence. With respect to the fragment itself, which forms the body of the pamphlet, it stands sufficiently recommended by the name of its illustrious author. The translation is (so far as we have had opportunities of comparing it with the original) faithful; and if it depart in any instances from the letter, it uniformly preserves the spirit of Erasmus. The very numerous italics and capitals with which the pages are crowded, may serve the purposes of party zeal, but they certainly contribute no beauty to the text, nor do they convey the most favourable impressions to the mind of the reader.

The translator assures us, that in bringing forward the present tract, he has been actuated by the best of motives.

“ I am one,” says he, “ who thinks in the sincerity of his soul, that reasonable creatures ought always to be coerced, when they err, by the force of reason, the motives of religion, the operation of law, and not by engines of destruction: in a word, I utterly disapprove all war but what is strictly defensive.” Pref. p. 44.

To these sentiments we can without hesitation subscribe. They are in the present, and in all circumstances, our own. But then the interpretation

pretation must be rational, for it would be madness to defer resistance to an enemy upon a false humanity, or a punctilio of opinion, till the means of defence are wrested from our hands. But if the author intends by this pacific declaration, to conclude against the present as a war of aggression; if he means to insinuate that our adversaries might have been softened by remonstrance, or won over by syllogism, he must possess a higher degree of credulity, or better sources of information than have fallen to our lot.

The malady of our enemies is, in our judgment, not to be cured by the mild and gentle prescriptions with which this writer presents us.—With *them* the force of reason has been resisted, the motives of religion thrown off, the operation of law defeated, and engines of destruction substituted in their place; nor is any evidence wanting to show, that if we had listened to those who dissuaded resistance, the haughty barbarians would ere now have incorporated Great Britain among their Departments, and rendered this happy soil the theatre of every crime.

ART. 24. *The Errors of Mr. Pitt's present Administration, many, recent, important, and dangerous. By a Gentleman totally unconnected with foreign Interests or internal Parties.* 8vo. 84 pp. 2s. Ridgway, 1793.

All the errors of Mr. Pitt's present Administration, according to our author, have originated from the war with France; eighteen separate accusations are brought against the Minister, some for having involved ourselves in a war, others for involving neutral powers in it: some for impolicy of conduct in the war, and others for the subsidy of our Allies in it. No one can be more zealous for peace, and the universal prevalence of it round the globe than ourselves; but we fear the present pamphlet can claim but little merit to itself as a medium of pacification.

ART. 25. *A Letter to the Right Hon. Earl Stanhope, in which the Necessity of the War is considered, and the Conduct and Views of Great Britain and her Allies vindicated.* 8vo. 98 pp. 2s. 6d. Miller, 1794.

The writer of this letter is neither much above nor much below the common rank of pamphleteers. He singles out Earl Stanhope as the subject of his address, from the decided opposition in which his Lordship has been found to those measures that appeared to demand the concurrence of every Patriot. In the course of this pamphlet many points are discussed in application to the theory maintained by the noble Earl. The grounds of the war are reviewed, and the charge of aggression on the part of Great Britain sufficiently refuted. In the course of this investigation, the progress of French intrigue is distinctly marked out; and the chain of circumstances assigned which ultimately produced the present hostilities. The demand for peace, as preferred by Lord Stanhope, is properly remarked upon; and his Lordship is challenged to connect with his demand some specific plan for rendering it effectual. In opposition also to his Lordship's assertions,

sions, the treasures of the Convention are contended to be not inexhaustible ; as the last violence has already been recurred to, and neither the images of Saints can be *again* melted down, nor the property of emigrants a *second time* confiscated. France must, in the judgment of this writer, arrive at some point of recollection ; as so great a dereliction of religion cannot *eventually* succeed, and so manifest a defiance of Providence cannot possess any *permanent* security.

D I V I N I T Y.

ART. 26. *The Consequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of civil Government, considered. A Sermon preached in the Cathedral Church of Winchester, by Thomas Rennel, A. M. Prebendary of Winton, and Rector of St. Magnus, London Bridge. 8vo. 66 pp. 1s. Rivingtons, &c. 1794.*

God is in his judgments slow, as he is just ; nor is it, therefore, till it becomes evident to his omniscience that all ordinary modes of warning will be vain, that he sends forth his inexorable judgments against depravity and impiety. While the heart is not become callous, when all moral feeling is not wholly obliterated, such torrents of manly and dignified, though vehement eloquence, such remonstrances, replete with all the fire of a truly Christian zeal, as are here poured out, against the most degrading and destructive of our fashionable vices, must have strong effect. If they are sent forth unheeded, the case is alarmingly desperate ; and we must look to the tremendous consequences. It is not only that this excellent writer demonstrates, specifically and exactly, the total opposition of gaming to all private virtue and public prosperity,—he paints with truth. He brings from the haunts of this demon such pictures of depravity, and of the total wreck of all benevolence private and public, as carry their own evidence with them, in what we all see and know :—Know, that, though most dreadful, they are not in the least exaggerated. One branch of gaming, however, as not immediately connected with his subject, he has not touched ; which is *commercial gaming*, the risk of all property, and the risk of all honour in speculations and adventures calculated to make rapid fortunes, or to end in sudden misery. This vice, which may fairly be derived from the other, and produces or depends on the same state of mind, is unhappily but too prevalent, and deserves a separate remonstrance, which we should wish to see from the same powerful pen.

It is difficult to select where all is admirable ; but the following apostrophe to the ministry, on the nature of their present task, may display, as well as any passage, the spirit and energy of the writer.

“ We have in the best ages much vice to reform, much calamity to comfort, much ignorance to enlighten, much wilfulness to subdue—but, O gracious God ! in these times how is the arduous task increased, how are our best exertions called for—to recover from
Atheism

Atheism and anarchy a perishing and sinking world, to counteract those seeds of revolt from God, which have shaken the foundations of civil society, and deluged Europe with seas of human blood—how intense should be our charity, how fervent our aspirations, how wakeful our conduct, how incessant our prayers"! P. 56.

With this specimen, we leave our readers to seek further for themselves: their search will be rewarded.

ART. 27. *The Sword is the Lord's. A Sermon preached in the Parish Church of Daventry, Sunday, January 19th 1794. By the Rev. Samuel Humfrays, B. D. Student of Christ Church, Oxford, and Minister of Daventry. 8vo. 28 pp. 1s. Dacey and Co. Northampton; Cullingworth, Daventry. 1794.*

Good sense and unaffected piety are conspicuous in this discourse. After illustrating from scriptural history the great truth, that war is a judgment of God, he starts the very interesting and important question, how far this nation may rely on being less depraved than its adversary, "To the Jews it seemed a thing incomprehensible that they who made their boast of the law of God, &c.—should be driven out by an army of idolaters." Thus we also may imagine, that we shall not be chastised by a people more wicked than ourselves: but, says the preacher, "Let us rather consider *whether we may not have sufficiently provoked the avenging band of God upon ourselves?* if so, the superior iniquity of our foes is no security to us;" and he adds, very judiciously, that such a judgment is more severe than ordinary, "it debases while it strikes, for certainly *the vileness of the instrument* adds to the indignity of the punishment." On this consideration he prepared his hearers for the Fast-day then approaching, telling them really to humble themselves on that day, and not say "in the spirit of Pharisaism, *God we thank thee that we are not as others*, whereas we ought to smite our breasts and say, God be merciful to us miserable sinners." This is useful reflection, and sound advice. The text is Ezek. xxxiii. 7.

ART. 28. *The Christian's Consolation in the Hour of Domestic Distress. A Discourse read to the Author's Family, soon after the Death of a beloved and most affectionate Wife, who died in Child-bed. By a Layman. 8vo. 43 pp. 1s. Rivingtons. 1793.*

A sensible and pious improvement of a great domestic calamity. The intention which the author announces of devoting the gain upon this pamphlet to charitable purposes, may operate in addition to its internal merit, in recommending it to the favour of the public.

ART. 29. *A Sermon against Jacobinical and Puritanical Reformati^ons, recommending Unanimity and Loyalty to the Ecclesiastical and Civil Government of this Kingdom. Preached on Friday, the 19th of April 1793. By Fletcher Dixon, A. M. Vicar of Duffield, and Chaplain of the 34th Regiment. 8vo. 21 pp. 1s. Chesterfield, Bradley: London, Rivingtons. 1794.*

Something

Something must be indulged in every crisis of public danger for that intemperance which alarm will inevitably produce. The author of this sermon would, we think, upon revival, discover some things which might have been expressed with less passion and more propriety. The Church of England is compatible with the most liberal toleration; and *this* is in our judgment among the many strong arguments for its continuance. Dissent, therefore should not *universally* be pronounced "apostacy;" nor should it be affirmed of the *whole* community of Dissenters that their "Teachers are illiterate." That part of the body from which the Church of England has most to apprehend, is nothing *less* than "illiterate:" and a very considerable portion of Quakers, *Calvinistic* Dissenters, &c. cannot without a violent defect of liberality, be charged with either apostacy from christianity, or hostility to the constitution of this country.

ART. 30. *Plain and Practical Lectures on each Chapter of the Gospels, partly selected from Authors, but chiefly original, delivered to the Children of a Sunday School, and equally calculated for Parents and Masters of Families, for the religious Instruction of their Children and Servants. By a country Clergyman. 2s. Bath, Crutwell. London, Rivingtons. 1794.*

This little volume presents a very simple and concise analysis of the evangelical writings. The mode adopted is by drawing out the sense of each chapter into a brief and familiar lecture. This plan is very well adapted to the capricious dispositions of children whose attention cannot long be secured by a grave discourse. The style is judiciously reduced to the level of ordinary comprehensions, and the sentiment is animated with that devotional warmth, which must recommend the work effectually to those, who wish to encourage the growth of piety in the rising generation.

ART. 31. *A Discourse delivered at Taunton Sept. 3, 1793, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, and the Distribution of Books. By T. Kenrick. 12mo. 6d. Johnson, 1794.*

This is a temperate and sensible discourse, in which the usual arguments in favour of Unitarianism are perspicuously arranged, and the views of the Society to whom it is addressed, recommended and enforced.

ART. 32. *Devotional Offices for Public Worship, collected from various Services in use among Protestant Dissenters. To which are added, Two Services chiefly selected from the Book of Common Prayer. 8vo. Salisbury: Collins.*

The compilers, in a well-written preface, inform their readers, that the present volume consists of ten different services, eight of which have

have been principally compiled from devotional offices, already in use among some Societies of Protestant Dissenters; to which are added, two services, chiefly selected from the book of Common Prayer. It can hardly be necessary for us to say more, than that the book is very neatly and correctly printed, and cannot fail of being acceptable to those for whose use it was intended.

ART. 33. *Prophetic Vision; or Daniel's great Image of the Mystical Body of Babylon, shewing the approaching Destruction of Antichrist, the Beast, the Whore, and the false Prophet, according to Rev. xix. xx. demonstrated from the Prophecies of Daniel, and confirmed by the signs of the times. Accompanied with a large Hieroglyphical Print of the Figure, explained and illuminated.* 8vo. 2s. 6d. London. Terry. 1794.

Whether the print is to help off the pamphlet, or the pamphlet the print, we are unable to say; thus much we may venture to affirm, that both may well be reckoned among the many incomprehensible things of the day, which may probably render the present age the pity or the scorn of posterity.

ART. 34. *A Letter to Francis Plowden Esq. Conveyancer of the Middle Temple, on his Work entitled Jura Anglorum, by a Roman Catholic Clergyman.* 8vo. 230, pp. 2s. 6d. Coghlan, &c.

M. Plowden is here attacked on very different grounds from those assumed in the letter entitled the Malecontent. There his defection from his own principles laid down in the *Jura Anglorum* is censured; here some of the principles of the *Jura Anglorum* are condemned, as inconsistent with the Doctrines of the Roman Catholic Church, of which Mr. P. professes himself a sincere member. In his subsequent changes he surely has not approached nearer to the Rules of his Church; and this correspondent, who professes to argue with him only on the data of the infallibility of that Church, and who avows himself a divine of that communion, will probably be still less inclined to grant him indulgence. The chief point disputed by this antagonist, is the right of every man to choose his own religion: he allows the power, but denies the right to choose heretically. He also argues on establishments. p. 45. On the Revolution the letter-writer speaks as is consistent with his general declarations concerning himself. "For my part I can never acquiesce in believing that the simple and unqualified approbation of the principles of the revolution, which banish the Catholic religion for ever from this realm, can be given by a Catholic, consistently with the duties either of honour or conscience: though I no ways judge it necessary for catholics to reprobate every measure that was taken by the nation at that time." p. 116. This is followed by an historical View of the Revolution. In the conclusion however he compliments Mr. P. on his staunch *Catholicity* on two points, which he says, "fully convinces me of what I have all along believed, that the errors of your *Jura Anglorum* are the flights of an exuberant imagination,

tion, but in no manner a deviation of heart from Catholic principles and doctrine." Without applying the question to Mr. Plowden, it is surely a curious topic of enquiry, how a staunch Roman Catholic can be a democrat? yet such are the everlasting inconsistencies of the human mind, that this union is far from being a thing unheard of.

F A S T S E R M O N S.

ART. 35. *A Sermon preached February 28, 1794, being the Day appointed for a general Fast. By J. Brand. Cl. M. A. 4to. 25. pp. 15. Clarke. 1794.*

The awful subject which has so long occupied the thoughts of all reflecting men, has produced in various ways, by means of their efforts, treasures of instruction and wisdom. This enlightened scholar, after deploring and painting, in the most striking manner, the unexpected calamities of the times, draws a parallel, from the History of Josephus, between the fanaticism of false liberty that led the Jews into their final destruction, and the similar spirit prevailing at this period. This representation, which is skilfully and exactly given, is followed by able reflections on such fanaticism, and the dreadful duplicity of those who affect to teach *equality* in its right sense, while they know that it is received by the multitude in the wrong. To these reflections are added a picture of the vices of this time and nation, and a recommendation of the virtues which are calculated to bring down blessings on us. The whole discourse has much vigour, and much wisdom. The author reasons justly and profoundly; but seldom declaims.

ART. 36. *A plain Defence of the present War. In a Sermon preached at the Cathedral Church of Winchester on the late general Fast, Feb. 28. 1794. By the Rev. Edmund Poulter, M. A. 4to. 26. pp. 15. Cadell, &c. 1794.*

This Sermon is said, at the bottom of the title-page, to be a continuation of that by the same author, on the Crisis of December 1792*. It is, however, on another text, and is written in a superior style. The author considers the present war as a necessary effort in defence of our liberty and independence. "If", says he "it be an undoubted act of tyranny for any one Country to interfere in the internal government of another, with *original offence* (not as we now do, at most, with a *return* of offence, which is, as before stated, no more than defence) or for the rest of the world *so* to interfere with any one country; when the case is reversed, as now; by what name are we to call the present declarations and acts of Hostility by France against the rest of the world? the nearest name that we have for it is Persecution: and surely in these times of general toleration, mankind at large who, would not be the persecutors of any one nation, will still less submit to be persecuted by it. No, there is only one species of toleration which we hope never to see prevail, which, as it would be a contradiction

* See Brit. Critic, vol. I. p. 219.

in terms, so we trust it is impossible in fact—that is, toleration of persecutors.” p. 11. the text is *Isaiah lvi. 21.* “there is no peace saith my God to the wicked.”

ART. 37. *A Sermon preached in the Parish Church of Trinity, in the Minories, on February 28, 1794; being the Day appointed for a Public Fast. By Henry Fly, M. A. F. R. S. Minister of the said Parish. 8vo. 25 pp. 1s. Rivingtons. 1794.*

This excellent sermon discusses with equal candour and energy the corruptions in society to which should be referred the existing discontents. The reader who peruses the very just eulogium here passed upon the natural, constitutional and religious advantages of Great Britain, connected with the manly remonstrance against prevailing iniquities, must receive impressions highly favourable to the increase of his patriotism and his virtue.

ART. 38. *The Judgments of God in the Earth are Calls for us to learn Righteousness. A Sermon preached at St. George's Church, Botolph Lane, London, on Friday the 28th of February, 1794; being the Day appointed by Proclamation for a general Fast and Humiliation before Almighty God, for obtaining Pardon of our Sins, and for averting those heavy judgments which our manifold Provocations have most justly deserved. By William Reid, A. M. Vicar of Takeby in Essex, Chaplain to the Rt. Hon. Jane Countess Dowager of Rothes, and Curate of the said Church of St. George, Botolph Lane. Published by Desire of the Congregation. 1s. Rivingtons, London. 1794.*

We give Mr. Reid full credit for his good intentions, and can only lament that his abilities are not calculated to serve the cause he has undertaken to support. It is strange that clergymen will suffer themselves to be persuaded by the partial applauses of those who are not judges, to submit their crude and unfinished productions to the rigid test of criticism. There are many worthy men, who can compile agreeable and useful sermons, and such as, when well delivered, will have a tolerable effect, who are by no means fit to appear before the public in the character of authors. Years of hard study, and great practice, are indispensably necessary to qualify a man for this arduous function. Censure is always painful to us, but this, which is meant rather as caution, than as censure, will, we trust, be not ill received by the junior part of that respectable profession; and will render them less hasty in appearing at the bar of the public, before they are duly qualified.

ART. 39. *A Sermon preached in the Parish Church of Carshalton, in the County of Surry, on the 28th of February, 1794, being the Day appointed for a general Fast. By William Rose M. A. F. R. S. Rector of Carshulton and of Beckenham, in Kent. Published by Desire of the Parishioners. 2d. Edition. 1s. Rivingtons, 1794.*

This discourse abounds with proofs of the good sense and piety of its author. The necessity of humiliation and repentance is here very forcibly insisted upon from the analogy which our danger and our vices bear to those of the different nations recorded in scripture, whose timely reformation has saved them from their *enemies* and *themselves*.

ART. 40. *Lukewarmness in Religion a Source of Faction in the State. A Sermon preached in the Episcopal Chapel of Stirling, February 27, 1794, by George Gleig, A. M. Edinburgh, Creech.*

To publish a sermon preached on a fast day, is to go a step further than preachers in general think necessary, and to do all that a preacher can do, towards accomplishing the purposes of the authority that enjoined the fast. And among the many sermons which, to the credit of the clergy, have been given to the world on occasion of the late fast, we have seen few which, in our judgment, were more proper for the occasion than that now before us. The sermon does not seem to differ materially from other compositions of the same kind in point of style: its most peculiar feature is a careful attention to, and pertinent observations on, the prevailing manners of the age. Its object is to prove, that the people of these kingdoms are far too generally "luke-warm in religion"; and thence rendered also far too prone to faction.

ART. 41. *The Sentiments and Conduct becoming Britons, in the present Conjecture; a Sermon preached in the Church at Canongate, on account of the general national Fast, February 27, 1794. From Joel i. 6.—15. By Robert Walker F. R. S. E. Senior minister of Canongate, and Chaplain of the Chamber of Commerce of Edinburgh. 8vo. 45. pp. 18. Creech, Edinburgh: Dilly, London: 1794.*

Mr. Walker ventures, by way of Introduction, to depict to his readers the present Phænomenon of the political world, *a mighty people converted into a horde of banditti*, in the words of the Minister's speech on the opening of the Session. The body of the sermon is divided into five heads, suited to the duty of the day, and after pointing out the contrast between our government and that in France, the author concludes thus "when ye have made the comparison, then weigh, both in your understanding, and in your feelings, whether treasure—even Blood, can be expended in a worthier cause, than in resisting the attempts of those who would rob us of the blessings of time, and of the prospects of eternity."

MISCELLANIES.

ART. 42. *Essays on Education; or, Principles of Intellectual Improvement consistent with the Frame and Nature of Man. By John Weddell Parsons, A. B. Vicar of Wellington, in the County of Hereford. 12mo. 222 pp. 4s. Cadell, 1794.*

By

By an advertisement prefixed to this volume we are informed that "the subject matter of these essays appeared in two publications about three years ago; that press errors had rendered the meaning of several passages in one of the books unintelligible, and that on account of the writer's great distance from the press, a second correction was impossible. He informs us that he has now incorporated the whole, and with corrections and additions endeavoured to make the Essays more worthy of the attention which they were at first honoured with."

The first Essay contains Comparative Observations on Government and Education, and in it the author gives it as his opinion that the prevailing disposition and manners of a people have more influence on their political welfare than any peculiarity in their form of government: from this he infers, that a reformation of men and not of Government—that a reducing them to a congenial temper with the government which they themselves produced, is the measure most wanted and urgent. Hence he draws a conclusion, that the obvious force and use of education consists in its being calculated to render the temper of the people conformable to their mode of government.

The next Essay is on Public Education, and by this it appears that the author thinks public schools, under due regulations, are preferable to any other. This is followed by thoughts on the Revolution in English Education, which, before the reign of Queen Elizabeth was martial. On the causes that produced this alteration, there are some sensible remarks. This Essay is followed by Thoughts on the disproportionate State of Genius to Science, and on the Investigation and Application of Genius, which concludes the volume, in which among much that is visionary and irrelative to the subject, there are some judicious and sensible hints. Mr. Weddell should avoid such sentences as "Many may revert with pleasure to the *by-gone* days of Education, &c." and not dig for such words as *obtund*, *abberations*, *excrete*, &c. when he may find a plainer and better phraseology on the surface.

ART. 43. *Amusement Hall; or an Introduction to the Attainment of useful Knowledge.* By a Lady. 12mo. 2s. Gardiner. 1794.

A very proper book to be put into the hands of children, many interesting historical anecdotes are interspersed in the form of conversation and at the conclusion is a dialogue, introduced as a specimen of a larger work, the object of which is to render Sacred History familiar to youth.

ART. 44. *Observations on Frauds practised in the Collection of the Salt Duties, and the Misconduct of Officers fairly stated,* by W. Vanderstegen, Esq. 8vo. 1s. Reading (no date) London, Robinsons.

The object of this pamphlet is sufficiently clear from the title page, and the author has adduced a number of facts, which it becomes those
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whose reputations are involved, from their connexion with the Revenue, and the mode of collecting it, to refute.

ART. 45. *Observations on the State of English Prisons, and the Means of improving them, communicated to the Rev. Henry Zouch, a Justice of the Peace, by the Right Honourable Lord Loughborough, now Lord High Chancellor of Great Britain. Published at the Request of the Court of Quarter Sessions, held at Pontefract, April 8, 1794. 4to. 1s. Stockdale.*

This is a very valuable and important communication, and will doubtless have considerable efficacy with those in whose power and whose duty it is, seriously to consider its contents. No point will be found to have escaped the notice of the Right Honourable author, which involves the health, the reformation, and the security of criminals.

ART. 46. *An Italian Warning to the British Critic, or an elucidation of the British Critic's Review of Mariottini's translation of Paradise Lost. See No. X. being No. 11. of vol. 3. published last month. 8vo. 36. pp. 1s. 6d. Owen, 1794.*

It is not easy to satisfy an author and his friends with the praises given to his work. This pamphlet has the appearance of being written by a *very near* friend of the Sig^r. in question: and the offence given is the mixture of some very temperate suggestions of improvement with much commendation. We suspect that English readers will prefer what he calls British nonsense, to what he doubtless reckons Italian sense. It is at least much cheaper; for his pamphlet, or advertisement, of 36 pages, costs as much as our whole monthly lucubration.

ART. 47. *A Statement of Facts, relative to the behaviour of the Rev. Dr. Parr, to the late Mr. H. Homer, and Dr. Combe, in order to point out the Falsehood and Malignity of Dr. Parr's attack in the British Critic on the character of Dr. Combe. 8vo. 38. pp. 1s. Payne and Edwards, 1794.*

With a dispute which is so personal between two individuals we have no right to interfere. The title-page above recited implies much warmth, and for warmth allowance must be made. We are well assured that the Gentleman attacked in it can and will most fully repel every imputation thrown upon his moral Character. For ourselves, conceiving that we had no concern in any thing beyond literary merits or demerits, we have studiously avoided making ourselves parties in the contest, and have, as appears from the pamphlet itself, shown every disposition to do justice to the Gentleman who originally thought himself aggrieved.

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *De la Composition des Paysages, ou des Moyens d'embellir la Nature autour des Habitations champêtres; suivie de Reflexions sur les Avantages de la Contiguïté des Possessions rurales, et de la Distribution en petites Cultures, pour détruire les abus qui dérivent des grosses Fermes, et pour transformer les Journaliers en Cultivateurs.* Par René Girardin, Résident à Ermenonville. Nouvelle édition. A Paris. 1793.

“ Much,” observes our author, “ has of late been said and written on the subject of Gardens. But in its ordinary sense the word Garden presents the idea of a piece of land inclosed, drawn out in right lines, or, at least, formed according to some regular manner.— Now this is by no means the generic term which I would be understood to use, since the express idea that I should wish it to convey is, that there should be no appearance either of an enclosure or of a garden, inasmuch as every artificial arrangement can only produce the effect of a geometrical plan, and, of course, never can have that of a picture, or of a beautiful decoration.”

We are, therefore, not to expect in this work an account either of ancient gardens, or of English, Chinese, or any other gardens whatever, or of the division of land into gardens, parks, or farms, or, in short, any examples taken from individual places, because examples serve only to multiply copies. It is the author's object to point out the means of embellishing or enriching nature in general, whose combinations, being infinitely varied, will not admit of classification.

But if on the one hand all affectation of symmetry should be carefully avoided, on the other disorder and caprice are as little calculated to form a beautiful picture on land, as they would be on canvas. A picturesque effect, and what the French understand by *la belle Nature*, must have their foundation in one and the same principle, the latter being the original, of which the former is the transcript. Now this principle is, to use the words of our author, *que tout soit ensemble, et que tout soit bien lié.* Having explained this principle in both its parts, and having shown the inconveniencies resulting from a servile imitation, Mr. G. in the next place, proceeds to give an account of the different materials constituting a landscape, and of the discriminating characters of particular situations. The several articles which enter into the composition of a landscape, are, plantations, waters, and *fabrics*. By this last term are understood, in painting and architecture, all kinds of buildings and structures whatever: it is the generic word.

To what are here called the details nearly the same principles are applicable as to the whole: for they are so many objects, each of which is intended to have its peculiar effect and destination. The

great *ensemble* is to be regarded as a general picture for the whole house, whereas, the details are so many subordinate and individual pictures intended for the different points of view which you would desire to establish about it.

The author, strongly affected with the beauties of Nature, has shown himself in his work to be an acute and judicious observer, who at the same time that he communicates his ideas to others, gives them the history of his own enjoyments. Of his style our readers will be able to judge, in some measure, from the following extracts taken from the second part of this work.

“ Le premier cultivateur établit sans doute son domicile au milieu de son champ ; cette disposition est la seule convenable à l'ordre primitif de la nature ; elle épargne le tems, les courses, les transports inutiles, et mettant les travaux et la conservation des produits à portée de l'habitation, elle n'oblige pas pour réparer le tems perdu, à chercher un secours de vitesse dans des animaux, dont l'acquisition et la nourriture sont plus chères et dont la consommation est en pure perte.

“ L'amélioration du champ augmente nécessairement de plus en plus par la présence continuelle du maître. Sa vigilance est sans cesse excitée par la vue de son terrain, et n'est jamais distraite par la proximité des occasions de dérangement. Cette disposition conduit nécessairement à varier la culture, en la partageant en divers enclos, dont les haies servent en même tems d'abri contre les vents destructeurs ; ces enclos donnent la facilité de mettre en valeur les jachères, en y préparent des nourritures, qui servent tout-à-la-fois pour ameublir la terre, et pour élever partout, sans soins et sans peines, tant de bestiaux qu'on égorge presque en pure perte, au moment de leur naissance. La multiplication des bestiaux augmenteroit nécessairement la fertilité des terres par la multiplication des engrais.”

On the favourite topic of Liberty, Mr. G. observes, that *faire ce qu'on peut, c'est la Liberté naturelle : faire ce qu'on veut c'est le caprice, ou le despotisme ; faire ce qui nuit aux autres, c'est la licence ; faire ce qu'on doit, telle est la liberté civile, la seule convenable dans l'ordre social.* Or qui fixe le devoir de l'homme dans la société ? La loi.— Qui fait la loi ? Le Souverain démocratique, aristocratique, monarchique, ou mixte, suivant les différentes constitutions du Gouvernement. Quel doit être le but de toute loi juste ? Celui de procurer l'avantage général, auquel tout individu, à plus forte raison tout propriétaire, est intéressé à concourir. Pourquoi cela ? Parceque la condition de la société c'est le sacrifice que chaque individu fait d'une portion de son intérêt à la volonté générale : sacrifice pour lequel il reçoit en échange la protection de la force générale pour la défense de sa possession, du fruit de son travail, et de sa sécurité personnelle. Telle est la condition expresse du contrat de société, dans lequel l'observation de la loi est le plus grand intérêt de chaque individu, puisque sa vie, sa subsistence, et tout ce qu'il possède en dépendent. C'est pourquoi la lettre de la loi doit être précieuse et sacrée : car autrement la société n'est plus une loi, c'est une chicane.”—To such doctrines, from whatever quarter they may come, we trust that most of our readers will be ready to subscribe.

Journal Encyclopédique.

ART. 49. *Lettre de N. François de Neufchâteau, Juge-de-Paix à Vicheread, Président du Département des Vosges, aux Cultivateurs de ce Département, pour leur proposer d'essayer dans la Moisson une manière plus facile et plus économique de recueillir les Grains. A Paris. 1793.*

The method recommended by our author is, to divide the business into two successive operations, in the first of which the ears are to be cut, after which the remainder of the halm or straw is to be mowed. The advantages to result from this plan are, according to our author, a considerable annual saving of grain, and a very great increase of the straw. We do not pretend to determine how far this would really be the case, and shall only observe that, at any rate, the mode of reaping proposed by M. de N. is not a new discovery, as it is mentioned, together with others, by Varro de R. R. Lib. I. c. 50: "Tertio modo metitur," says he, "ut subarbe Româ, ut stramentum subsecant, quod manu sinistra summumprehendunt; infra manum stramentum quod terre hæret, postea subsecatur. Contra, quod cum spica stramentum hæret corbis in aream deferatur; ubi discedit in aperto loco palea."

I T A L Y.

ART. 50. *Catalogo de' Codici Manoscritti Orientali della Biblioteca Nannana, compilato dall' Abate Simone Assemani, Professore di Lingue Orientali. Padua, XXIII. et 446 pp. in small folio.*

This second volume is formed entirely on the plan of the first, published in 1787, and though the author assures us in his Preface, that, to avoid prolixity, he has considered himself as writing for persons who had already made some progress in the study of Oriental Literature, we have, however, no reason to complain of his conciseness. We must likewise object to the very unequal manner in which these books are described, as the author often dwells too long on some MSS. of little importance, illustrating them by quotations made chiefly from printed works, whilst of others, frequently more valuable, he gives us the titles only. The MSS. of which an account is given in this volume, from LI. with which the last terminates, to CXXV, are here divided into six classes. I. *Grammars and Dictionaries*, of which Cod. 52. is an *Introduction to the Syriac Language, with a Collection of Songs or Hymns from the Old and New Test.*, written in the year 1604. 55. *An Arabico-Persic Lexicon*, by Cadbi Chan; and 56. *An Essay on the Arabic Infinitives*, by Baibeki, quoted by D'Herbelot, Art. *Dabaloui*, and *Baibeki*. Class II. *The Gospels, Catechisms, and Liturgies*; particularly Cod. 58. *A Turkish Translation of the Gospels*, written at Ispahan in 1740, and, according to our author, agreeing, in general, with the Syriac version. The remaining articles of this class are chiefly the works of Missionaries, translations of the *Doctrina Christiana* of Bellarmin, &c. III. *Corans and Mohammedan Books of Prayer*; among which Cod. 66. contains the 29 first Suras, very elegantly written for the use of a Mofsi. IV. *Writers concerning Mo-*
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hammedan Jurisprudence, as Cod. 74. *A Collection of Canonical and Civil Laws*, frequently quoted by Maracci, under the name of Ali Ben Mohammed, (which, however, Mr. A. contends to have been only that of the copyist) and compared here in certain passages with the celebrated work of D'Ohson on the same subject; and Cod. 77. *A Compendium of the Mohammedan Law, according to the Doctrine of the Imam Ahmed Ben Hambal*. V. *Historians, Poets, and Miscellaneous Writers*, among which are, Cod. 78. *A Persian Translation of the famous Arabic History of Abu Giafar al Thabari*, from which Mr. A. has excerpted only the genealogy of Mohammed and of the first Chaliphs: Cod. 79. *Hadshi Chalifahs Takvem Altavarih*, or Chronological Tables, consisting of 29 leaves only, from which we are here presented with copious extracts. It is worthy remark, that we are informed here, that in the 40th year of the Hegira (A. D. 660) gunpowder and bombs were said to have been invented by some Philosophers of Alexandria. But Mr. A. observes very justly, that neither this passage, nor that quoted from Elmacin by Casiri, relate to the discovery of gunpowder, but rather to that of fire-balls, composed of naphtha and sulphur, which were thrown from machines constructed for that purpose. Of the following articles in this division the author gives us the titles only: among them we find, Cod. 80. *The Gulistan of Sadi*; 88. *The Divan of Hafez*; 84. *A Turkish History of the first Ottoman Sultans*, which might, perhaps, deserve a greater share of attention than Mr. A. has chosen to allow it. The VIth. and last class comprehends writers on the subject of *Medicine and Natural History*; and from Cod. 117—125. we are presented with a list of books printed at Constantinople, and preserved in this library.

ART. 51. *Andreae Gritti, Principis Venetiarum, vita, Nicolao Barbaradico Auctore, Alexandro Albritio Procuratoris Divi Marti Dignitatem ineunte primum edita. Venice. Small folio.*

Nicolas Barbarico, as he was named in the dialect of his country, was born of a noble family at Venice in the year 1534. He devoted himself to the service of the State, rose from one honourable situation to another, was appointed the *Podestà* at Verona in 1574, went out as Ambassador from the Republic to the Ottoman Porte in 1577, and died at Constantinople in 1579. He had intended to have written the lives of several of the most eminent of his countrymen, but it does not appear that he had finished any other than this which is now printed by the public Librarian Morelli, and that of Cardinal Contarini.—We shall transcribe a passage from this work, which, though, perhaps, not the most elegant in point of composition, may be found, at least, the most interesting to general readers. Having spoken of Gritti's elevation to the dignity of Doge, the author adds, that this took place “*Populo, cujus ex animo jam ejus in remp. merita effluxerant, ægrè id ferente et invito. Nimirum multitudo, quæ semper in periculis bene merentes de se cives, quo tempore ipsorum utitur opera, omnibus honoribus afficit, eadem, rebus constitutis, metu deposito, accepta beneficia aut oblivione obruit, aut ingrato animo diffimulat. Verum cum Veneta in Republ. plebs nulli adhibeatur Con-*

filio,

filio, et Magistratum creandarum expertis omnino sit, neque ejus arbitrio prorsus quidquam relinquatur, nisi quod adimi nullo modo potest, hoc est, ut suum studium voluntatemque vultu et voce significet, ut in vulgus emanavit Gritum Principem esse declaratum, tremere omnes, ac maledicta pæne congerere” He then takes occasion to enlarge on the attention of his hero to the duties of his office, and introduces the following account of the power and dignity of a Doge :—
 “ Illud autem animadvertendum est, quod ea est ratione institutus Venetæ Reip. principatus, ut non multa sint à Venetis principibus postulanda. Primum urbe egredi principi lege non licet; ut neque in bello, neque omnino foras clari alicujus facinoris gerendi facultas detur. In urbe uti summam dignitatem, ita potestatem augustis adeo terminis habet circumscriptam, ut nihil quod alicujus momenti sit, per se possit unus conficere; neque in ferendo suffragio ejus auctoritas major est, quam cujuslibet e senatu; neque omnino in sententia dicenda, nisi quantum hominis gravitas ponderis affert orationi. Proprium munus est ut in civitate frumenti copia suppetat providere, principem legatis responsa dare ex collegii et senatus sententia, curare, ut leges serventur, ut unusquisque officio fungatur suo, ne quis alicujus gratia, aut opibus, aut judiciis supprimatur; magistratos cohortatione, castigatione, timore pœnæ in officio continere, liberas querelis omnium aures præbere; denique singulorum magistratum, quorum in rep. administranda diversa munia sunt, studia universa ad reip. utilitatem referre, ne qua procuratio aut nimia sedulitate magis, quam oportet, intentata, aut negligentia remissa, communis boni rationi officiat. Hæc qui præstat, bonus habetur princeps, satisque suo officio facere existimatur. Quod si prætergredi limites velit, ac ceterorum partes assumere, præterquam Reip. instituta perturbet, atque omnium, quibus tam est ei Reip. administratio communis, in se odium, ac invidiam concitet, oportet; præterea quod ager, frustra ager: cedat enim unus pluribus, atque omnia in Veneta Rep. ad legum præscriptum, non ad cujusquam arbitrium revocentur, necesse est.”

ART. 52. *Summa Plantarum, quæ hæcenus innotuerant methodo Linneana per Genera et Species digesta, illustrata, descripta à Fulgenzio Vitman Abb. Vallumbros. in Reg. Mediol. Lyc. Publ. Botanices Profess. et plur. Acad. Soc. Tom. IV. 487 pp. Tom V. 438 pp. et Tom VI. 397, and XLIII. pp. in 8vo. Milan.*

The Abbé Fulgenzio Virman has added in this work all the different genera and species of plants undescribed by Linnæus, in which undertaking he was assisted by the celebrated Botanist Wahl. This important collection is now complete.

S P A I N.

ART. 53. *Antonii Josephi Cavanillas icones, &c.—Description of the Spontaneous Plants of Spain and of those cultivated in the Gardens of that Country, By A. J. Cavanillas. Third Part of Vol. II. Madrid. 1794.*

This part terminates the second volume. The author treats in it of all the plants which grow naturally in the kingdom of Valencia, and the work is accompanied with 30 plates, containing the figures of 33 plants. To the complete description of each plant, and observations which throw much light on several points of Botany, succeeds a particular account of the Mountains of Peñagolosa, Airana, and Mariola; as also of the Mountains of Enguera, and of the Valley of Co-frentes.

HOLLAND.

ART. 54. *Opuscles Mathématiques de M. Du Bourguet, Lieutenant des Vaisseaux de France, contenant de nouvelles Théories, Méthodes et Formules pour la Résolution des Equations du second, troisième et quatrième degrés; d'autres objets de Calcul absolument nouveaux, la Théorie très-simple de toutes les Trigonométries par l'Analyse, la Démonstration rigoureuse du Principe fondamentale de Catoptrique; la Partie Astronomique du Métier de la Mer, mise à la portée des Commerçans, avec des nouvelles Formules très-simples pour résoudre tous les Problèmes de Navigo-Astronomie et la Théorie sur la Figure de la Terre. A Leyde, 1794. In 8vo. fig.*

Though the author does not pretend to give here a merely elementary work, we may, however, observe, that no great extent of Mathematical learning is required to enable us to understand him; at least, in the Trigonometrical and Astronomical parts of his book, which he has endeavoured to render easy to persons of ordinary attainments in the science. But the same remark, will not apply to his Theory on the Figure of the Earth, which such persons are not already acquainted with Conic Sections and Fluxions cannot be supposed to comprehend.

ART. 55. *Histoire des Révolutions arrivées dans le Gouvernement et dans L'esprit humain, après la conversion de Constantin, jusqu'à la chute de l'Empire d'Occident; par M. de Pilate. Seconde édition, à Hazlem, 1793. Gr. in 8vo.*

The author of this history is already known to the public from other works in the same department of literature; such as his *Traité des Loix Politiques des Romains, du tems de la République*; his *Traité des Loix Civiles, &c.*; and his *Voyages en Hollande, et en differens autres pays de l'Europe*. That our readers may be able to form some idea of the object of this work, we will lay before them the plan on which it was composed by M. de P. in his own words.

“ Je ne dis pas,” says he, “ des choses neuves. Un honnête historien ne fait point créer des faits nouveaux. Mais je tire du chaos de l'histoire des événemens, des faits, des maximes, des systèmes qui peignent les caractères et les talens des hommes, des Princes, et des nations, qui ont occasionné les principales Révolutions dans le gou-

gouvernement, dans les loix, et dans l'esprit humain. Je les ai puisées dans des sources fidelles, et je les rapporte avec toutes les circonstances que j'ai cru nécessaires, soit pour exciter l'attention du lecteur, soit pour lui faciliter les moyens de les graver dans sa mémoire.

“ Mon plan choquera également ceux qui pensent qu'il ne faut pas tout dire dans une histoire, et ceux qui veulent bien qu'on dise tout, mais avec un certain ménagement, qui témoigne le respect que l'auteur conserve pour les opinions générales, et avec une certaine adresse, qui dérobe au commun des lecteurs les sources des préjugés, qu'une longue prescription a rendus respectables. Mais il me semble à moi qu'un honnête homme ne peut et ne doit jamais se servir de l'impollure, quelque bien établie qu'elle soit.”

G E R M A N Y.

ART. 56. *Basilii Magni ad Adolescentes Oratio de modo à literis Græcis utilitatem percipiendi. Græce cum Juliani Garnerii et Fontonæ Ducæi animadversimibus edidit, præcipuam varietatem lectionis nartavit, passim emendavit, Notis et Indice illustravit M. F. G. Sturz. Gera; VI. and 190 pp. in 8vo.*

As the editions of this book by Grotius and Majus were become scarce, and as that published by Krebsius, at Leipzig, in 1779, is not only unaccompanied with explanatory notes, but likewise very incorrect, the author has thought proper to form a text for himself, agreeing, indeed, for the most part, with Garnier, though not without some material deviations: to which he has added such critical observations as were necessary to illustrate the sense of his author. He has likewise compared another edition, printed at Helmstädt 1660, 4to. without the name of the author (whom, however, we suppose to have been the younger Calixtus) which supplied very few various readings of any importance. With that of Majus (Francof. ad M. 1714, 4o.) overcharged with a multiplicity of generally useless notes, Mr. Sturz seems not to have been acquainted, nor with that prefixed by Grotius to his *Diæta Poëtarum apud Stobæum*, Paris, 1623, 4to.

The impression is, on the whole, sufficiently accurate, though we do not think the author's division of the work into paragraphs always judicious. Of the notes, which are here placed under the text, many relate to the words and expressions borrowed by the author from the ancient Attic writers, such as Plato, Demosthenes, and Thucydides, or point out the sources from which St. Basil derived most of his historical anecdotes, and his allusions to ancient writers; whilst others contain observations on the grammar and construction of the Greek language.

Jena Literaturzeitung.

ART. 57. *Sexti Julii Frontini de Aquæductibus urbis Romæ Commentarius, adscriptis Johan. Poleni, aliorumque Notis una cum suis; editus a Georg. Christiano Ager, Paß. Primar. Altonano, &c. Altona, 202 pp. 8vo.*

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We need not inform our readers, that this tract, drawn up by the author as a *formula officii*, contains an account of the regulations concerning, and the attention that was paid, to the Roman aqueducts, those stupendous monuments of art which had a regard only to utility, and with respect to which we may be allowed to exclaim with Frontinus himself—"Tot aquarum tam multis necessariis molibus pyramides videlicet otiosas compares, aut contra inertiam, sed famam celebrata, opera Græcorum." The text of this Essay, which had been very much corrupted, the Editor has corrected according to *Corradinus de Allio*, Venice, 1742, whose excellent critical remarks are likewise annexed to the work, as are also extracts from other commentators, such as Polenus, Sriverius, Keuchen, Scaliger, and Obfopæus. Many of the various readings and passages supplied from MSS. might, in our judgment, with great propriety have been received into the text. The work is accompanied with three plates.

Jena Litteraturz. & Goett. Anz.

ART. 58. D. Marcus Eliezer Bloch's *Naturgeschichte der ausländischen Fische*—*Natural History of Foreign Fish*, by M. Bloch. Berlin, 1793. VII Vol. Large oblong folio, with 36 plates, coloured from nature.

A very considerable part of the fish described in this volume are inhabitants of the Indian seas. Mr. John, who had made the collection during his residence in India, was anxious to contribute to the perfection of so important a work by furnishing Mr. Bloch with the materials necessary for the accurate knowledge of these fish.

The subscribers, who have each taken upon themselves the expence of one plate for this splendid work, are—Her Majesty the Queen Dowager of Prussia; Her Majesty the reigning Queen; His Royal Highness Prince Henry of Prussia; the Count de Herizberg; the Burgomaster Dorner, of Hamburgh; Mr. Honkeny, of Golm; Prof. Hensler, of Kiel; the Count de Hölstein, of Neversdorff; and Mr. Vogt, a banker at Hamburgh. Eight plates have likewise been engraved at the expence of the Academy of Sciences at Berlin, and three at that of the public library at Hamburgh. *Ibid.*

ART. 59. Joannis Davidis Schöppf *Historiæ Testudinum Iconibus illustratæ Fasciculus I. & II.* Erlangen, 1793.

These two *cabiers* are accompanied with ten plates, coloured or otherwise, according to the choice of the purchaser. The work itself has already appeared in the German language under the title of *Naturgeschichte der Schildkroten*. The author points out in the Preface the embarrassment and difficulties attending this part of the natural history of animals, and expresses his hope that the plates will afford the means of treating it with greater method and accuracy.—He afterwards informs us, that he is able to supply the materials for twenty-five more such plates copied from nature, to which he conceives that a twenty-sixth may be added from the communications of others,

others. The species described and represented in the two present *Fasciculi* are, 1. *Testudo europea*, Scheid. 2. *T. tricarinata*. 3. *T. scabra*, Reizii. 4. *T. scripta*. 5. *T. cinerea*, Brown. 6. *T. picta*, Horm. 7. *T. punctata*. 8. *T. serpentina*. 9. *T. clausa*, Blochii. 10. *T. Græca*. 11. *T. geometrica*. *Ibid.*

H U N G A R Y.

ART. 60. *Compendium Institutionum Physicarum, quod in suorum Auditorum usum conscripsit Mathæus Pankl in Reg. Acad. Poson. Physicæ et Rei Rusticæ Professor. Editio altera, novis inventis locupletata, et ad Systema Antiphlogisticum accommodata. Posonii (Pretzburg), 1793. 8vo.*

In the first part of this very comprehensive and useful summary, the author treats *de Corpore absolute considerato*; or, of Mechanics, Astronomy, and Optics: which last article should, we conceive, rather have occupied the middle place. The second has for its title *De Corpore chemice considerato*; in which the author gives an account of *ænities*, chemical operations, fire, the several kinds of air, solid matter, plants, animals, &c. whilst the third has for its object *Corpus physice considerato*; in which are considered the origin of the earth, the changes it has undergone, its magnitude, external and internal constitution, its atmosphere, electricity, water and meteors, fossils, vegetables, and animals. Of the chemical system adopted by Mr. P. we are informed before he enters on any of these parts, though we do not see what connection there is between the subjects discussed in the first and that science. The subject of animal magnetism is here treated of under the head of Electricity.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Wakefield's Edition of Virgil, in the Form and Manner of his Horace, is progressively advancing.

An elegant Claudian, in the Size of the Silius Italicus, is printing at the Shakspear Press.

The Posthumous Works of Mr. Gibbon, together with the Tracts, with large Editions to each, and the Life of the Historian, written by Himself, are printing under the Inspection of Lord Sheffield.

An important Work on the Moral Duties of Man, is preparing by Mr. Gilborne.

The Clarendon Press has completed one Volume of Plutarch's Works, under the Care and with the Criticisms of Professor Wittenbach, which will soon be published both in an Octavo and Quarto Form.

Among the Foreign Publications lately imported to this country, many of which we have already noticed, are the following important Works :

A Volume of Pindar, with the Notes and Criticisms of Beckius.

The Second Volume of Stobæus—the Second Volume of Griesbach's Symbolæ Criticæ. The Cyclops of Euripides, with Critical Notes by Hoepfner. An additional Volume of the Poetæ Latini Minores, which is the first Part of Vol. VI. The Systema Physica of Julius Pollux, and the Doctrina Numerorum Veterum, in Quarto, by Eckhell. A new Volume of the Berlin Transactions, &c. &c.

Many Readers of our Foreign Catalogue may, perhaps, be glad to be informed, that these, and several other Works there commended, may be had at Mr. Elmsley's.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are thankful to R. C. for his Attention to us—In a Work like ours occasional Errors of the Press cannot be altogether avoided—It is our Endeavour to render them as few and of as little Importance as possible.

A learned Correspondent has favoured us with Remarks on the word Testamentum, and on *θελαω* in Coloss. II. 18, of which we hope to have an Opportunity of availing ourselves.

A gentleman, who signs himself *A grateful Reader*, has enabled us to amuse our Readers by the Insertion of the following Note on News-papers, from “a very curious little Book, entitled *Zootomia, or Observations on the present Manners of the English, briefly anatomizing the Living by the Dead, in Observations, Essayes, &c.* by Rich. Whitlock, M. D. late Fellow of All Souls Colledge in Oxford, London, 1654.” “It will prove” our Correspondent says, “that News-papers, near a Century and a half ago, displayed *the same Ingenuity*, as they do at present; the Extract is taken from p. 231 of the Book, and the Essay is “the Teares of the Presse.” “What Truths politick or *News* suffer by the Presse is *weekly* experienced: it is nothing *to kill a Man this Week*, and with *Ink* instead of *Aqua Vitæ* fetch him *alive next*; to *drowne two Admirals* in one Week, and *buoy* them up againe *the next*. Each side saveth its *Knight*, and killeth the *Giant*; but more assuredly Truths, so that many of these Pamphlets may better be termed *the Weekly Bills of Truth's Mortality*, than faithfull Intelligencers of Affaires.”

At the Suggestion of the same Correspondent, we also think it right to substitute *Boulogne* for *Bologna*, in p. 664 of our last Number. The MS. of Cic. in question, is said to have been brought from “the Lybrary off owre Ladye's Church in *Bullyn*.” The Church of St. Mary in Boulogne, we well know, was famous. It is mentioned, among other places, in *Gammer Gurton's Needle*, Act. 2. Sc. 2.—The Price of the Book there reviewed should have been marked 5s. instead of 3s. 6d. We thank this Gentleman for other sensible Observations.

A Constant Reader, who writes from Bristol Hotwells, thinks, as some others of our Friends have also suggested, that the Voice mentioned by Josephus, (See Vol. III. p. 300.) is confirmed

firmed by the Passage of Tacitus, Book v. cap. 13. "*Audita major humanâ vox excedere Deos;*" a Circumstance which certainly deserves attention. He also corrects Mr. Wheeldon's too general Assertion, that there was not one rational Preacher in Cromwell's twelve Years, by an Enumeration of some who flourished at that period. We conceive, however, that Mr. W. meant to say, not that none existed at that Time, but that none were then formed. With this Letter we received a small Tract.

G. A. S. is desired to accept our Thanks for his Remarks. We also inform him, that, in our next Number we shall insert some further Observations on the important Word he mentions.

J. T. *Sidniensis* will doubtless excuse our defining his Remarks this Month, on account of the great Variety of extraordinary Matter we are obliged to insert.

A Friend, who modestly signs himself *Nemo*, is entitled to our Thanks, which we, in this Manner, are happy to render him.

Another, who writes to us a second Time under the assumed Style of a Quaker, enables us better than before to guess at his real Designation. We know his Wishes are friendly, and we thank him for his Hints.

ERRATUM.

The Reader is desired thus to correct the Extract from the Bishop of Carlisle's Sermon, in our last Review, p. 702.

"So was it that the nobles, who had weakly yielded to their fears and apprehensions, and *had* severed themselves from their parent stock, were despised and scorned, and, when occasion offered, were treated," &c.

THE
BRITISH CRITIC,

For AUGUST, 1794.

Apparatu nobis opus est, et rebus exquisitis undique, et collectis, arcessitis, comportatis. CRO.

Our task demands an apparatus, with various materials sought on every side, collected, fetched from remote situations, and drawn into one view.

ART. I. — *Transactions of the College of Physicians of Philadelphia. Vol. I. p. I. 8vo. pp. 254, 4s. Philadelphia: Printed by T. Dobson, Second-street, 1793. Sold by Dilly, London.*

THE College of Physicians in Philadelphia, which was incorporated in 1789, by publishing this first part of a volume of Transactions, have given an earnest of their intention to contribute to the increase of medical knowledge. This plan cannot fail of being highly useful: and from the correspondence solicited by the College with the practitioners of Physic in the different provinces of America, we may hope to obtain a more complete acquaintance with the diseases that are peculiar to that extensive country. Some valuable additions may also be expected to be made to the Materia Medica, the College having formed arrangements for that purpose.

The part before us contains the charter of incorporation, and an abstract of the laws of the College, a preliminary discourse by Dr. Rush, and a series of cases and observations, each of which we shall notice in its turn.

The College is to consist of Fellows and Associates, the Fellows are to be practitioners of Physic, of good characters, residing

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residing in Philadelphia, or in the neighbourhood. The Associates are to be practitioners living without those limits. The candidates undergo no examination on admission, but must have the suffrages of three-fourths of the members present to insure their election. They are allowed by their Charter to receive bequests, but their estate is never to exceed five hundred pounds per annum. Their officers are, a President, Vice President, four Censors, a Treasurer and a Secretary, who are chosen annually. In a brief, but elegant preliminary discourse, Dr. Rush, speaks of the advantages that may be expected to arise from this association, and points out the objects most deserving of immediate investigation. Among other matters, "The effects of the mixture of the human species, of different nations and countries, upon health and life, may here, he says, be determined by accurate observations. It is certain, that the inferior species of animals are improved in strength by mixture. The Mulatto possesses stronger stamina than belonged to his father or mother. The size, strength, health and longevity of Englishmen, have been ascribed to the intimate mixture of the blood of half the nations of Europe, from which they are descended. To the effect of this mixture, likewise, may be ascribed that elevation and perfection which the human understanding has acquired in Great Britain." The Doctor concludes his discourse with the following remarks:—"It is a general opinion, that the condition of man in America is mending. The conveniences and pleasures of life are daily multiplying by the inventions of Philosophy. Many disorders once deemed incurable, now yield to medicine. No wonder that a general expectation prevails, that a revolution is soon to take place in favour of human happiness. Natural means appear to be the instruments designed by Heaven to fulfil its purposes of mercy and benevolence to mankind. I am fully persuaded, he adds, there does not exist a disease in nature that has not an antidote to it. And when I consider the influence of liberty and Republican forms of Government upon science, and the vigour which the American mind has acquired by the events of the late Revolution, I am led to hope, that a great portion of the honour and happiness of discovering and applying these antidotes, may be reserved for the Physicians of America."

The forty following pages are filled with the returns of the Physicians to the Public Dispensary at Philadelphia, giving an account of the diseases that fell under their care in that institution, from December 1786, to November 1792. "We have," those gentlemen say, "for the sake of conciseness,

* The latter part of this assertion is very disputable. The vast discoveries of this country have all been made under a free Monarchy.
endeavoured

endeavoured to arrange the diseases under the generic names of Doctor Cullen ; but the difficulty, and, in many instances, the impossibility of adhering to this plan, have often obliged us to deviate from it."

This labour, which was found to be so difficult, might, we think, have been considerably abridged, not only without detriment, but with advantage. By branching out diseases with too minute discrimination, the mind is rather confounded than instructed. It would have been sufficient for the purpose of information, that the reigning epidemics in each month or year, that the small-pox, measles, whooping-cough, dysentery, consumption, and other most prominent and formidable diseases had been registered, with the mode of treating them, and the proportion that died or recovered. Of what importance, for instance, can it be to be acquainted, that one woman was under cure in any given month or year, for abortion, one for chlorosis, two for albugo, five for abscesses, and fifty other articles equally insignificant, which take up five-sixths of the present register, but which we dare venture to prognosticate, will in future be omitted.

Article I. contains an Account of a Curvature of the Spine.

By Thomas Dolbeare, in a Letter to Dr. Benjamin Rush.

This was attended, besides the usual symptoms, with loss of hearing. After trying various remedies, the patient was put under the care of the late Mr. Pott, in London, who applied a caustic on each side the curvature. The disease was removed in the space of four months, and as the cure proceeded, the patient recovered his hearing.

II. Case of Hydrocephalus Internus, successfully treated with Mercury. By Dr. Michael Leib, Fellow of the College.

The patient was a boy, aged three years: 112 grains of calomel were given from the 12th to the 28th of September.—“ It is worthy of remark,” the Doctor says, “ that no impression was made on the disease, until the mercury affected the mouth, at which time, a copious discharge of urine was produced, and immediate relief obtained.”

III. An Account of a Tetanus, from the Extraction of two Teeth, successfully treated by the Use of Wine and Mercury. By Benj. Rush, M. D.

The disease was thought at first to be a sore throat, which prevailed at that time in Philadelphia, on which account the

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patient

patient was bled, two grains of emetic tartar were given, and a blister was applied to the neck. Convulsions coming on immediately after bleeding, put the nature of the disease, the Doctor says, out of all doubt, and shewed it to be tetanus. The patient was now ordered to drink Madeira and port wine for his common drink, to take as much bark as he could swallow, and to have the outside of his jaws rubbed with mercurial ointment. On the next day, there was a considerable abatement of the symptoms of tetanus. The patient opened his mouth near half an inch, and complained of no pain. He had taken in the space of twenty-four hours, five quarts of wine, and one ounce of bark. He had spit in the same time near a pint. The next day he continued to spit freely; the day following he was perfectly well. The mercury, in this case, seems to have affected the fauces the moment it was used, and the cure was altogether uncommonly rapid.

IV. An Account of Tæniæ discovered in the Livers of a number of Rats. By Dr. Joseph Capelle, of Wilmington.

On opening a rat, the Doctor observed three tubercles on the convex, and two on the concave surface of the liver. Each of them contained one or more worms of the tænia kind, alive, and some of them sixteen inches long. The rat was of a good size, and fat. On prosecuting his inquiry, to find whether this was a frequent disease among those animals, he found tubercles and worms in sixteen out of eighteen that he dissected. The two that had no tubercles were leaner, and had smaller livers than the rest. In one rat, three of the tæniæ had disengaged themselves from their matrices, and were found lying on the intestines. In one older rat, he found twelve tape and one round worm in the stomach. The tæniæ were larger than those found in the livers of the other rats.—Dr. Duffield, Sen. was present at one of the dissections.

V. Case of Tetanus. By Dr. William Clarkson, M. B. Fellow of the College.

The patient died on the evening of the seventh day. In the time, we are told he took twelve quarts of good wine, three ounces of the tincture of opium, four ounces of bark, and half an ounce of Haarlem oil. Two ounces of the strong mercurial ointment were rubbed into the neck and jaws. But as on three of the days, viz. the 13th, 17th, and 18th he took no wine, and on the 19th only a quart, it follows, that eleven quarts of good wine were swallowed in three days. This, we think,

think, is an extension of the stimulant system of practice, beyond what prudence can warrant; or what can be admitted with safety. And the observation of the writer, who seems to have recited the circumstances of the case with great fidelity, justify us in the remark. "April 18, This morning the patient's head was much affected, and he had the appearance of one somewhat intoxicated; talking incessantly and desiring to be shifted from his side upon his back, and *vice versa*." The wine was discontinued, but sixty drops of the tincture of opium were directed to be given every two hours, and this was continued until he had taken one ounce of the tincture. The day following he died. As only a limited quantity of opium can be given, in a fixed time, with impunity, it should make us pause, we think, before we recommend it in such enormous doses. We know it may be said, that in these dreadful cases, great exertions must be made, if we would hope for success; and that it is better to try a doubtful remedy than none. But as young and inexperienced practitioners may be tempted to try similar experiments, it would be better to withhold such accounts, until we are in possession of a sufficient number of facts as to enable us to ascertain the safety at the least, if not the success of the practice.

VI. Account of the successful Application of cold Water to the Lumbar Region in calculous Cases. By the Patient.

The writer thinks that by applying a wet sponge to his loins, fundament, and genitals, every morning, he prevented violent and excruciating fits of the stone, with which he had been many years afflicted. "By this means," he says, "the vessels of his kidneys have been contracted and strengthened, so that the sand and gravel are expelled as fast as they are formed, and without pain."

VII. An Account of Hydrocephalus Internus, with their Appearances on Dissection. By Michael Leib.

VIII. Contains an Account of the State of the Barometer for the Year 1789.

IX. An Account of a singular case of Ischuria, in a young Woman, which continued for more than three Years; during which time, if her Urine was not drawn with the Catheter, she frequently voided it by vomiting; and for the last twenty months past, passed much Gravel by the Catheter, as well as by vomiting, when the Use of that Instrument was omitted or unsuccessfully applied. To which are annexed,

Some Remarks and Physiological Observations. By Isaac Senter, M. D.

The whole of this case must be read to understand the Doctor's observations upon it, which are ingenious.

X. Two Cases of Retroversio Uteri. To which are added, a few Remarks and Observations on that Disease, and the different Species of Procidentia Uteri. By Isaac Senter, M. D.

After drawing off six pints of urine, the Doctor placed the woman on her knees and elbows, and returned the fundus uteri to its situation. To effect this, he was obliged to use a great degree of force, such as nothing but the most imminent danger could, he thinks, have justified. The woman recovered, went her full time, and was delivered, without any particular accident, of a living child. The same person suffered a similar accident in her next pregnancy; but, sending earlier for assistance, she was relieved with much less difficulty.

XI. An Account of a supposed Case of internal Dropsy of the Brain, successfully treated by Mercury. By Benjamin Rush, M. D.

The most remarkable circumstance attending this case, was the facility with which the constitution was affected by the mercury; a ptyalism came on the third day from using the frictions.

XII. This Paper contains an Account of the Influenza which prevailed in America in the Year 1789. By William Currie.

XIII. An Account of the State of the Barometer in the Year 1790.

XIV. Case of inverted Uterus. By Benj. Duffield, M. D.

This, the Doctor thinks, was occasioned by the imprudence of the midwife, in extracting the placenta too early, and with too much violence. He was called a few minutes after the accident happened. The inverted uterus was lying between the thighs of the woman, who was in a cold clammy sweat, with no pulse perceptible at her wrist, and other appearances indicating immediate dissolution. By making a gentle but continued pressure upon the uterus with his hands for some minutes, the Doctor had the satisfaction of returning it to its situation.

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The woman continued in an extremely languid state several days, but at length recovered.

XV. A Case of Rupture of the Ligament of the Os Humeri, which was cured by means of a proper Bandage. By Dr. Benj. Say.

XVI. After suffering excruciating Head-ach for several Months, the Lady who is the subject of this Observation, on blowing her Nose violently, discharged a Worm two inches long, with, apparently, a Head at each end; the Heads were white, the Body brown, and there were Scales on its Back.

XVII. An Account of a new Bitter prepared from the Bark of the Root of the Liriodendron Tulipifera. By Benjamin Rush, M. D.

After various trials, Dr. Rush says, he found this to be a useful stomach bitter, equal he thinks, to any of the common bitters of the shop.

XVIII. Contains an Account of a bad kind of Small Pox, that was successfully treated, by the Use of Bark, fermented Liquors, and animal Food. By the same.

XIX. The Effects of Electricity in removing an Obstruction of the Biliary Duct. by Dr. Jacob Hall, Principal of Cokesbury College, Maryland.

XX. Medical Facts and Observations, from Moses Bartram, M. D. South Carolina.

The Doctor gives an Account of the effects which ensued from eating the Datura Stramonium or Thorn Apple. He was sent for to a Child three years old, who had been seized a few hours before, with insanity or rather ideotism. The pulse and heat were natural, the tongue clean. No internal function appeared to be disturbed except the brain. The child laughed and seemed happy, talked incoherently, and was in constant motion, but was so feeble that he could not walk or even stand without tottering. On administering a brisk emetic, he threw up about a table spoonful of the seeds of the Stramonium, with part of the prickly covering or husk, which was followed by an immediate cessation of the symptoms.

XXI. An

XXI. An Account of the sudden Effect of the effusion of Cold Water upon the Body, in the Case of Tetanus, By Dr. Benjamin Tallman of Haddenfield, New Jersey.

Musk, camphor, opium, assafoetida, and mercurial frictions had been used, but the disease went on increasing. On the fourth day deglutition was completely obstructed. At this period Dr. Rush was sent for. He recommended a large bucket of water from the river, to be thrown upon the patient, who was a young woman, twenty years of age. This produced a syncope, which lasted half an hour: when she recovered she was able to speak, and in half an hour more to swallow. Her catamenia came down, and she was soon after restored to health,

XXII. Contains a Case of Anthrax, By John Jones, M. D. The commencement, progress, and cure of this singular Disease are described with great exactness,

XXIII. Contains the Variations of the Thermometer, in the Year 1791.

XXIV. Case of Dysentery Chronica cured by Allum. By Dr. Mich. Leib.

As Opium and Bark were mixed with the Allum, and the former in pretty large doses, we cannot see how the disease can be said to have been cured by Allum; the following is the prescription.

R Aluminis ʒi. this was afterwards increased to ʒij.

Tincturæ thebaicæ ʒiij.

———Corticis Peruv.

Infusi amari a ʒ iv. capiat cochl. magnum quateri In Die.

Opiate pills were also constantly given at night.

XXV. Contains an Account of one of the Causes of the Trismus Nascentium, among the Children of Negroes. By the late Moses Bartram, M. D.

This disease, which is almost entirely confined to the children of the Negroes, is frequently occasioned, the author thinks, by a careless and slovenly method of managing the navel string.

XXVI. Contains Practical Observations on Phthisis Pulmonalis. By Dr. Senter.

The author reprobates the debilitating antiphlogistic system, of the European Physicians. In tuberculous or glandular consumptions

sumptions, he recommends as preferable to all other medicines, the vitriolum coeruleum united with ipecacuanha, and gives five pills, containing from seven to ten grains of each, in the morning fasting; no drink is to be given to assist the vomiting. If this dose should not produce a full effect, it is to be increased, and to be repeated every second or third day. On the intermediate days he gives Doctor Griffith's mixture with Myrrh, salt of tartar, and salt of steel.

XXVII. Contains an accurate Description of the Symptoms attending an Hydrophobia, which ended fatally. By Dr. George Bensell, of German-town.

XXVIII. Improperly printed XXVII. Contains Remarks on the Effects of Corrosive Sublimate, in Cancerous Affections. By Dr. Senter, with additional Remarks by Dr. Currie.

The writer begins with expressing his apprehension "that the account which Dr. Mosely has given of the efficacy of the sublimate of mercury, in the cure of cancers, is not derived from that mature degree of experience and observation which is requisite, when such a corrosive and dangerous substance is recommended to the world."

He has seen, he says, much dreadful mischief occasioned by the use of it, and affirms, notwithstanding the assertion of Dr. Mosely to the contrary, after great attention paid to the subject, that he never saw or heard of a real cancer having been cured by it. This opinion is confirmed by Dr. Currie who says, "he has applied the corrosive sublimate to several ulcerated cancers, but instead of effecting a cure by it, it has generally accelerated the exit of the patients."

XXIX. Contains a Case of Hydrocephalus Internus, attended with equivocal Symptoms, with the Appearances on Dissection. By Dr. Wm. Currie.

On removing the Cranium the Doctor says "he observed that the dura mater was not attached to it any where, but at the sutures",

We have been ample in our detail of the contents of this work; which the reader will observe, contains many useful and valuable observations, as well as accounts of curious facts and cases.

ART. II. *The Mysteries of Udolpho, a Romance ; interspersed with some Pieces of Poetry. By Ann Radcliffe, Author of the Romance of the Forest, &c. &c. In Four Volumes. 12mo. 11. Robinsons. 1794.*

WE so very seldom find, in a work of imagination, those qualities combined, which are necessary to its successful accomplishment, that when the event does happen, we distinguish it as a place of repose from our severer labours, and are happy to beguile the hours of weariness and chagrin beneath the shade which fancy spreads around. A tale, regularly told, neither offending probability by its extravagance, nor fatiguing by its want of vivacity or incident, has ever been esteemed among those labours of the mind which the critic cannot disdain to commend, nor genius to introduce, and when it is further embellished by the charms of good writing, is the vehicle of ingenuous sentiments, and inculcates the purest morality, it eminently takes the lead in that class of writings, which is professedly designed for entertainment.

Mrs. Radcliffe had before obtained considerable reputation, from the cultivation of this branch of literature, and we are happy that it has fallen to our province to record one of the best and most interesting of her works. We wish to render all possible honour to her talents, and we think that this cannot be more effectually done, than by immediately placing before our readers the outlines of the story which these volumes communicate.

Emily St. Aubert is represented as the lovely daughter of a French gentleman, the descendant of a younger branch of a noble family, who preferring contented solitude to the glare of the metropolis, and studious ease to the splendour of dissipation, retires, with his wife and children, to a small paternal inheritance on the pleasant banks of the Garonne, in the Province of Gascony. Here, having lost two sons, he dedicates his time to the improvement of his daughter's mind, now his only child. His care is attended with the greatest success, and Emily is distinguished by every amiable virtue, and excellent accomplishment. St. Aubert loses his wife, and perceiving his own health impaired; and, by the failure of a merchant in whom he trusted, his fortunes diminished, he proceeds with his daughter to travel, Proceeding along the feet of the Pyrennees towards Languedoc, accident introduces them to Valancourt, the hero of the tale. An attachment is formed, but their different objects and pursuits oblige them to separate. In the progress of St. Aubert's journey, his health grows worse, and the gentle
Emily

Emily loses her father. Now become an orphan, she finds herself, by her father's will, under the guardianship of an aunt, Madame Cheron, an insolent and vain woman, from whose indiscreet marriage with an Italian adventurer, our heroine is involved in a series of calamities of the most formidable and melancholy nature. Valancourt again appears, and is received as the future husband of Emily, till the above-mentioned marriage of her aunt subjects the fortune and destiny of them both to the will of Montoni, whose character is admirably supported. The Italian takes the ladies first to Venice, and afterwards to his Castle of Udolpho, the mysteries of which do indeed *harrow up the soul*.—In this Castle the aunt dies, and Emily finally makes her escape, with the fond hopes of returning to her country, and the arms of Valancourt. But when the lovers parted, *Valancourt*, it seems, *had not seen Paris*. On losing his mistress, the young man visited the metropolis; and here, from the contagion of vicious companions, became, for a while, a thoughtless and dissipated character.—Accident places Emily under the protection of the Count de Villefort, a worthy nobleman, whose Chateau is the scene of almost as many *terrible* mysteries as the Castle of Udolpho. He informs her of Valancourt's unworthiness, and the union is for a while dissolved—After a variety of incidents and episodes, agreeably and skilfully interspersed, Valancourt is reformed, and becomes the husband of Emily.

Such is the outline of the story; but to render justice to the lively and interesting descriptions of scenes and places, to the faithful consistency with which the different characters are supported, to the pathos which breathes in every page, to the art with which curiosity is excited, suspended, and finally satisfied, would be a task of infinite delicacy and labour, and could lead, after all, only to that which would render it superfluous, the perusal of the volumes themselves. We select a few extracts both to gratify the curiosity of our readers, and to justify the encomiums with which we have spoken of a work which really possesses an extraordinary portion of ingenuity. If at the end of these extracts we subjoin a few animadversions on this performance, it will be considered, we trust, by the fair author, as a discharge of professional duty, the object of which is really her advantage, and the increase of her well-earned reputation. The first specimen we select to prove the talents of our author as a moral writer, and it is indeed almost above our praise.

“ Madame St. Aubert was interred in the neighbouring village church, her husband and daughter attended her to the grave, followed by a long train of the peasantry, who were sincere mourners of [for] this excellent woman.

“ On

“ On his return from the funeral, St. Aubert shut himself in his chamber. When he came forth, it was with a serene countenance, though pale in sorrow. He gave orders that his family should attend him. Emily only was absent; who, overcome with the scene she had just witnessed, had retired to her closet to weep alone. St. Aubert followed her thither: he took her hand in silence, while she continued to weep; and it was some moments before he could so far command his voice as to speak. It trembled while he said, “ My Emily, I am going to prayers with my family; you will join us. We must ask support from above. Where else ought we to seek it—where else can we find it?”

“ Emily checked her tears, and followed her father to the parlour, where the servants being assembled, St. Aubert read, in a low and solemn voice, the evening service, and added a prayer for the soul of the departed. During this, his voice often faltered, his tears fell upon the book, and at length he paused. But the sublime emotions of pure devotion gradually elevated his views above this world, and finally brought comfort to his heart.

“ When the service was ended, and the servants were withdrawn, he tenderly kissed Emily, and said, I have endeavoured to teach you, from your earliest youth, the duty of self-command; I have pointed out to you the great importance of it through life, not only as it preserves us in the various and dangerous temptations that call us from rectitude and virtue, but as it limits the indulgences which are termed virtuous, yet which, extended beyond a certain boundary, are vicious, for their consequence is evil. All excess is vicious: even that sorrow, which is amiable in its origin, becomes a selfish and unjust passion, if indulged at the expence of our duties—by our duties I mean what we owe to ourselves, as well as to others. The indulgence of excessive grief enervates the mind, and almost incapacitates it for again partaking of those various innocent enjoyments, which a benevolent God designed to be the sun-shine of our lives. My dear Emily, recollect and practise the precepts I have so often given you, and which your own experience has so often shewn you to be wise.

“ Your sorrow is useless. Do not receive this as merely a commonplace remark, but let reason *therefore* restrain sorrow. I would not annihilate your feelings, my child, I would only teach you to command them; for whatever may be the evils resulting from a too susceptible heart, nothing can be hoped from an insensible one; that, on the other hand, is all vice—vice, of which the deformity is not softened, or the effect consoled for, by any semblance or possibility of good.—You know my sufferings, and are, therefore, convinced that mine are not the light words which, on these occasions, are so often repeated to destroy even the sources of honest emotion, or which merely display the selfish ostentation of a false philosophy. I will shew my Emily, that I can practise what I advise. I have said thus much, because I cannot bear to see you wasting in useless sorrow, for want of that resistance which is due from the mind; and I have not said it till now, because there is a period when all reasoning must yield to nature; that is past: and another, when excessive indulgence, having sunk into habit, weighs down the elasticity of the spirits so as to render conquest nearly

nearly impossible ; this is to come. You, my Emily, will shew that you are willing to avoid it." P. 52.

Our next extract is intended to exhibit Mrs. Radcliffe's powers of description in which she preeminently excels,

" Towards the close of the day, the road wound into a deep valley. Mountains, whose shaggy steep appeared to be inaccessible, almost surrounded it. To the east, a vista opened, that exhibited the Apennines in their darkest horrors ; and the long perspective of retiring summits, rising over each other, their ridges clothed with pines, exhibited a stronger image of grandeur, than any that Emily had yet seen. The sun had just sunk below the top of the mountains she was descending, whose long shadow stretched athwart the valley, but his sloping rays shooting through an opening of the cliffs, touched with a yellow gleam the summits of the forest, that hung upon the opposite steep, and streamed in full splendour upon the towers and battlements of a castle that spread its extensive ramparts along the brow of a precipice above. The splendour of these illuminated objects was heightened by the contrasted shade, which involved the valley below.

" There," said Montoni, speaking for the first time in several hours, " is Udolpho."

Emily gazed with melancholy awe upon the castle, which she understood to be Montoni's ; for, though it was now lighted up by the setting sun, the gothic greatness of its features, and its mouldering walls of dark grey stone, rendered it a gloomy and sublime object. As she gazed, the light died away on its walls, leaving a melancholy purple tint, which spread deeper and deeper, as the thin vapour crept up the mountain, while the battlements above were still tipped with splendour. From those too, the rays soon faded, and the whole edifice was invested with the solemn duskiness of evening. Silent, lonely, and sublime, it seemed to stand the sovereign of the scene, and to frown defiance on all, who dared to invade its solitary reign. As the twilight deepened, its features became more awful in obscurity, and Emily continued to gaze, till its clustering towers were alone seen rising over the tops of the woods, beneath whose thick shade the carriages soon after began to ascend.

The extent and darkness of these tall woods awakened terrific images in her mind, and she almost expected to see banditti start up from under the trees. At length, the carriages emerged upon a heathy rock, and, soon after, reached the castle gates, where the deep tone of the portal bell, which was struck upon to give notice of their arrival, increased the fearful emotions, that had assailed Emily. While they waited till the servant within should come to open the gates, she anxiously surveyed the edifice ; but the gloom, that overspread it, allowed her to distinguish little more than a part of its outline, with the massy walls of the ramparts, and to know, that it was vast, ancient, and dreary. From the parts she saw, she judged of the heavy strength and extent of the whole. The gateway before her, leading into the courts, was of gigantic size, and was defended by two round towers, crowned by overhanging turrets, embattled, where, instead of banners,

now

now waved long grass and wild plants, that had taken root among the mouldering stones, and which seemed to sigh, as the breeze rolled past, over the desolation around them. The towers were united by a curtain, pierced and embattled also, below which appeared the pointed arch of an huge portcullis, surmounting the gates: from these, the walls of the ramparts extended to other towers, overlooking the precipice, whose shattered outline, appearing on a gleam, that lingered in the west, told of the ravages of war.—Beyond these all was lost in the obscurity of evening.

While Emily gazed with awe upon the scene, footsteps were heard within the gates, and the undrawing of bolts; after which an ancient servant of the castle appeared, forcing back the huge folds of the portal to admit his lord. As the carriage-wheels rolled heavily under the portcullis, Emily's heart sunk, and she seemed as if she was going into her prison; the gloomy court, into which she passed, served to confirm the idea, and her imagination, ever awake to circumstance, suggested even more terrors, than her reason could justify.

Another gate delivered them into the second court, grass-grown, and more wild than the first, where, as she surveyed through the twilight its desolation—its lofty walls, overtopped with briony, moss and night shade, and the embattled towers that rose above,—long suffering, and murder came to her thoughts. One of those instantaneous and unaccountable convictions, which sometimes conquer even strong minds, impressed her with its horror. The sentiment was not diminished, when she entered an extensive gothic hall, obscured by the gloom of evening, which a light, glimmering at a distance through a long perspective of arches, only rendered more striking. As a servant brought the lamp nearer, partial gleams fell upon the pillars and the pointed arches, forming a strong contrast with their shadows, that stretched along the pavement and the walls.

The sudden journey of Montoni had prevented his people from making any other preparations for his reception, than could be had in the short interval, since the arrival of the servant, who had been sent forward from Venice; and this, in some measure, may account for the air of extreme desolation, that every where appeared.

The servant, who came to light Montoni, bowed in silence, and the muscles of his countenance relaxed with no symptom of joy.—Montoni noticed the salutation by a slight motion of his hand, and passed on, while his lady, following, and looking round with a degree of surprise and discontent, which she seemed fearful of expressing, and Emily, surveying the extent and grandeur of the hall in timid wonder, approached a marble stair-case. The arches here opened to a lofty vault, from the centre of which hung a tripod lamp, which a servant was hastily lighting; and the rich fret-work of the roof, a corridor, leading into several upper apartments, and a painted window, stretching nearly from the pavement to the ceiling of the hall, became gradually visible.

Having crossed the foot of the stair-case, and passed through an anti-room, they entered a spacious apartment, whose walls wainscoted with black larch-wood, the growth of the neighbouring mountains, were

were scarcely distinguishable from darkness itself. "Bring more light," said Montoni, as he entered. The servant, setting down his lamp, was withdrawing to obey him, when Madame Montoni observing, that the evening air of this mountainous region was cold, and that she should like a fire, Montoni ordered that wood might be brought.

While he paced the room with thoughtful steps, and Madame Montoni sat silently on a couch, at the upper end of it, waiting till the servant returned, Emily was observing the singular solemnity and desolation of the apartment, viewed, as it now was, by the glimmer of a single lamp, placed near a large Venetian mirror, that duskily reflected the scene, with the tall figure of Montoni passing slowly along, his arms folded, and his countenance shaded by the plume, that waved in his hat.

From the contemplation of this scene, Emily's mind proceeded to the apprehension of what she might suffer in it, till the remembrance of Valancourt, far, far distant! came to her heart, and softened it into sorrow. A heavy sigh escaped her; but, trying to conceal her tears, she walked away to one of the high windows, that opened upon the ramparts, below which, spread the woods she had passed in her approach to the castle. But the *night-shade* sat deeply on the mountains beyond, and their indented outline alone could be faintly traced on the horizon, where a red streak yet glimmered in the west. The valley between was sunk in darkness." Vol. II. p. 169.

There may perhaps be no small portion of our Readers to whom a story of a ghost may be acceptable, and as it is calculated to display the Writer's talents in another style of composition, we willingly insert it.

"On the next night, about the same hour as before, Dorothée came to Emily's chamber, with the keys of that suite of rooms, which had been particularly appropriated to the late Marchioness. These extended along the north side of the chateau, forming part of the old building: and, as Emily's room was in the south, they had to pass over a great extent of the castle, and by the chambers of several of the family, whose observations Dorothée was anxious to avoid, since it might excite enquiry and raise reports, such as would displease the Count. She therefore, requested that Emily would wait half an hour, before they ventured forth, that they might be certain all the servants were gone to bed. It was nearly one, before the chateau was perfectly still, or Dorothée thought it prudent to leave the chamber. In this interval, her spirits seemed to be greatly affected by the remembrance of past events, and by the prospect of entering again upon places, where these had occurred, and in which she had not been for so many years. Emily too was affected, but her feelings had more of solemnity, and less of fear. From the silence, into which reflection and expectation had thrown them, they, at length, roused themselves and left the chamber. Dorothée, at first carried the lamp, but her hand trembled so much with infirmity and alarm, that Emily took it from her, and offered her arm, to support her feeble steps.

They

They had to descend the great stair-case, and, after passing over a wide extent of the Chateau, to ascend another, which led to the suite of rooms they were in quest of. They stepped cautiously along the open corridor, that ran round the great hall, and into which the chambers of the Count, Countess, and lady Blanch, opened, and, from thence, descending the chief stair-case, they crossed the hall itself. Proceeding through the servants hall, where the dying embers of a wood fire still glimmered on the hearth, and the supper table was surrounded by chairs, that obstructed their passage, they came to the foot of the back stair-case. Old Dorothée here paused, and looked around; "Let us listen," said she, "if any thing is stirring, Ma'am-selle, do you hear any voice?" "None," said Emily, "there certainly is no person up in the chateau, besides ourselves."—"No, ma'am-selle," said Dorothée, "but I have never been here at this hour before, and after what I know, my fears are not wonderful."—"What do you know?" said Emily.—"O ma'am-selle, we have no time for talking now; let us go on. That door on the left is the one we must open."

They proceeded, and, having reached the top of the stair-case, Dorothée applied the key to the lock. "Ah," said she, as she endeavoured to turn it, "so many years have passed since this was opened, that I fear it will not move." Emily was more successful, and they presently entered a spacious and ancient chamber.

"Alas!" exclaimed Dorothée, as she entered, "the last time I passed through this door—I followed my poor lady's corpse!"

Emily, struck with the circumstance, and affected by the dusky and solemn air of the apartment, remained silent, and they passed on through a long suite of rooms, till they came to one more spacious than the rest, and rich in the remains of faded magnificence.

"Let us rest here awhile, madam," said Dorothée faintly, "we are going into the chamber, where my lady died! that door opens into it. Ah, ma'am-selle! why did you persuade me to come."

Emily drew one of the massy arm-chairs, with which the apartment was furnished, and begged Dorothée would sit down and try to compose her spirits.

"How the sight of this place brings all that passed formerly to my mind!" said Dorothée! it seems as if it was but yesterday since all that sad affair happened!

"Hark! what noise is that?" said Emily.

Dorothée, half starting from her chair, looked round the apartment, and they listened—but, every thing remaining still, the old woman spoke again upon the subject of her sorrow. "This saloon ma'am-selle, was in my lady's time the finest apartment in the Chateau, and it was fitted up according to her own taste. All this grand furniture, but you can now hardly see what it is for the dust, and our light is none of the best—ah! how I have seen this room lighted up in my lady's time! all this grand furniture came from Paris, and was made after the fashion of some in the Louvre there, except those large glasses, and they came from some outlandish place, and that rich tapestry. How the colours are faded already!—since I saw it last!"

"I understood, that was twenty years ago," observed Emily.

"Thereabout, madam," said Dorothée, "and well remembered, but all the time between then and now seems as nothing. That tapestry used to be greatly admired at, it tells the stories out of some famous book, or other, but I have forgot the name."

Emily now rose to examine the figures it exhibited, and discovered by verses in the Provençal tongue, wrought underneath each scene, that it exhibited stories from some of the most celebrated ancient romances.

Dorothée's spirits being now more composed, she rose and unlocked the door that led into the Marchioness's apartment, and Emily passed into a lofty chamber, hung round with dark arras, and so spacious, that the lamp she held up did not shew its extent; while Dorothée, when she entered, had dropped into a chair, where sighing deeply, she scarcely trusted herself with the view of a scene so affecting to her. It was some time before Emily perceived, through the dusk, the bed on which the Marchioness was said to have died; when advancing to the upper end of the room, she discovered the high canopied tester of dark green damask, with the curtains descending to the floor in the fashion of a tent, half drawn, and remaining apparently, as they had been left twenty years before; and over the whole bedding was thrown a counterpane, or pall of black velvet that hung down to the floor. Emily shuddered, as she held the lamp over it, and looked within the dark curtains, where she almost expected to have seen a human face, and suddenly remembering the horror she had suffered upon discovering the dying Madame Montoni in the turret-chamber of Udolpho, her spirits fainted, and she was turning from the bed, when Dorothée, who had now reached it, exclaimed, "Holy Virgin! methinks I see my lady stretched upon that pall—as when last I saw her!"

Emily, shocked by this exclamation looked involuntarily again within the curtains, but the blackness of the pall only appeared; while Dorothée was compelled to support herself upon the side of the bed, and presently tears brought her some relief.

"Ah!" said she, after she had wept awhile, "it was here I sat on that terrible night, and held my lady's hand, and heard her last words, and saw all her sufferings—*here* she died in my arms!"

"Do not indulge these painful recollections," said Emily, "let us go. Shew me the picture you mentioned, if it will not too much affect you."

"It hangs in the *oriel* *," said Dorothée, rising and going towards a small door near the bed's head, which she opened, and Emily followed with the light, into the closet of the late Marchioness.

"Alas! there she is, ma'amsele," said Dorothée, pointing to a portrait of a lady, "there is her very self! just as she looked when she came first to the chateau. You see, madam, she was all blooming like you then—and so soon to be cut off!"

While Dorothée spoke, Emily was attentively examining the picture which bore a strong resemblance to the miniature, though the expres-

* We should be glad to know the meaning of this word. In Blount's *Glossographia* there is *oriel*, for a small dining-room; but it is a word never used. It is from the low Latin *oriolum*.

sion of the countenance in each was somewhat different ; but still she thought she perceived something of that pensive melancholy in the portrait, which so strongly characterised the miniature.

“ Pray, ma’amfelle, stand beside the picture, that I may look at you together,” said Dorothée, who, when the request was complied with, exclaimed again at the resemblance. Emily also, as she gazed upon it, thought that she had somewhere seen a person very like it, though she could not now recollect who this was.

In this closet were many memorials of the departed Marchioness ; a robe and several articles of her dress were scattered upon the chairs, as if they had just been thrown off. On the floor, were a pair of black satin slippers, and, on the dressing-table, a pair of gloves and a long black veil, which, as Emily took it up to examine she perceived was dropping to pieces with age.

“ Ah !” said Dorothée, observing the veil, “ my lady’s hand laid it there ; it has never been moved since !”

Emily, shuddering, immediately laid it down again. “ I well remember seeing her take it off,” continued Dorothée, “ it was on the night before her death, when she had returned from a little walk I had persuaded her to take in the gardens, and she seemed refreshed by it. I told her how much better she looked, and I remember what a languid smile she gave me ; but, alas ! she little thought, or I either, that she was to die, that night.

Dorothée wept again, and then, taking up the veil, threw it suddenly over Emily, who shuddered to find it wrapped round her, descending even to her feet, and, as she endeavoured to throw it off, Dorothée intreated that she would keep it on for one moment. “ I thought,” added she, “ how like you would look to my dear mistress in that veil ;—may your life ma’amfelle, be a happier one than hers !”

Emily, having disengaged herself from the veil, laid it again on the dressing-table, and surveyed the closet, where every object, on which her eye fixed, seemed to speak of the Marchioness. In a large oriel window of painted glass, stood a table, with a silver crucifix, and a prayer-book open : and Emily remembered with emotion what Dorothée had mentioned concerning her custom of playing on her lute in this window, before she observed the lute itself, lying on a corner of the table, as if it had been carelessly placed there by the hand, that had so often awakened it.

“ This is a sad forlorn place !” said Dorothée, “ for, when my dear lady died, I had no heart to put it to rights, or the chamber either ; and my lord never came into the rooms after, so they remain just as they did when my lady was removed for interment.”

While Dorothée spoke, Emily was still looking on the lute, which was a Spanish one, and remarkably large ; and then, with a hesitating hand, she took it up, and passed her fingers over the chords. They were out of tune, but uttered a deep and full sound. Dorothée started at the well known tones, and, seeing the lute in Emily’s hand, said, “ This is the lute my lady Marchioness loved so ! I remember when last she played upon it—it was on the night that she died. I came as usual to undress her, and, as I entered the bed-chamber

chamber, I heard the sound of music from the oriel, and perceiving it was my lady's, who was sitting there, I stepped softly to the door, which stood a little open, to listen; for the music—though it was mournful—was so sweet! There I saw her, with a lute in her hand, looking upwards; and the tears fell upon her cheeks, while she sung a vesper hymn, so soft, and so solemn! and her voice trembled, as it were, and then she would stop for a moment, and wipe away her tears, and go on again, lower than before. O! I had often listened to my lady, but never heard any thing so sweet as this; it made me cry, almost, to hear it. She had been at prayers, I fancy, for there was the book open on the table beside her—aye, and there it lies open still! Pray, let us leave the oriel, ma'amfelle," added Dorothée, "this is a heart-breaking place!"

Having returned into the chamber, she desired to look once more upon the bed, when, as they came opposite to the open door, leading into the saloon, Emily, in the partial gleam, which the lamp threw into it, thought she saw something glide along into the obscurer part of the room. Her spirits had been much affected by the surrounding scene; or it is probable this circumstance, whether real or imaginary, would not have affected her in the degree it did; but she endeavoured to conceal her emotions from Dorothée, who, however, observing her countenance change, enquired if she was ill.

"Let us go," said Emily, faintly, "the air of these rooms is unwholesome; but, when she attempted to do so, considering that she must pass through the apartment where the phantom of her terror had appeared, this terror increased, and, too faint to support herself, she sat down on the side of the bed.

Dorothée, believing that she was only affected by a consideration of the melancholy catastrophe, which had happened on this spot, endeavoured to cheer her; and then, as they sat together on the bed, she began to relate other particulars concerning it, and this without reflecting, that it might increase Emily's emotion, but because they were particularly interesting to herself. "A little before my lady's death," said she, when the pains were gone off, she called me to her, and, stretching out her hand to me, I sat down just there—where the curtain falls upon the bed. How well I remember her look at the time—death was in it!—I can almost fancy I can see her now—There she lay, ma'mafelle—her face was upon the pillow there! This black counterpane was not upon the bed then; it was laid on, after her death, and she was laid out upon it."

Emily turned to look within the dusky curtains, as if she could have seen the countenance of which Dorothée spoke. The edge of the white pillow only appeared above the blackness of the pall, but, as her eyes wandered over the pall itself, she fancied she saw it move. Without speaking, she caught Dorothée's arm, who surprised by the action, and by the look of terror that accompanied it, turned her eyes from Emily to the bed, where, in the next moment she, too, saw the pall slowly lifted, and fall again.

Emily attempted to go, but Dorothée stood fixed and gazing upon the bed; and, at length, said—"It is only the wind, that, waves it,

it, *ma'amfelle* : we have left all the doors open : see how the air waves the lamp, too—It is only the wind.”

She had scarcely uttered these words, when the pall was more violently agitated than before ; but Emily, somewhat ashamed of her terrors, stepped back to the bed, willing to be convinced that the wind only had occasioned her alarm ; when, as she gazed within the curtains, the pall moved again, and, in the next moment, the apparition of a human countenance rose above it.” Vol. IV. p. 51.

Our limits will not admit of any more extracts, nor indeed can they be necessary to impress the reader with a due sense of the author's merit, or to prove our general approbation of the performance. All that remains for us, is, to make a few exceptions, by which we do not mean to exhibit any ostentatious display of critical sagacity, but to show our good will to the writer, and to intimate our wish that her future productions of this kind may be yet more exempt from every shade of error and imperfection.

The verses which are interspersed are announced in the title-page, and are consequently intended to be pointed out to particular notice. We have had occasion to observe that the introduction of verses in publications like the present is becoming a fashion, but we confess that they appear to us to be misplaced. However fond the reader may be of poetry, and however excellent the verses themselves, we will venture to assert that few will choose to peruse them whilst eagerly and anxiously pursuing the thread of the tale, a plain proof that, in such a situation, at least they are impertinent. Having said this, we are ready to confess that Mrs. Radcliffe's poetical abilities are of the superior kind, and we shall be glad to see her compositions separately published. The lady's talent for description leads her to excess. We have somewhat too much of evening and morning ; of woods, and hills, and vales, and streams. We are sometimes so fatigued at the conclusion of one representation of this kind, that the languor is not altogether removed at the commencement of that which follows. The language, in the beginning, is too poetical a prose ; and there are inconsistencies in the manners with the supposed time of the action. In vol. I, at the conclusion, the dialogue at Madame Clairval's is tiresome, and the parting scene betwixt Emily and Valancourt is less interesting from its being so protracted. The beginning of the second volume is too much crowded with verses ; and at page 102, the idea of making Emily write what she did not intend, is very trite indeed, and to be found in almost every modern comedy and romance. At page 171 an expression occurs which is to be found with little variation in the three first volumes,

“St

"St. Aubert, impressed by the romantic character of the place, almost expected to see Banditti start from behind some projecting rock."

Vol. II. 171. The extent and darkness of these tall woods awakened terrific images in her mind, and she almost expected to see Banditti start up from under the trees."

Vol. III. 170. "To Emily it appeared a spot exactly suited for the retreat of Banditti, and, in her imagination, she already saw them lurking under the brow of some projecting rock."

In the second volume, the duel between Montoni and Morani in the castle of Udolpho, is very improbable.

The beginning of volume the third is confused. Emily's journey from Udolpho is too tedious, and the appearance of Valancourt not well managed. In volume the fourth, the watching of Ludovico, is too much like the watching of the hero in the *Old English Baron*. The Provençal is awkwardly introduced, and the story of Sister Agnes is, in some respects, extravagant. To conclude, the *Mysteries of Udolpho* have too much of the terrific: the sensibility is sometimes jaded, and curiosity in a manner worn out. The endeavour to explain supernatural appearances and incidents, by plain and simple facts, is not always happy; and in particular the strange removal of Lodovico from the chateau of the Count de Villefort, and his being found after a long interval among Banditti in the Pyrenees is improbable in the extreme. The episode of the Count's adventure among these Banditti offends from its prolixity and its triteness. With respect to the style, we have little further to remark, or to censure, it is uniformly animated, and, in general, sufficiently correct.—We have read the whole with satisfaction, and entertain no doubt of its being well received by the public.

ART. III. *An Exposition of the New Testament, intended as an Introduction to the Study of the Scriptures, by pointing out the leading Sense and Connexion of the Sacred Writers. Second Edition. By William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldre, in New Forest, near Lymington. 2 vols. 8vo. 12s. Blamire, 1793.*

THIS republication, of a sensible and useful Exposition of the New Testament, exhibits the testimony of public approbation in favour of the work. As there is little that is new in this edition, except a valuable discourse annexed to the second

cond volume on the gradual increase of Divine Knowledge like a grain of mustard-seed (Matth. xiii. 31.) from the fall to the end of the world, we should not have thought ourselves bound to notice it, did we not consider it as a duty to contribute, all that may be in our power, to the circulation of such works as tend to facilitate the knowledge of the Scriptures, and add attractions to the study of them. The plan of the author is to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative; and convey the doctrinal parts, with such connexion of the argument, and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for the sake of explanation, but of this and every deviation from the apparent literal sense of the context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies, and we are happy to bear testimony that the plan is executed with good sense, and without affectation. The manner of the author may be better seen by a specimen than by any description that can be given. We shall, therefore, select such as may exhibit to our readers both the Gospels and the Epistles in the form in which this commentator presents them. The first specimen shall be taken from the account of our Saviour in St. Matthew's Gospel, chap. iv.

1. "One thing more remained, before Jesus made his public appearance in the world. It pleased God to shew, that that Saviour, who was to die for sin was himself free from sin: and that he who was to succour his faithful servants in temptation, both knew what temptation was; and was himself beyond its power *.

" With

* Hebr. ii. 18. Hebr. iv. 15.

1. The wilderness here mentioned, is supposed to be that wild desert country, of which Mr. Maundrel, (p. 79.) whose account I abridge, gives the following description—"From this place we proceeded in an intricate way, among hills and vallies, all of a very barren aspect at present; though discovering evident signs of culture in ancient times. In a few hours we arrived at that mountainous desert, in which our Saviour was tempted. It is a miserable, dry, barren scene, consisting of high rocky mountains, so torn and disordered, as if the earth had suffered some great convulsion. As we looked down a valley on the left, we saw some ruins of cottages, which we were told, were formerly the habitations of hermits. From these high grounds we had a delightful prospect over the plains of Jericho, the Dead Sea, and the Mountains of Arabia. On descending
into

2. "With this view Jesus retired, under the guidance of the spirit, into a desert place ; where undergoing a long fast, as the great Prophets of the Law, Moses and Elijah, had formerly done, he began to faint.

3. At that critical moment, the tempter appearing before him, made his first application to the necessities of his nature. 4. "If you be the Son of God," said he, "command these stones to be made bread." Jesus gave his answer a spiritual turn, implying, that mere earthly food was not so necessary to man as the heavenly food of religion and truth ; and that man ought always to depend, in his exigences on the divine providence of God. 5. On this answer, the Devil framed his second temptation. Having raised the appearance of the

into the plain, we soon came to the foot of Mount Quarantania, which we were informed, is the mountain from whence the Devil tempted our Saviour with the visionary scene of all the kingdoms of this world. It is, as St. Matthew calls it, *an exceeding high mountain*, and in its ascent difficult and dangerous. On the top of it stands a small chapel, and half way up the ascent, another on the prominent ledge of a rock. On the side of the mountain also, are several caves, in which hermits used formerly to keep their Lent. In these caves we found small bodies of Arabs quartered, with fire-arms ; who demanded 200 dollars for permitting us to climb the mountain ; which was a greater sum than we chose to give."

3. Some commentators have resolved this whole account of our Saviour's temptation into an allegory or vision ; but I know not on what grounds, except its being accompanied with some difficulties which we cannot easily solve : and this would be as good a reason for turning any part of scripture which we happen to dislike, into an allegory. The *figurative style* of Scripture is a different thing. Common sense tells us, that when our Saviour speaks of *cutting off a right hand, or plucking out a right eye*, he could only mean *renouncing our bad desires*. But when the account of a transaction is given in a plain historical manner, we are not certainly to apply the same rule to *fact*, which we may allowedly apply to *style*. This passage of Scripture, no doubt, hath its difficulties. I have prefaced the account of it with a few conjectures at the design and intention of it, which yet seem to be founded on Scriptural authority. It may possibly have reference to the great original source of sin. The first Adam was tempted by the Devil and foiled : the second Adam was tempted, and overcame.

4. In this answer Jesus alluded to Deut. viii. 3.

5. Though it appears hardy criticism to consider the temptation of Christ as an allegory, yet I am much inclined to suppose the wilderness to be the *only scene* of the whole transaction. The idea of supposing the devil to carry our Saviour to Jerusalem, appears to me much harsher than to suppose him capable of raising an illusive scene, like Jerusalem. The Evangelists are never exact in trivial circumstances ; but keep the main point in view ; and it is, in fact, of no consequence, with regard to the temptation, whether the scene were real or illusive. St. Luke's expression, *he shewed him all the kingdoms of the world in a moment of time*, rather leads to the supposition of an *ideal scene*,

the Temple of Jerusalem, he placed Jesus on one of its battlements, and wished him, if he thus trusted in the mercies and providence of God, to make a trial. 6. "Throw yourself down, said he, from this height, and see whether that God, in whom you trust, will send his angels, as it is written, to sustain you from harm." 7. Jesus answered in a passage from Moses, intimating that we ought not to try any unnecessary experiments of God's power in our preservation: but that it was enough to rely on him in all unavoidable difficulties. 8.9. The Devil being thus foiled in his first attempts on Jesus, endeavoured next to find out, whether there were in him any latent sparks of ambition, or love of pleasure, and placing him on a high mountain, "Look round," said he, from this lofty stand; see all the kingdoms of the earth spread before you—all their wealth—all their glory—and all their pleasures—all is mine, and shall be yours, if you will only give up your trust in God, and place it in me." 10. 11. This was too great an indignity for Jesus to bear. He rebuked the Devil with authority, and sent him away, on which angels came and ministered unto him." P. 9.

Our reader is desired to compare the passages we give, with the corresponding parts in the New Testament. Our second specimen shall be from the 9th Chapter of the Epistle to the Romans, a part which requires illustration, and certainly has received it, in a judicious manner, from the hands of this Commentator.

"1. 2. 3. But, however glorious an event the calling of the Gentiles may be; the rejection of the Jews is certainly a very melancholy one. It oppresses me with sorrow; and I should cheerfully devote myself

scene. Most interpreters understand by *πας τας βασιλειας της οικουμνης*, only the country of Judea. The word *οικουμνη* alone, no doubt, sometimes has that interpretation: but, in *conjunction*, as it stands, with the other words of the sentence, I think, it is a stronger expression than such an interpretation warrants; and the words, *in a moment of time*, gives it still more the air of an *illusory scene*. If then we admit *one* representation to be illusive, we may suppose the *other* to have been so likewise: nor is it more improbable, that the Devil should raise a scene like *the holy city, and the temple*, than like *all the kingdoms of the earth*. What the Devil's power was before Christianity we know not; but we are led, from the consideration of oracles and possessions to believe it greater, at least more ostensible than it has been since. Perhaps when our Saviour says, *He saw Satan, as lightning, fall from Heaven*, he speaks of this abridgment of his power.

3. The words of the original *ευχρηστην γαρ αυτος εγω αναθεμα εινα απο της Χριστου* are variously interpreted. Some suppose an exclusion is meant only from the visible Church of Christ. Others, among whom is the learned Dr. Whitby, take the words literally, as if the apostle really wished himself accursed; solving the harshness of the supposition, at the same time, by saying the word *ευχρηστην* signifies, *I could curse*

self to death, if my sufferings could be of service to that people—
4. 5. once so favoured—in covenant with God—the depositories of his law—and above all, that honoured nation, which hath given birth to the Messiah.

6. 7. 8. 9. “ I mean not, however to insinuate, that God had not entirely fulfilled his promises to the Jews. It was never *supposed*, that a bare descent from the patriarchs was the only title of a true Israelite: nor that the promise should extend to the Jews, merely as the children of Abraham. Abraham had many sons (rather *descendants*): but none of them inherited, except Isaac. *Sarah shall have a son*, are the words of the promise: by which we are taught, that it was not merely a descent from Abraham, that gave a title to it. 10, 11. 12. 13.—The same selection was shewn in the case of Jacob. The national blessings promised to Isaac, were continued to that patriarch in preference to Esau.

14. “ What has the Jew then to object? He was received, as descended from Isaac, in preference to Ishmael: can he then murmur at God’s now accepting the *Gentile* on an equality with him? 15, 16. Even his own lawgiver informs him, that God confers national blessings for his own wise reasons, and at his own good pleasure. 17.—Thus also God takes his own time for punishing; as he saith to Pharaoh, I have exalted thee, for the very purpose of making thee an instance of my power. 18. Thus God assumes to himself, without explaining his reasons,

even wish: that is, *if such a wish could be of any avail*.—Others make *αὐτὸ τὸ Χριστὸν* to signify *after the manner of Christ*.—After all, perhaps, as the words contain no doctrine, the apostle had no absolute, precise meaning: but only shewed the ardour of his love by an earnest hyperbolical mode of speaking.

5. No criticisms on the words of the original *Ὁ ὡς ἐπὶ πάντων*, &c. have been able, I think, to overthrow their force, in proving the divinity of Christ. To give the argument, however, its full scope, examine Bowyer’s conjectures on the place, who candidly states the authorities, on which the opinions with regard to this text depend.

11. It is plain the *everlasting state* of Jacob and Esau, as *individuals*, is not here even hinted at. The passage plainly alludes to Gen. xxv. 23. *And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and one people shall be stronger than the other people; and the elder shall serve the younger.*

15. Exod. xxxiii. 19.

17. This passage alludes to Exod. ix. 16. which relates both to Pharaoh and his people, whom God in that *public manner* plagued for their sins, as it is expressly said, *to make his name to be declared through all the earth*.

17. The word St. Paul uses, is *ἐξήγειρα*, which, literally no doubt, signifies, as we translate it, *I have raised up*: but I think it may also, without any force, signify, *I have raised thee to thy power*; or *I have given thee: by exaltation*.—The Septuagint hath translated the Hebrew by the word *διατηρῶν*; which signifies, *thou hast been preserved*; that is, kept alive under these plagues, for this very purpose.

18. *Whom he will be hardeneth*. It is evident from the whole Mosaic History, that what God did to Pharaoh tended naturally to *soften* him;

reasons, the power of conferring *national blessings* on some, and making *public examples* of others.

19. " You will, perhaps, then ask, Why God finds fault with the Jewish nation, who have only fulfilled his will?—Every demand of this kind is impious 20, 21. Nations in the hands of the Creator, are clay in the hands of the potter. Each vessel receives its proper form ; itself uninstructed in its maker's purpose. 22.—Suppose God, to make his indignation against sin the more exemplary, hath reserved the impenitent Jews to be punished in one general, or national rejection : 23. 24. suppose also, that to shew the extent of his grace, he hath taken the Gentiles, as well as us who believe, within the Covenant of grace ; 25. is this more than the Prophet Hosea expressly tells us ? *I will call them my people, who were not my people ; and her beloved, which was not beloved ;* 26. that is, I will form a church among the Gentiles, where formerly it did not exist. 27.—But with regard to the salvation of individuals, doth not Isaiah speak with equal plainness ? *Though the people of Israel be as the sand of the sea,—a remnant shall be left.* 28: *The issues of the Lord's wrath, however decisive they may appear, shall overflow with righteousness.* 29. And again, *Except a remnant had been*

him ; though Pharoah, like other sinners, turned those means of *softening* into *hardening* : so that in God's agency here, one step seems to be sunk ; and the *hardening* is made God's deed : though in fact it was Pharoah's. Pharoah was a wicked prince. God did not make him so, that he might be an instance of his power ; but, being a wicked prince, God made him the *example he intended*.

21. St. Paul's words allude manifestly to a passage of Jeremiah, (xviii. 2.) which greatly illustrates them, as it has a plain reference—not to *individuals*, but to the *whole Jewish nation*. " Arise, and go down to the potter's house. Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay, was marred in the hand of the potter ; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter ? saith the Lord. Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel.—At what instant I shall speak concerning a nation to pluck up, and to pull down, and to destroy it—if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—It is remarkable also, that in the contents prefixed to this chapter in our English Bible, we are informed, that *Under the type of a potter, is shewed God's absolute power in disposing of nations* ; which plainly shews, that the reformers of those days, did not draw this allegory to countenance the doctrine often built on God's foreknowledge ; though, in general, they were not ill-inclined to it.

25. Hosea i. 10.—ii. 23.

27. Is. x. 22, 23.

29. Is. i. 9.

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lest, we should have been utterly destroyed like Sodom and Gomorrah 30. 31. Thus then the Gentiles have obtained justification by faith : which the Jews in vain attempted to obtain by the observances of their law. 32. Salvation, through faith in Christ, was a stumbling block to them as the prophet had foretold it should be : 33. *Behold I lay in Zion a stumbling stone, and rock of offence ; but whosoever believeth on him, shall not be ashamed*"

The discourse subjoined to these volumes is able and well written ; the conclusion very forcible, and worthy of being made known.

" But when we see a religion introduced with all the striking apparatus of prophecies, and prophetic types—commencing at the beginning of the world, and not brought to perfection perhaps, till the conclusion of it—successfully opposing, though violently persecuted, all the powers of the earth—and at length overturning every thing that stood in its way, without worldly threat, or allurements of any kind ; but merely by its divine power, and the mild, yet forcible persuasives of its own purity and excellence—when we see it afterwards assailed by the flattery and corruptions of the world ; and though in many circumstances overpowered, yet in many instances rising superior to this trial also—when, instead of losing ground by these different attacks, we see it prevailing more and more in various parts of the world to this very day—and, finally, when we have assurances from prophecy (with which the course of its progress hitherto is perfectly analogous) that it will in the end prevail over the wickedness of the world, and display itself universally in its native colours—when we find such a combination of circumstances all centering in one point, it is impossible to attribute so gradual, so compleat, so wonderful a plan to any human means. The grandeur of the whole, and the amazing coherency of the several parts, are similar only to the great works of creation, and we cannot but acknowledge in them, the hand of God." P. 453.

We have no doubt, that the circulation of this book will everywhere be serviceable to the great interests of religion : and therefore, most heartily do we wish it circulation, and frequent republication.

30. In this verse the apostle seems to draw a conclusion from the whole. *What shall we say then ?* (What shall we conclude from these premises) why, that the Gentiles shall be called to partake of the Gospel, while the unbelieving Jews are rejected. From this conclusion of the argument, I think it still appears more plain, that the passages in this chapter, which have misled so many people, relate merely to this subject.

33. *Is. viii. 14.—xxviii. 16.*

ART. IV. *Letters from a Father to his Son on various Topics relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793. By J. Aikin, M. D. 8vo. 5s. Johnson. 1793.*

THE signature of Aikin to a publication cannot fail to engage attention. The works with which the Doctor has favoured the world at various times could not fail to prepossess us in favour of the present, and certainly had raised our expectations with respect to its merits. We are happy in declaring, that we have not been disappointed. The subjects which are comprised in this series of letters are judiciously selected. They are all of them interesting in a speculative, or important in a practical view. An elegant and simple diction runs through the whole, the Doctor's elegance, however, never luxuriates into floridness, and his simplicity never degenerates into dullness. He opens the series by vindicating that general and copious system of education, which has frequently been censured, as rather calculated "to make smatterers in every thing, than proficient in any thing.

"For almost all the branches of knowledge," says the Doctor, "have a mutual connexion and dependance," and that copious scheme of early instruction which he has adopted for his son, appears to him "the only way of preventing narrow prejudices in favour of any one, at the same time that it affords a prospect of several, and alternately exercises the mind upon each." "As reasoning," he continues, "consists in the comparison of ideas, the understanding cannot be furnished with too large a store to work upon. Nor need it be apprehended, that confusion will arise from the early mixture of a variety of objects in the mind, or that the time usually allotted for education will prove insufficient for acquiring the principles of general knowledge. The physical character of the mental and bodily frame in youth, is an aptitude for various exertions, but an impatience of confinement to a single one. The mind and body at that period can scarcely be too much employed, provided employment be judiciously varied: and numerous examples have proved, that prodigious acquisitions may be made in very early life, by those who have proper objects presented to them. I know that some have chosen to represent these acquisitions as fugitive, and as calculated rather to make extraordinary children than distinguished men. This is undoubtedly the case when the studies of youth are laid aside in more advanced years, but when they are unremittingly followed up, I see no reason to doubt that the lead gained at the outset will be preserved during the course."

Something may certainly be granted in favour of this varied scheme of education, for when the mind is almost solely in-
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tent upon one branch of science, it naturally becomes an *end*, rather than a *means*—all others are regarded as subservient to it; and vanity is generated with respect to our own acquirements, attended frequently by a contempt for those who have not been so successful in the same pursuit; only, perhaps, because they have been engaged in others far more useful. It may possibly, however, be carried too far; and a man of very general literature may probably be tormented by a fine taste which he has it not in his power to gratify. Where a youth is brought up with expectation of a liberal fortune, no system, perhaps, can be too extensive; but that a boy, whose future prospects are centered in a counting-house, should devote seven years of early life to turning the leaves of Ainsworth, the Doctor will probably agree with us in pronouncing ridiculous and absurd.

After having expatiated at large on the subject of a letter, Dr. Aikin has a peculiar neatness and felicity in summing up the contents, and in illustrating the general arguments he has employed. We are particularly pleased with his tenth letter on Prejudice, Bigotry, Candour, and Liberality. He defines them in their turn, and concludes an examination of their similitude and disagreement, of the true and mistaken senses which are frequently annexed to those words, with the following concise exemplification of their respective meanings:—When Jesus preached, *Prejudice* cried, ‘Can any good thing come out of Nazareth?’ ‘Crucify him, crucify him!’ exclaimed *Bigotry*: ‘Why, what evil hath he done?’ remonstrated *Candour*: and *Liberality* drew from his words this inference; ‘In every nation, he that feareth God and worketh righteousness is accepted of him.’

In a letter on the Prevalence of truth, we cannot help remarking, that the Doctor has given a very unfavourable, and we trust, not altogether an exact character of human nature, with respect to its capacity for progressive improvement. He considers “the real *march* of human affairs” as resembling “the motion of a pendulum, which having swung to a certain height; thenceforth moves in a contrary direction.” Let us be cautious in not mistaking a metaphor for an argument, for which a neat expression, or a well-turned sentence, is often too successful a substitute. We do not mean, however, to suspect the Doctor of intending any such ungenerous manœuvre. It appears to us, that on every subject, speculative or practical, if we may except Sculpture and Painting, where reason, argument, ingenuity, and attention have been called forth, the moderns have shown an evident superiority to any correspondent exertions of antiquity. If it were necessary to have recourse to particular examples, who, from among the crowded numbers
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of preceding ages, is to be placed in competition with Newton? Where are we to find the reasoning and sagacity of Locke? or who would compare the dark perplexity of an ancient Metaphysician to the conciseness and perspicuity of Hartley? In support of his opinion, that the old proverb, "Truth is mighty, and will prevail," is of a nature "much too general, and not to be acquiesced in without many distinctions and limitations," Dr. Aikin mentions the influence of superstition, which he conceives to be, *perhaps*, increasing:

"For this is one of those subjects," says he, "which lays such hold on the weak parts of a man, his passions and affections, that he is in general, incapacitated from making proper use of the experience of past ages, and seems doomed to run a perpetual round of the same follies and mistakes." "A faith in omens, prophecies, and horoscopes, in fortunate names and numbers, in warnings and apparitions, in supernatural cures, and other fraudulent pretensions, respecting the principal objects of hope and fear, is no more likely at the present day to be eradicated, than it was at any former period. Reason has no greater power over these delusions than the Roman Senate had over the children of soothsayers: "*Genus hominum quod in civitate nostra, et vetabitur semper et retinebitur.*" And yet he acknowledges, that reason "has rendered them in a certain degree discreditable, and reduced them to operate more in secret than formerly; and that more individuals have been freed from their sway."

But surely these acknowledgments are a strong argument, that generally speaking, the influence of Superstition is diminishing; and what can be a more corroborating proof, than that the legislature, formerly among the supporters of it, no longer condescends to take cognisance of the wild pranks of a superannuated crone, or to indulge the fanciful suspicions of an enthusiast? How long did the modern imposture of animal magnetism reign? astonishing indeed it was, that it should have prevailed for a moment; but its futility was soon exposed, and the mystery immediately subsided; neither is it a just inference, "that its votaries will remain as prone as before to fall into another plausible delusion." Surely the circumstance of having discovered one deception has a strong tendency to create suspicion of another, and to frustrate all attempts to succeed in such machinations.

As various Philosophers have laid down their respective systems, for the attainment of happiness, Dr. Aikin, for the consolation of those, whose circumstances may be inadequate to more expensive gratifications, has favoured us with a letter on "cheap pleasures" and observes that

“ Though the advice of contracting our desires, so much insisted on by all the moral preceptors of antiquity, is a very important one towards the attainment of true felicity, it would however be a mistake to suppose that the suppression of desire in itself leads to happiness; there can be no enjoyment without desires, for in their gratification, all enjoyment as well intellectual as sensual consists; those sects therefore which insisted on the entire abolition of desire as necessary to happiness, were influenced by an artificial philosophy, which set out with misunderstanding man's real nature and destination.” He concludes therefore; “ that the true art of happiness consists in proportioning desires to means, or in other words in acquiring a relish for *procurable pleasures*.” He places “ books at the head of all the pleasures which offer themselves to the man of liberal education,” without books, says he, “ I have never been able to pass a single day to my entire satisfaction, with them, no day has ever been so dark as not to have its pleasure; even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days, in the most disagreeable part of my profession, with all the difference in my feelings between calm content and fretful impatience,” He afterwards very pertinently observes, that though “ reading may in every sense be called a cheap amusement, a *taste for books*, may be made expensive enough, but that is a taste for editions, bindings, paper, and type; if you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop.”

The next procurable pleasure which the Dr. mentions, is “ conversation” and here we cannot but admire the man, and draw an amiable inference concerning his character from the following extract:

“ I would not however inculcate too fastidious a taste with respect to the subject and style of conversation, provided it possessed the essentials of sound sense and useful knowledge; among those who have enjoyed little of the benefit of education, you will often find persons of natural sagacity and a turn for remark, who are capable of affording both entertainment and instruction. Who would not wish to have been acquainted with Franklin when a journeyman printer, even though he had never risen to be one of the most distinguished characters of the age? Information indeed may be procured from almost any man in affairs belonging to his particular life, and when we fall into company from which little is to be expected with regard to general topics, it is but to give the conversation a turn towards the technical matters with which they may be acquainted, whence some profit may be made out of the most unpromising materials. Man too, in every condition, is a subject well worthy of examination, and the speculatist may derive much entertainment from observing the manner and sentiments of all the various classes of mankind in their several occupations and amusements.”

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We cannot conclude our observations on the present publication, without inserting a quotation from an admirable letter on "Independence". The mild but manly sentiments which it contains, can be obnoxious to no particular prejudices, or opinions—It is the boast of every man—would it were in the possession of as many!

He begins by considering "how far the idea of independence can reasonably be carried" and concludes by shewing the means of its attainment: "No man is strictly speaking independent; the Author of our Being has connected us by mutual wants to each other, and has given no one the power of saying, I will be happy in spite of my fellow creatures. That man may be said to enjoy independence, relatively to other men, who wants nothing which they can withhold; if either his utility to them is such, as to command all the return from them that he wishes, or if what they have to bestow is a thing on which he sets no value, he is in every useful sense independent of them; now an independence of this kind has inestimable advantages;—it makes a man walk through life erect, and fearless; bestows on him all the liberty of speaking and acting, levels before him all the artificial distinctions which keep one human being at a distance from another.—He who is independent, cannot be greater; he looks down on the most prosperous of those, who in the pursuit of wealth and honor, enslave themselves to the will of another, and feels an internal dignity, to which *they* can never arrive: in order to induce *him* to act in any particular manner, his reason ~~must~~ be consulted, or his good-will conciliated: whereas the bare command of a superior is to them a sufficient motive; the imperious necessities which constrain *them* on every side, have no force upon *him*. When Whiston, in the honest frankness of his heart, reproached Sir Richard Steel with giving a vote in parliament contrary to his declared opinion, "Mr. Whiston" said Sir Richard, "you can walk on foot, but I cannot"—this was a fair concession of inferiority, and after it, if Steel riding in his chariot could for a moment fancy himself greater than Whiston, he deserved to forfeit all title to a place among the liberal and enlightened spirits of his time. "To be content with a little, and to secure that little by the exertions of useful industry" appears to the Doctor the only certain method of becoming independent." "But I do not desire for you" he continues, "that proud independence of spirit, which is disposed to reject as an insult, the kind offices of honourable friendship; you will, I trust, possess qualifications, which may entitle you to these, without incurring a debt of gratitude, beyond the power of equally honourable services to repay; and it has ever been my sentiment, that one who is ready to confer benefits on his inferiors in condition, needs not, nay has no right to scruple accepting them from his superiors. Every generous mind feels that no pleasure equals that of conferring favours on the deserving; this pleasure therefore as it is eagerly coveted, should be cheerfully imparted."

We

We have no hesitation in affirming, that among the volumes which are calculated for the improvement of the youthful mind, to incite it to ingenuous pursuits, and to qualify it for useful action, this publication deserves an honourable place. It is not to be supposed that we accord with every sentiment, or that we acquiesce in every principle which the Doctor inculcates, as necessary for the youth he would instruct; but we disdain to wage hostility with smaller errors, where there is so much of real excellence to approve.

ART. V. *An Impartial History of the late Revolution in France, from its Commencement to the Death of the Queen, and the Execution of the Deputies of the Gironde Party.* Two vol. 8vo. 12s. Robinsons. 1794.

THE French Revolution exhibited in its commencement so fair an outside, it abounded with such specious professions, and such captivating promises, that it deceived many.—The people of this country indulged the generous wish that it might be the means of bestowing on their neighbours and ancient rivals, advantages similar to those by which they were themselves distinguished; and, while they gave way to so pleasing an expectation, they were disposed to overlook the irregularity and violence of the first steps, and the dangerous tendency of the principles on which the Revolution was founded. There were not, however, wanting some whose more accurate and comprehensive survey suggested to them that the means by which this event was brought about were more likely to deprive a nation of the advantages it already possessed, and to involve it in confusion and anarchy, than to improve and ameliorate its condition: and one writer in particular, in a style of eloquence peculiar to himself, ventured betimes a prediction of the result, which has been but too faithfully verified by subsequent events. The veil is at length entirely withdrawn, and the Revolution appears in its genuine colours. The tree is now known by its fruit, and a deadly fruit it has proved; and the world now sees with astonishment and alarm what scenes of horror and desolation may be produced under the imposing pretexes of philanthropy and reform.

The true use of history is to enable mankind to profit by example. It is thereby that the benefits of experience are obtained, without the expence which must otherwise attend its purchase. In order to produce this valuable effect, it is necessary,

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sary, not only that history should contain a faithful narrative of transactions, but that it should display the chain of *causes* and *effects*, and exhibit them in their real connexion with each other. It is of little use to know, that such a transaction has occurred, unless it be also known what were the causes of its production, and the means of its accomplishment.

Considering the history before us in this essential point of view, we are compelled by a sense of our duty to say, that it is not only so deficient in displaying, but also so insidious in disguising the real causes of the French Revolution, that were this wonderful event to be viewed only in the light in which it is here exhibited, the world would be neither the wiser nor the better for the example, and the most important lesson ever inculcated by human experience, would be lost, as to all purposes of utility.

The miseries with which France is now overwhelmed, and the crimes with which for nearly five years she has disgraced humanity, may be clearly traced to the influence of those pernicious principles, which have falsely assumed the appellation of the Rights of Man.—Principles which had long been disseminated with incredible industry throughout that kingdom—which, wherever they are suffered to prevail, are unavoidably subversive of Government and civilized Society; and the late diffusion of which, even in this country, notwithstanding the loud warning resounded from France, and the distinguished attachment of the people to their Constitution, had given birth to the most daring projects, and occasioned the justest cause for alarm, whereof the late Reports of the Secret Committees of both Houses of Parliament, have convinced many stubborn sceptics. A History of the French Revolution which omits to unfold the influence of the above principles in producing that event, may be compared to the medical report of a case representing the most violent and agonizing convulsions to have been followed by dissolution, but omitting all mention of a potent dose of malignant poison to which the unfortunate patient owed both his sufferings and his death.

It is not, however, from this *impartial* history that a reader is to learn that the propagation of false and dangerous principles, tending directly to insubordination and licentiousness, had any share in producing the Revolution of France. On the contrary, such a supposition is artfully and obliquely repelled in page 7, where it is said, “Speculative men attribute too much to the diffusion of knowledge, when they ascribe to this cause the French Revolution.” When it is considered that the communication of the science called the *Rights of Man*, is softened down by *speculative men* into a *diffusion of knowledge*,

knowledge, the force of the above observation, and the tendency of this work will be fully apparent. But the suppression of a real cause generally requires the substitution of an imaginary one ; or at least, in order to conceal the operation of a primary and efficient cause, it is necessary to magnify the importance of something else, which, though it might conduce to the effect which is to be accounted for, was but auxiliary in so doing, and in itself very inadequate to such production. Thus we are here led to ascribe the Revolution solely to the public burdens, and consequent embarrassment of the finances of France, operating upon the despotic and oppressive nature of its old Government. That France was involved in great pecuniary distress in consequence of the American War, and the ruinous system of Necker, by which, as mentioned in terms of mitigation, page 17, " One loan was made to pay the interest of another," without the provision of new taxes—that the Government of that country had assumed too absolute a form, and that its Administration was accompanied by numerous and gross abuses, it is impossible to deny. But the Assembly of the States General might have easily provided lasting and effectual remedies for the above evils, if the pernicious principles before alluded to had not acquired a fatal ascendancy, and thrown every thing into the completest disorder.—The ordinary *deficit*, as declared by Mr. Necker at the opening of the States, amounted only to 56 millions of livres (which was exclusive of annuities, to expire in ten years, and amounting to about 53 millions more.) This embarrassment though beyond the ability of the Monarch to remedy, absolute as he was, but unassisted by the Parliaments, might have been easily removed by the States General, possessing the entire confidence of the nation, and an unlimited command of its immense resources. In like manner a salutary reform might have been introduced into the various Departments of the State, and the exercise of the functions of Government might have been subjected to wise and beneficial restraints, preservative of a temperate and rational liberty. That the Assembly did not *thus* perform the trust reposed in it,—that instead of relieving, it greatly augmented, the pecuniary distresses of the State ; so that in eighteen months the ordinary deficit was augmented to the enormous amount of 255 millions ;—that, in short, instead of introducing order, stability, and harmony ; dissension and anarchy sprung up under its hands, are facts which admit of no dispute. But, in narrating this important part of the French Revolution, the authors of the present work deserve rather the character of apologists than that of impartial historians ;—they justify, in general, the principles and

proceedings of the Assembly ; they defend its fundamental errors, and screen it from the charge which France is entitled to lay against it, of having paved the way to the unutterable calamities which have since afflicted that unfortunate country.

It is the common practice of those who favour the principles on which the French Revolution was founded, to represent the previous condition of France as deplorable in the greatest possible degree, its Government as despotic and oppressive in the extreme, and its inhabitants as the most miserable and degraded of slaves. Such representations (which have for their object, to reconcile the mind to that system of entire subversion pursued by the Constituent Assembly), are very incompatible with the progress which the country had made in arts, and commerce, and literature, with the high degree of civilization which it had attained, with the contented and happy disposition by which the people were distinguished, and with their ardent loyalty and attachment to their Sovereign. This practice is adopted, with the most unbounded exaggeration, in the history before us, which, after admitting France to have been “ the most populous and enlightened nation on the Continent of Europe, most paradoxically proceeds in the very next page, as follows :

“ History, ancient or modern, affords no instance of a country, in which despotism was reduced to so complete a system as in France.— The King levied taxes by his own authority, to a greater annual amount than are raised by the whole of those immense territories which compose the Germanic Body. The people were studiously depressed by poverty, ignorance, and extortion. They had no rights, or were carefully instructed never to claim them. Every private citizen was liable to be forced by the officers of Government from his starving family to work in some Corvée of public concern, or of absurd magnificence. He was taxed to more than half the amount of his income; and among these, one of the most oppressive was the Gabelle, or Salt-tax, by which he was forced to pay at an exorbitant rate for that necessary commodity, while he was neither allowed to purchase when he pleased, nor to ascertain the quantity, but both were left at the discretion of the farmers of the revenue.”

We have already observed, that the Government of France had assumed too absolute a form. The King, in conjunction with the Parliaments, exercised powers, which, according to the essential principles of a free State, and, indeed, of the ancient Constitution of France, he should only have participated with the States of the kingdom, which had not been assembled since the year 1615. Still, however, as no tax or law could acquire any validity till it was registered by the Parliaments—as the Parliaments claimed and exercised on such occasions a
right

right to remonstrate and protest—and as the exercise of that right reciprocally derived from, and gave to the public opinion, a vast degree of force, it is by no means just to represent the Government of France as a complete despotism, where, as Montesquieu observes, there are neither “temperaments, modifications, terms, equivalents, conferences, nor remonstrances.” *Sp. of Laws*, vol. I. b. 3. a. 10.

The assertion that the King levied taxes by his *sole* authority is also fully refuted by numerous instances of firm and steady opposition made by the Parliaments to taxes proposed by him : and though the king frequently got the better, by the strong and authoritative measure of holding a bed of justice, or the more violent one of exile, yet sometimes the resistance of the Parliaments was successful ; and on all occasions the circumstance of being subject to such resistance rendered the situation of the Monarch much more embarrassed, and his power abundantly more limited than they would have been if he had been able to impose taxes by the sole effort of his authority. We think it proper to observe that far from approving of such a mode of exercising the powers of government, we consider it as essential, to the existence of a proper degree of social freedom, that the purse of the nation should never be liable to be opened without the consent of its representatives ; but, subject to this observation, we feel it to be our duty to expose the above mis-statement in the work before us. The rest of the passage above quoted is also strongly marked with exaggeration, which we could fully prove if it appeared necessary. We cannot however help observing that great advances were made towards the abolition of the *Corvée* some years before the Revolution ; and that in respect to the *Gabelle*, instead of its being left at the discretion of the farmers of the revenue to ascertain the quantity of Salt which any individual was obliged to purchase, that quantity was regulated by positive law, in proportion to the number of persons, above a certain age, contained in each family ; and a householder was only compellable to purchase at a fixed price, and within the year, according to his probable consumption of that commodity, computed in the above manner. The object of this regulation which certainly was attended with hardships, (though not of the kind here stated) was to prevent frauds upon the revenue, of which the duty upon Salt formed a very considerable branch.

Another very gross instance of misrepresentation (and we are obliged to confine ourselves to a selection of such instances, which are very thickly sown) appears in page 5, where it is asserted that “the nobility were bribed to the support of this im-
mense

menſe ſyſtem of corruption and miſery, *by a complete exemption from all public contributions.*" In page 18. the like unqualified declaration that "the privileged orders were wholly exempted from taxes" is alſo to be found. The nobility certainly enjoyed the privilege of exemption, from certain taxes, of which the principal was the *Taille*, and thence they were called a privileged order; but this exemption far from being *total*, as here ſtated, extended only to a few of the many ſources of taxation, and even with reſpect to the *Taille*, the privilege was confined to a certain extent of property, and to *that* while it continued in their own actual occupation:—ſo that the tax was chargeable on their lands when granted to farmers, &c. and of courſe is was then paid by them, as it ultimately came out of the pocket of the proprietors. But theſe pecuniary privileges, which were originally accorded to the nobility by the way of compensation for military ſervices, were abandoned by themſelves (and alſo by the clergy) in their *Cahiers* or mandates to their representatives in the States. Such groſs miſ-ſtatements upon matters ſo open to inveſtigation, muſt rather be aſcribed to an eager and inadvertent adoption of prejudices which ſupport a favourite ſyſtem, than to wilful perversion: but while we are pleaſed in candour, to give to an author the benefit of this diſtinction, we cannot allow it to apply to the merits, or rather the demerits, of his work; the effects of which are precisely the ſame from whatever cauſe it is calculated to miſlead. With reſpect to the preſent production we are the leſs ſurprized to find it ſo replete with miſrepresentation, when we obſerve that it is confeſſedly drawn (in part) from ſuch corrupt ſources of information as Rabaut de St. Etienne, and Miſs Williams, who have diſtinguiſhed themſelves, the one as an admiring ſpectatrefs of many extravagancies of the Revolution, and the other as an eminent accomplice in the guilt of the whole: while authorities ſo reſpectable and ſo authentic as the *Mer-cure de France*, the *Journal of Sabatier*, and the *hiſtory of Montjoye* do not appear, from the liſt of acknowledged references, to have been at all conſulted.

The natural benignity and benevolence which eminently diſtinguiſhed the character of Louis the ſixteenth are thus indeed faithfully pourtrayed.

"Nature had formed the heart of Louis the Sixteenth, of the beſt materials, and from his firſt acceſſion to power, he appeared to make the happineſs of his people, if not the principal, at leaſt one of the great objects of his government: and had the ſtate of the finances not been irretrievably bad, the reforms in adminiſtration which he effected would have immortalized his name."

But

But we cannot subscribe to the following observation :

“ Yet the character of Louis has been generally mistaken, and one feature has been constantly overlooked. He was tenacious of power, and never parted with it but with extreme reluctance. This remark will meet with frequent confirmation in the course of this history; and indeed the misfortunes of his concluding years, appear to have been greatly aggravated, if not in a measure created, by the circumstance.” p. 8.

So far is this from being an accurate description of the king's character, that it is clearly evident, that his want of firmness in maintaining the just and ancient rights of his crown, was one of the subordinate causes of the Revolution. The concessions he was willing to make of all those powers, which were encroachments on the fundamental principles of the French Monarchy (although transmitted to him from his immediate ancestors, and exercised by him with the utmost degree of gentleness and moderation,) did him the highest honour, and entitle his memory to the greatest respect. But allowing due merit to such concessions, it had been happy for France if his majesty had resolutely and immoveably withstood those attempts, which for want of such opposition, reduced his crown to a cypher, and himself to a mere phantom of royalty. Unfortunately his goodness and paternal solicitude for his people's welfare disposed him too easily to submit to any sacrifices, under the mistaken notion that they were merely personal to himself, and he forgot that, in relinquishing the rights of the Monarch, he co-operated in the destruction of the Monarchy. The following quotation proves to what an extent he abandoned himself to this fatal error, ; and it exhibits at the same time a remarkable *illustration* of the prediction just cited, *that frequent confirmation would occur in the course of this work, that the King was extremely tenacious of power, &c.*

“ In a private conversation with the Duke de Luxembourg, president of the chamber of nobles, he is said to have urged his wishes for a union of the orders. He was answered by that nobleman, that the order to which he belonged were not contending for themselves, but for the crown—he represented that the nobility was the only body on which his Majesty could depend to defeat the exorbitant claims of the people—that while the States-general continued divided the royal authority was safe ; but whenever the day should arrive that the States should vote by number only, from that moment the Monarch was at their mercy—I conjure your Majesty” continued the Duke, “ to condescend to reflect upon what I have the honour to state ”—“ M de Luxembourg,” replied the king with firmness, “ I have reflected, I am determined upon any sacrifice ; nor will I that a single man lose his life in my cause.” P. 97.

Ill-fated Monarch! blind to the important truth that the cause of a good Prince is really the cause of his People—that in maintaining *his* just rights he defends *their* best interests—that he cannot injure them more deeply than in parting with the lawful prerogatives of his crown—that ill-timed lenity towards those who would subvert the royal authority, is the greatest possible cruelty towards his dutiful subjects, and the real friends to order;—and that his power is a sacred trust, which he should neither exceed or abuse on the one hand, nor, on the other, consent to abandon but with his life!

(*To be continued.*)

ART. VI. *Graphic Illustrations of Hogarth, from Pictures, Drawings, and scarce Prints, in the Possession of Samuel Ireland, Author of this Work, of a Picturesque Tour through Holland, Brabant, &c. and of the Picturesque Beauties of the Rivers Thames and Medway.* 8vo. 2l. 5s. Faulder and Egerton. 1794.

MR. Walpole, now Lord Orford, in his *Anecdotes of Painting*, very properly considers “Hogarth as rather a writer of Comedy with a pencil, than a Painter. If catching the manners and follies of an age *living as they rise*; if general satire on vices; and ridicule, familiarized by strokes of nature and wit, and the whole heightened by proper and just expressions of the passions, be Comedy, Hogarth composed Comedies as much as Moliere.”

In this light he was regarded during his life, and since his death, his reputation has gradually increased in such a manner as to give a sort of ideal value to productions, that, considered as the work of any other artist, would have excited little attention. Mr. Walpole’s Catalogue gave a clue to the collectors, and since that was published, the prices for which, as we learn from Mr. Ireland’s book, some very trifling productions have been sold, is scarcely credible. The preceding publications, by *Rouquet* and *Doctor Trusler*, gave no list of the early prints. By Mr. Nichols the Catalogue was augmented, and his book, since 1781, when it was published, has gone through three editions. Of the *Hogarth Illustrated*, by Mr. John Ireland, there have been two; the second we noticed in our last Review.

The publication now before us is professedly *A Graphic Illustration*, and is principally, though not wholly, made up of articles

articles that derive their value from their scarcity rather than their excellence—that were not considered by the artist himself as worthy of attention, not regarded by his contemporaries as entitled to preservation, but are now sought by some of the collectors of his works, and purchased at enormous prices, because they were designed or engraved by Hogarth. To these collectors this work will unquestionably be of great use, as the copies, however slight, will enable them to discover originals of *immense* value, which they might otherwise turn out of their port-folios, and discard as unworthy of notice. It is, however, proper to give the author's own reasons for laying this work before the public. He tells us in his preface, that

“ When very young, he *caught a liking*, indeed a strong partiality, for the productions of this unrivalled genius, this pupil of nature, born with talents to render him equally eminent both as a Painter and Engraver; and he ventures to hope, that he does not too far flatter his own taste, when he is willing to persuade himself that he is also gratifying that of the public, if he shall be able to rescue from oblivion any genuine and authenticated traces of such a man.

“ Some of the earliest specimens of them, it must be admitted, though of a curious nature, cannot be thought so interesting as his larger works, yet, as they are original, and in many instances strongly shew a promise of Hogarth's future fame, they may with propriety be allowed a place in this publication.

“ The volume consists of sixty engravings” (*some of them, we think, artists would class as etchings*); “ those which are from original prints are either unique, or so very rare, as to leave a presumption, from the great prices they have drawn from the pockets of individuals, that they have some claim to the attention of the public.”

In this we do not entirely agree; and when the writer tells us in the next page of his preface, that the avidity with which these early labours, though not of the highest interest, or much public expectation, have been sought for, and the great prices that have been paid for them by the learned and the great, sanction them to the public, we naturally recur to the list printed in Mr. Ireland's volume; where, finding what were the sums these *learned* and *great* men have given, we really think them far from sanctioned by so inconsiderate an enthusiasm.

First of the first; for a small oval impression of *the Rape of the Lock*, the learned and great purchaser, whoever he was, paid thirty-three pounds. This is a very high price, but as it is the delineation of a scene from such a poem, and said to contain portraits of many of the characters, and is indisputably Hogarth's, it must be acknowledged to be a
great

great curiosity. Mr. Ireland's copy being made from a tracing, is merely an outline. The Search-Night, which sold at Mr. Gullston's sale for ten guineas, is much more extraordinary, as it is, in every point of view, contemptible, and we firmly believe, what Lord Orford asserts in his Catalogue—an *imposition*.

The ticket for James Figg, the Prize-fighter, we put in the same class, and that, it seems, has sold for eight guineas. Of the complicated Richardson, and Joe Miller's ticket, we have the same opinion, yet one, we are informed in the list, was sold for fourteen pounds, and the other for eight guineas: who were the purchasers we are not told.

The volume opens with a page or two relative to the artist, in which we are informed, that his father was a school-master, and occasionally superintended a literary publication. "To this pursuit he appears to have brought a considerable share of learning, and with it its usual concomitant—a slender share of fortune. What portion of this learning devolved on his son we know not; but from his father's literary avocations, there is reason to believe that his education was not neglected." To this we do not assent;—from the artist's deficiency in orthography, and some other circumstances, we think, there is reason to believe that (either by himself or his father) his education *was neglected*; but we perfectly agree, that what may have been wanting in scholastic knowledge, was compensated by some of the richer gifts of nature, to whom he was much more indebted than to any of his teachers. Considering the perfect acquaintance with life and manners which he displayed in some of his early productions, such as *the Harlot's and Rake's Progress*, &c. we naturally wish to know more of his modes of life than can be acquired from casual information, or wandering anecdotes. It is therefore to be regretted, that none of his biographers, or illustrators have had, before they issued their publications, access to what it is now certain Hogarth left behind him,—His own Account of his own life: a Supplement to his Analysis of Beauty; and his own Explanation of many of his Prints.

The first print in the volume is a portrait of Hogarth, which, by those who knew him, is said to be a resemblance. The second is a little shop bill in the style of Callot; to Mr. Ireland's distinction between these two artists we perfectly assent. The funeral ticket, and a shop bill representing *the arms of Florence*, &c. are well conceived. The copy of the carving of a lion's head, through the mouth of which, in the time of Addison, letters and essays for the Guardian were conveyed, is unquestionably a curious morsel for an antiquary,—but on sight of the
I
wooden

wooden print, we could not help exclaiming,—what has this to do with Hogarth!

——“ The thing no doubt is old and rare,
But how the Devil came it there”

The frontispiece to Horneck's happy Ascetic gives a good idea of the original, but though we have not the book at hand, we think Mr. Ireland wrong in applying it to the *sixth* edition. The copy from the drawing of the bust of Hesiod is hard, and not in the style of any of Hogarth's drawings which we have seen. The arms of George Lambert are ambiguous; we do not mean to say they are not Hogarth's, but Mr. Ireland inscribes under the name the spelling which, we take for granted, is in the original, i. e. *Lambart*, now *Lambart* is a foreign name, and the crest, blazonry, and supporters have a foreign air. The English arms of Lambert are three lambs, *etc.* Of the transubstantiation satirized we know not what to say; but certainly cannot agree with Mr. Ireland that such a print is *calculated to serve the interest of the Protestant religion*. The copy of *Garrick* in the Farmer's return, gives the idea of a man seven feet high. In *Basire's* etching it is not so. The portrait of John Wilkes Esq. is by no means such a resemblance as in Hogarth's own etching, and, as well as some others in the volume, we think might have been dispensed with. The last engraving of *Satan, Sin, and Death*, is among the number of those which Mr. Ireland, some years since, published without letter-press. This, as well as the print representing *some of the principal inhabitants of the Moon*, has been curtailed to make it fit the volume. The *Satan, Sin, etc.* must surely have been intended as a *mock heroic*; if serious it is beneath criticism. The ticket for the benefit of Spiller the comedian is full of wit, but we believe Mr. Ireland does not mean exactly what he says in describing it in p. 62, “ the *annexed copy* of an unique print in my possession *was engraved* for the benefit of poor Spiller, the Shuter of his day.” The *frontispiece* has some whims; but, from the grossness of the subject, this, and the *complicated Richardson*, might as well have been left out of the volume. The etching of *Figg, the prize-fighter*, and two or three other prints, we cannot consider as either works of Hogarth, or even in his manner, either of conception or execution. There were impostors in that day as well as this, and Hogarth's name, from the time he was at all known, would have great effect in the sale of a print. On the whole, this publication is amusing, and will probably find purchasers of various descriptions, some attracted by the prints, others by the anecdotes, but all zealous to do honour to Hogarth.

ART. VII. *De Legione Manliana, Quaestio à Livio desumpta, et Rei militaris Romanae studiosis proposita. Auctore Gulielmo Vincent. 4to. 2s. Cadell, 1793.*

WHEN a passage of acknowledged difficulty occurs in an ancient author, the learned have but three ways by which they can extricate themselves. They must give a new construction to some of the leading words; or they must prove the reading to be corrupt, and propose a better; or, finally, by an original hypothesis concerning the general intention of the author, they must throw the whole passage into a new light. If the signification of particular words happen to be so limited, by the concurrent usage of different authors, as to render it perfectly clear, little can be attempted in the way of new construction. Before we accede to new readings it is reasonable to demand, either that the changes should be very simple and probable, or that they should be supported at least by some variations of the manuscripts, if not by direct authority from them. The credit of a new hypothesis will of course depend upon the degree of skill or sagacity by which it is connected with the circumstances of the author, and the nature of his subject.

In the 8th book of Livy's history, and in the 8th chapter, is found a passage which has been tried without success in the two former ways, in order to make it accord with other ancient authorities on the same subject, and to render it explicable in itself. It is a description of the Roman legion, given on the occasion of that great battle against the Latins in which Manlius commanded, and Decius his colleague devoted himself for his country. In this description Livy so entirely disagrees with Polybius and other writers on the Roman army, that if they are supposed to write exactly on the same subject, the words of one or the other party must be much *reformed* before they can be made to agree. Lipsius has tried his skill upon Livy, and has taken the double method of giving new senses to some of his words and altering others: according to his interpretation, this author, in the course of only a few lines, uses *ordo*, in two, according to Fabricius, in no less than four very different senses. This is so unlike the practice of any sensible writer that it is in itself very improbable. Lipsius also changes *quindecim* twice into *decem*, *triginta* into *viginti*, and makes other alterations, all unsupported by any manuscripts. In this way it is easy to compel any passage to say whatever we would have it say. Other critics have tried other methods, but none

none have been so violent as Lipsius, whose system, however, appeared so probable to Crevier, that he has subjoined to the whole passage of the original, the text altered according to the notions of Lipsius.

Dr. Vincent has with great ingenuity proposed an hypothesis, which, if it be not altogether free from the possibility of objection, solves many difficulties, and has at least the merit of leaving the text of his author almost unviolated. In reading this chapter of Livy it certainly appears difficult to conceive why the historian should detail to his fellow citizens what most of them must know, especially in so military a state, the form and parts of the Roman legion; and at the same time, why he should make this particular battle the occasion for introducing it, if he conceived it necessary at all, rather than any other that occurred before or after it. These difficulties are entirely removed by the interpretation of Dr. Vincent, whose position is, that Livy intended to describe only the particular disposition of the Roman army by Manlius on the occasion of this single battle, and not the general form and proportion of its parts. Certain it is that *Rorarii* and *Accensi*, two bodies of troops here mentioned, are not met with as regular parts of the Roman army, in other accounts of it: at least not as heavy-armed soldiers, which here they manifestly were. According to Festus, *Rorarii* were light troops which skirmished before an action, like *drops* before rain: but here they are called in to mix with, and support the *Principes*. *Accensi* are mentioned in a military sense only in a fragment of Plautus, where their particular destination is not expressed, though it seems a little to resemble that in Livy*. Here, however, they must, as Dr. Vincent observes, be heavy-armed, because the Latins, who so well knew the Roman discipline, mistook them for *Triarii*.

The great difference in this Manlian legion, from all others, appears to be this, that the *Triarii*, instead of being only a single line, consisting of half the number of men that composed the *Hastati* or the *Principes*, were now supported by two other

* The fragment is referred to by Dr. V. in his introduction, it is altogether thus.

—sequimini hac

Sultis legiones omnes Lavernæ. Ubi *Rorarii*

Estis? en sunt. Ubi sunt *Accensi*? Ecce.

Agite subsidite omnes, quasi solent *Triarii*. Frivolaria.

† Polybius in his legion of 4000, makes 1200 *Hastati*, 1200 *Principes*, and 6000 *Triarii*, the rest light troops. Livy's legion consists of 5000, but, as Polybius says was usual, the proportions are preserved.

lines, each depending upon them, and each equal to them in number, namely the *Rorarii* and *Accensi*. If bodies of troops under the same name were occasionally added to the Roman army they were doubtless, in general, light-armed; for, besides the authority of Festus, Polybius declares expressly, that after the *Hastati*, *Triarii*, and *Principes*, the whole number that made up the legion were light-armed*. Here then was a palpable difference, since it is certain, almost to demonstration, that in this instance they were heavy armed. So far we think the hypothesis of Dr. Vincent has every thing in its favour, we will not however conceal the difficulties that still perplex the subject in our view of it.

In the first place Livy does not, in any part of this chapter, hint that this disposition was the particular artifice of Manlius or of Decius, and what he says of the offices of the several divisions of the army agrees exactly with the universal practice of the Romans, so established, that a part of it was even proverbial, *rem ad triarios redisse*, as Livy himself mentions. In the second place it is clear, from the narration of the historian, that the plan of substituting the *Accensi* for the *Triarii*, to deceive the Latins, had not been preconceived by either of the Consuls, because when the necessity came Manlius doubted what he should do, and the calling up of the *Accensi* at that time was evidently a sudden thought of the moment, "*paulisper addubitavit an consurgendi jam Triariis tempus esset, deinde melius ratus integros ad ultimum discrimen servari, Accensos ab novissimâ acie ante signa procedere iussit.*" So exactly had the Romans calculated upon the opposition of *Triarii* to *Triarii* that they had even provided a second, to support one of their centurions, whose lot they foresaw it would be to contend with a certain centurion of the Latins much too strong for him. To this indeed it may be answered, that, if the *Accensi* were there placed, even to strengthen the *Triarii*, in case they should be pressed, it was an arrangement perfectly singular in the Roman army, the *Triarii* being usually, as the proverb suggests, the last resource.

The only instance in which Dr. V. proposes any change of reading is in the account of the *primum pilum*, where he would insert the word *primam*, "*earum unamquamque (primam) primum pilum vocabant,*" and certainly according to the truest canons of criticism, the omission of one word before another, differing only by a single letter, is of all things most probable. We cannot conceive with some learned men, that Livy, or indeed any correct writer, would use *ordo* in the same sentence in two different senses, and therefore think it a great merit in

* Lucilius also adds the epithet *velox* to *Rorarius*.

Dr. Vincent's plan that it preserves one correct definition to that word. In technical terms this exactness is more peculiarly necessary than in any other words.

Dr. Vincent has corresponded on the subject of this question with the celebrated critic Heyne, who approves of by far the greater part of his hypothesis, but objects to a single passage, which the author seems in a great measure to have cleared up, in a short address prefixed to the tract.

ART. VIII. *Geddes's Translation of the Bible, Vol. I.*

(Concluded from our last, p. 12.)

WE resume our task of giving specimens of the peculiarities occurring in this translation, in the order in which they present themselves to the reader.

EXODUS.

1. — 16. For troughs, stools. *N.* Excavated stools used for ablutions.
For Reuel their father, Reuel their grandfather.
2. 18. Father is a generic name for ancestor. *Our fathers hoped in thee.*
3. 7. I have beheld, for I have surely seen. The word is repeated in the original, and in Acts vii. in order to make the deeper impression.
— 14. I will be what I will be, for I am that I am. By this simple appellation, which may be translated either way, though the Doctor's method is more literal, we are to understand the self-existence, the supremacy, the unchangeableness of God.
— 21. I will make this people so gracious, for I will give this people favour.
4. 20. This verse is transposed and put after the 23d.
- 4 — 25. 26. Thus altered—"When Ziphora, taking a sharp
" knife, circumcised two sons, and throwing herself
" at her husband's feet, said, A blood-bought spouse
" thou art unto me; (a blood-bought spouse, she
" said, because of the circumcision.)
4. — 31. For visited, adverted.
5. — 5. For the people of the land now are many, they are now more numerous than the people of the land. *N.* "I
" have followed the reading of the Sam. copy as by far most natural." The land means the land of Goshen, and making them to rest from their burdens prevents all ambiguity.

6. — 12. For, of uncircumcised lips, ineloquent.
 — 25. For the heads of the Fathers of the Levites, the Levitical Patriarchs.
7. — 12. In a note upon this verse, Dr. G. says, “ There is something in all this narrative, and in what we read afterwards of these Magicians, that appears to me to baffle explanation, and therefore I leave it to abler hands.”
8. — 21. For swarms of flies, or, as in the margin, a mixture of noisome beasts, a swarm of beetles. *N.* Most probably that species called the Mill Beetle; the *Blatta Egyptiaca* of Linnaeus. It is a very voracious creature, and not only bites animals, but devours tender herbs and fruits.
- 29. For deal deceitfully, prevaricate.
9. — 3. For murrain, mortality.
- 9. For boil breaking forth with blains, ulcerous inflammation.
- 32. For they were not grown up, they were not yet unhosed. *N.* “ i. e. they were either not sprung up at all, or were still in the hose. The latter is the most probable. The barley harvest in Egypt precedeth the wheat harvest by a whole month.”
11. — 2. For jewels, utensils; which latter word is scarce comprehensive enough.
12. — 33. Else, say they, we are all dead men, is the Doctor’s translation, which weakens the sense; it refers to what they had already suffered, as well as to their apprehension of future suffering. *All we d-ad*, literally.
- 42. For a night to be much observed, this night is kept a vigil.
- 46. For ought of the flesh, a *bit* of the flesh.
- 51. This verse is made the beginning of the 13th chapter.
13. — 12. For, every firstling that cometh of a beast, the first yearned of every brute.
- 14. For house of bondage, state of servitude.
- 18. For harnessed in battle array, according to some by fives.
14. — 3. For entangled, bewildered.
- 8. For hardened, emboldened.
 For, with a high hand, manifestly rather, with great power.
17. For I will get me honour, I will triumph.
16. — 31. For wafers made with honey, honey’d wafers.
- 36, *N.* “ Some would transpose this verse to the end of v. 23, where, indeed, it should seem more naturally placed, But this is not the only instance where the Hebrew writers neglect this sort of methodical accuracy.” We wish that not only the Doctor himself, but many others addicted to transposition, had more frequently attended to this circumstance.

17. 2. For did chide, quarrelled.
 — 14. For memorial, memorandum.
 Nissi is rendered my signal; literally, my standard, or banner.
18. 18. For wear away, overweary thyself.
 27. After this Moses *gave* his father-in-law *leave*.
 The original word seems to imply some respectful attendance, and not an authoritative dismissal. The Latin word *deduco* expresses the sense of it.
19. 13. For, when the trumpet soundeth long, they shall come up to the mount.
 When the trumpet-like sound hath ceased, and the cloud hath left the mountain, then may they come up to the mountain. N. “ When the thunder storm is over, “ and the thick cloud dispersed.”
20. — 4. For a graven image or any likeness, a carved idol nor any such *semblance*.
 7. Is thus rendered: “ Thou shalt not apply the name of the Lord thy God to falsehood, for the Lord will not acquit him who to falsehood applieth his name.” *Falsehood* does not express the whole meaning of the original word: *in vain* is as comprehensive as any expression in our language, including whatever is false, frivolous, or foolish.
 In the 12th v. is inserted from the Sam. “ That it may be well with thee.”
- 16. For witness, testimony.
 17. Wife is put before house, according to the order of the Greek and one Heb. MS.
21. 13. For If a man lie not in wait, but God deliver him into his hand, If he do it not premeditatedly, but from accidental occurrence.
 — 22. For He shall pay as the Judges determine, He shall give with apologies.
22. — 28. is rendered properly. A magistrate ye shall not revile, nor speak evil of a chief among your people.
23. — 1. For Thou shalt not raise a false report, put not thine hand with the wicked to be an unrighteous witness, Ye shall not keep up a false report, nor join hands with the wicked to become injurious witnesses.
 — 21. We have before adverted to this verse, as expressing Christ’s mission and divinity. The Doctor explains it, “ He acteth in my name, and by my authority.”
24. — 4. For words, dictates.
25. — 2. For an offering, a levy.
 — 31. For candlestick, chandelier.
 — 34. For knops, pommels,
26. — 1. For Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubims of cunning work shalt thou

M

thou

thou make them, Thou shalt also make a tabernacle with ten curtains of twisted cotton, in which thou shalt work artificial cherubs of blue, and purple, and scarlet. It has often seemed to us surprising, that our translators should make a double plural in cherubims.—As well might we say, the Horatii and Curiatii.

The word cunning was not always used by our ancestors in a mean or low sense; and the northern counties of England have still a respectful usage of it.

The 21st v. of ch. 29 is transposed and put after the 28th. The ten first verses of the 30th are left out of their usual order, and transposed to ch. 26.

31. — 7. For The Tabernacle of the Congregation and the Ark of the Testimony, The Convention-tent and the Testimonial Ark.
- 8. 9. For The altar of incense and the altar of burnt offering, The incense altar and the sacrifice altar.
32. — 1. For Gods, a God; which is probably right.
- 12. For Turn from thy fierce wrath, and repent of this evil against thy people, Turn from the fervour of thine ire, and relent from inflicting this evil upon thy people.
- 22. For set on mischief, evil inclined.
- 25. For naked, disarrayed. Stripped of their ornaments is the meaning.
- 25. For Amongst their enemies, So that they might be easily smitten by their assailants. It is not to be supposed that the surrender of their jewels and ornaments has any reference to their state of defence, but that it made them a derision to their adversaries.
33. — 6. For raiments, ornaments.
- 13. For thy way, thy purposes.
- 19. Is rendered, Whom I favour I favour indeed, and whom I love I love indeed. To say nothing how much the language is here weakened, the real sense is misunderstood. We have the authority of St. Paul to consider it as a positive declaration that the Almighty, as Sovereign of the Universe, will not be accountable to man why he distinguishes certain individuals as objects of his favour. This was to anticipate an objection, which unbelievers urge to this very hour, against the selection of the Israelites as the peculiar people of God. The very expression of the Lord loved thee means no more than that he accumulated blessings upon thee, for the love of God properly speaking, is proportionate only to the piety of man.
34. — 7. Is thus rendered: "Who continueth his mercy to the thousandth generation, pardoning iniquity, transgression, and sin: acquitting even him who is not innocent, and punishing the iniquity of the fathers in their third and fourth generation only." Of the clause acquitting

ting even him who is not innocent, there is certainly some doubt ; the repetition of the original word induces us to think it should be, *who acquitting, will not acquit, or who certainly will not acquit*. Join the following word visiting, and then it will apply altogether to iniquity.

We also conceived, that thousands was applicable to persons and not generations, and that third and fourth was a definite, put for an indefinite, number. The history of mankind justifies this interpretation. In our temporal or worldly capacity we are all suffering for the sin of Adam, for the pride of man, before the flood and after it. Human life is shortened, and languages have been multiplied. The fortitude of our ancestors has secured to us many blessings, their imprudence has created many miseries.

- 34. — 29. For shone, was resplendent.
- 35. — 5. For offering, levy. It was not, however, fixed or limited by law.
- 21. For They came, every one whose heart stirred him up, and every one whom his spirit made willing, And all of them (each according to the inclination of his heart and the suggestion of his own free will) came.
- 31. For spirit of God, God-like mind.
- 36. — 14. Instead of, For the tent over the tabernacle, To ~~over-tent~~ the tabernacle,
- 38. For The five pillars of it with their hooks, and he overlaid their chapiters and their fillets with gold, but their five sockets were of brass, With its five pillars, of which the tenter-hooks, the teguments of the capitals, and their own sheathings, were of gold, but their five bases were of brass.
- 37. — 9. For Covered with their wings over the mercy seat— Stretching out their wings above, they covered the lid.
- 29. For apothecary, perfumer.
- 39. — 1. For Clothes of service to do service, Garments of office to officiate in.
- 3. For wires, filaments.
- 16. For ouches, clasps.
- 30. For The plate of the Holy Crown, The dedication petal.
- 40. — 29. For meat-offering, donative ; which last term has no appropriate signification.

We had proceeded, with this degree of minuteness, throughout the present volume of Dr. Geddes's translation, but finding that this method would extend our article beyond any reasonable limits, we have only selected from the remainder of our observations, such as appear to be most important. What we have already given at large will sufficiently inform our readers

of the manner in which this translator has departed from the established version.

LEVITICUS.

4. 5. After anointed Priest, is added, on the authority of the Sept. Sam. and three MSS. "who hath been initiated."
11. — 13. 14. "Of birds ye shall have these in detestation: eaten
 " they may not be: they are detestable:—the eagle,
 " the vulture, the ospray, the falcon, kites of every
 " kind, ravens of every kind, the ostrich, the owl, the
 " horn owl, the howlet, hawks of every kind, the cor-
 " morant, the ibis, the gull, the pelican, the swan,
 " the stork, herons of every kind, the hoopoop, and
 " the bat. Every flying creature, which crawleth on
 " four feet, to you it shall be abominable." Amidst
 such a variety, there will be a difference of opinion as
 to some of them, what the original words import.
18. — 6. For, I am the Lord, I the Lord forbid it. And in several other instances, whether of prohibition or command, the Doctor uses the same liberty. The common version appears to us more simple, easy, and emphatical.
- 28. The word *נפח* is rendered nauseate, which does not express the whole idea, for it implies a total ejection of an abominable people, too abominable to be suffered to live any longer.

NUMBERS.

1. 2. Thus rendered. "Make a muster of the whole assembly of the children, according to their kinships and patriarchal houses with a register of their names."
March—convene—convoke—convention tent passim.
10. 29. N. "Hobab is supposed to be the same with Jethro, for what reason I see not. Jethro had long before this gone to his own country, nor does it appear that he ever returned. I suspect Hobab to be Jethro's Son, and grandson to Reuel."
 The word *נר* doubtless signifies any near relation by marriage, and may therefore well apply to a brother-in-law. See Leigh's Crit: Sacra.
- 32. N. "I am not sure but the Sam. has preserved alone the true reading, according to which the people are described as so voraciously inclined, that they would not wait returning to their tents to dress the quails in a proper manner, but slaughtered them without the camp, and probably ate them with their blood in them."
 A charge of this gross nature should be better supported. At the beginning of the 13th chapter on the authority of the Samaritan is inserted the following passage:
 "Mosca

"Moses now said to the children of Israel, ye are now arrived at the mountainous country of the Amorites, which the Lord our God hath given to us. Lo the Lord hath placed the land before you; go up and take possession of it, as the Lord, the God of your fathers, hath promised you. But they, approaching to Moses, said, let us send men before us to explore the land, and bring us word by what way we must go, and into what cities we must come. The proposal was well pleasing to Moses; for the Lord &c."

20. — 16. An Angel. The Doctor says, "I am not sure but Moses may be here designed;—but as it *may* denote the universal agent, who, as the representative of God, attended the Israelites and directed ~~even~~ Moses, I have retained the common appellation." And he refers us to Ex. 14—19. 23—20. 33—2. We desire our readers to weigh all these passages, and we think they cannot well doubt who the divine person was.

The Unicorn is called *Rhinoceros passim*.

24. 22. Instead of, nevertheless the Kenite shall be wasted, until Ashur shall carry thee away—Yet thy nest shall be demolished, and the cunning of Ashur shall *captive* thee.

N. "I have followed the reading which the Greek translator had before him. The present text is neither sense nor grammar."

The literal translation is, "and yet the Nest shall be for devouring, until Ashur shall carry thee captive."

25. — 3. ~~my~~ is rendered, wearing the badges; its common signification is united in a yoke,

- 4. Is thus filled up from two copies. Take all the chiefs of the people with thee, and let them slay those men who have worn the badges of Baalpheor, and hang them up before the Lord, until sun setting, &c.

Them, in the common translation seems to refer to the heads of the people, though a very little attention will enable us to refer it to the offenders.—The command could not well be misunderstood, any more than the passage, "When they arose in the morning, behold they were all dead corpses;" and yet we can have no objection against the removal of every *seeming* ambiguity.

- 4. By a diagram the whole contents of the city and suburbs are made into a square of 3000. The centre is 1000 square cubits, to which four times 2000 or eight thousand are added.

- 12. For avenger—*blood avenger*, a superfluous addition.

DEUTERONOMY.

- 1. N. "Suph seems to have been the flaggy part of the Red Sea: or, some place so called from its vicinity to it."

— 2. N.

- 2. N. "Though the Israelites had wandered thirty-eight years, the journey might have been finished by the way of Kadesh Barnea, and Mount Seir, in eleven days."
2. — 10, 11, 12. Though an illustration of what Moses is saying, the Doctor thinks an interpolation, as also the 20, 21, 22, 23. Why not suppose them in a Parenthesis? Parts of history are extracted in order to illustrate prophecies, and why may we not suppose the same to be done in the present instances?
- Similar liberties are taken in the third chapter.
5. — 15. The Doctor supposes that, the reason assigned here for keeping the Sabbath, being different from that assigned in Exodus, was an addition by Moses, as if there were not many good reasons for doing the same thing. Our Lord says *the Sabbath was made for man*, for his relief, for his comfort, as well as his improvement in piety.— The appeal to their own feelings under Egyptian bondage is frequent and forcible.
6. — 4. "Hear, O Israelites! the Lord, the Lord only is our God." We have hitherto thought this passage an assertion of the unity of God, in contra-distinction to Polytheism,
7. 23. "When and *at length*" inserted without cause.
8. 3. Latter part. "Not by bread only, but by whatsoever the Lord willeth may man be kept alive." Kept alive is a faint expression, not warranted by the original word. Our Saviour's application of this passage, (as well as the words themselves), induces us to extend its meaning much further. *Homo constat ex animo & corpore. Corpus cibo alitur, anima lege ejusque preceptis.— Nam lex, vita animæ (Drusius.)* The idea of *living* by the observance of God's commandments is inculcated in many parts of Holy Scripture, particularly in Ezekiel.
- 4. "Ye have not this forty years worn tattered clothes, nor have your feet been blistered by wearing torn shoes," A wanton deviation from the simplicity of the original, which expresses that their garments and shoes remained proper for use all the time.
- From ch. 9. v. 8, to ch. 10, 12. we are told, that, "the text is exceedingly confused, and often unintelligible." By a few *transpositions*, and with the aid of the Sam. copy, it is reconciled with itself, with Exodus and Numbers.
18. — 10. "Fortune-teller," a low expression; that useth divination is better.
- 15. N. "A prophet like me, i. e. a succession or series of prophets. The writers of the New Testament apply it to Jesus Christ. See Acts 3. 22. — 7. 37." This authority we conceive irresistible.—Dr. Owen's valuable work on the mode of quotation has cleared up many doubts and difficulties,

21. — 23. " 'Execrable to God is a hanging corpse.' N. " That
 " is, as I understand it, it is a vile nuisance, and hurt-
 " ful to the health of the living. St. Paul applies the
 " words (Gal. 3. — 13.) to Christ hanging on the
 " cross."——Surely this curse on the dead body was
 to create a horror of the crimes which were subject to
 so ignominious a punishment. When the proverbial
 expression is applied to our Lord, doubtless the Apostle
 intends to create in us a greater hatred of the iniquity
 for which he suffered.
23. — 24. " Ye must not basket any of them—Vulgar expression.—
 We must condemn *in toto* this method of making verbs
 out of substantives. Even ornament for adorn is
 scarcely admissible.
25. — 4. The precept not to muzzle the ox, is said to come in awk-
 wardly. It is intermixt with other precepts of huma-
 nity. " In a literal sense (says the Doctor) it is a
 " mere precept of humanity; *but* the Apostle Paul
 " (1 Cor. 9. — 9.) applies it to the Christian Mini-
 stry." It applies *a fortiori*.

JOSHUA.

2. — 1. " Harlot." N. The Doctor observes that the Jewish inter-
 preters translate Innkeeper, probably, lest the Royal
 House of David might appear to be derived from a
 prostitute, if, indeed, the mother of Booz, and the
 Rahab of Jericho be the same. Probably the Jew-
 ish interpreters may be right; and it is well known
 that many words which had a good sense at first, had a
 bad sense afterwards. The New Testament has the
 same term with the Septuagint. She is expressly said
 in the New Testament to be rewarded for this act of
 kindness, and nothing is added respecting her general
 character. The most wicked have experienced the
 loving kindness of their Creator for acts of goodness,
 though the general tenor of their lives were otherwise.
8. — 1. For Ai, Hai. The H is left out when Lamed is prefixed.
- 3. *Thirty thousand*. The Doctor apprehends a mistake in the
 number. When we consider the nature of the coun-
 try, full of hills, rocks, and caverns, part of the dif-
 ficulty vanishes before us.—Moreover, lying in wait
 does not necessarily imply a total secrecy, for we read
 that five thousand were ordered to lie in ambush,
 (v. 12.) Words are used sometimes in a strict, some-
 times in a more extensive signification.
- 13. The Book of Jasher, he thinks to be *the Book of Songs*,
 i. e. collection of historical ballads.

We are well aware that some apology is due to our readers for the minute attention which even now has been paid to the Doctor's alterations and notes. We hope, however, that the importance of the undertaking will be a sufficient apology. Our readers will have anticipated many observations, which we should otherwise have made, upon those deviations from simplicity of diction, and justness of thought, which are so numerous and so obvious as to prevent our comment. Where we thought any essential truth or doctrine concerned, we have expressed our sentiments freely, but not malignantly, and we have been contending for truth rather than aspiring to originality. If it shall appear that we have selected interpretations without supine acquiescence on the one hand, or wanton contradiction on the other, we may have afforded some assistance to the younger students in Theology. We must finally warn Christians of all denominations to beware of an interpreter, who appears to us, under the disguise of that character, to conceal at least Latitudinarian principles of the most dangerous tendency. We know not well how to distinguish between an insidious friend, who gives up almost every essential point, and a real enemy: certainly not to the advantage of the former. Notwithstanding this, whatever annotations we thought illustrated the text, have been quoted with particular satisfaction. Many variations were pointed out, of which we could not speak with precision: of the names of trees, animals, and diseases, there will remain some doubts, which, probably, naturalists themselves cannot remove. It fortunately happens, that the truth of revelation is not materially affected by contrariety of sentiment in smaller matters, any more than it is by the various readings of MSS. and the errors of transcribers.

Our readers, after all, may think that sufficient justice is not done to the translator without a regular specimen. It shall be taken from Exodus XV. with the Notes.

THE SONG OF MOSES.

1. "The Lord is my strength, and the subject of my song: for
"to me he hath been a Saviour.

"He is my God, him will I celebrate; the God of my father
him will I extol.

3. "Mighty

"Ch. xv. v. 1. *I ben jang Moses, &c.* This, I think is the first regular piece of poetry in the Hebrew scriptures; for neither Lamech's address to his wives, nor the malediction and benedictions of Noah and Isaac; nor even the last words of Jacob, seem to have an indubitable claim to that distinction. Here, indeed, every thing is truly poetical.

3. "Mighty in battle is the Lord! He whose name is *Ieve*!
4. "The chariots of Pharaoh, with his forces, he hath cast into
"the sea: The choice of the captains he hath drowned in the
"red-sea.
5. "With the gulfy billows he covered them; to the bottom they
"went down like a stone.
6. "Thy right hand, O Lord! hath powerfully triumphed:
"thy right hand O Lord! hath crushed the foe.
7. In the greatness of thine excellency, thou hast overthrown
"thine opposers: Thy wrath thou commissionedst; them, like
"stubble, it devoured.
8. "By the breath of thy nostrils upheaved were the waters; up-
"right stood the surges, like an heap: condensed were the gulfy
"billows in the midst of the sea.
9. "The enemy said: 'Let me pursue! I shall overtake; I
"shall divide the spoil: satiated on them shall be my soul; my
"sword I will draw; mine hand shall them subdue.'
10. 11. "With thy breath thou blowest; the sea overwhelmed them:
"like lead they sank in the mighty waters: Thou stretchedst
"out thy right hand; the earth swallowed them up.
12. "Who, among the mighty ones, is like thee, O Lord! Who,
"among the mighty ones, like thee? excelling in holiness; swift,
"praiseworthy, working wonders!
13. "In thy benevolence thou conductest the people whom thou
"hast redeemed: in thy might thou guidest them into thine own
"holy abode.
14. "Peoples shall hear, and tremble; horror shall seize the in-
"habitants of Palestine.

poetical: and a better specimen of the simple sublime cannot easily be produced. From v. 20 it hath been inferred, that it was sung alternately by men and women, with the accompaniment of musical instruments: but the division of its parts, and the manner in which they were performed, are mere matter of conjecture. See the note on v. 21. and c. 2.

V. 3. Some interpreters suppose that, after this verse, and again after v. 8. and 13. the first stanza was repeated by Mary and the women. I should rather think that the men repeated every single stanza, after Moses, in much the same manner as our litanies are repeated: and that the women did the like after Mary. See v. 21.

V. 8. *By the breath of thy nostrils*; i. e. by the wind of thy raising. The words might be also rendered: *by the breath of thine anger*.

1b. *Upheaved*. The Greek translator renders, *divided*; and it is not certain but this may be the better translation.

V. 12. I think, with Green, that this verse hath been transposed, and that it cannot naturally come in but here.

V. 11. *Mighty ones*. Others would render *gods*. See c. 2.

V. 14. *Peoples shall hear*. Others render this and the following verbs in the present tense: *peoples hear*, &c. The ancient translators generally render them in the preterite: but it is not credible that the news had reached all those nations when this canticle was sung.

15. "Ter-

15. "Terrified, then, shall be the princes of Edom: even the
 "mighty ones of Moab a panic shall seize: all the inhabitants of
 "Chanaan shall melt away.
16. "Dread and horror shall fall upon them; through the power
 "of thine arm, they shall be still as a stone: until thy people
 "pass over, O Lord! until this people, whom thou hast purchased
 "pass over.
17. "These thou wilt bring in, and plant, in the mountain of
 "thine own inheritance: the place O Lord! which thou hast
 "made for thine own abode; the sanctuary, O Lord! which
 "thine own hands have prepared: 18. *where* may the Lord
 "reign for ever!"
19. ("For when the horses of Pharaoh, with his chariots and
 "horsemen, went into the sea; the Lord made the waters of
 "the sea return upon them; while the children of Israel marched
 "on dry ground, in the middle of the sea.")

We have purposely omitted any observations upon this passage given at full length, because the reader can here determine for himself better than he could in the case of detached citations. We conclude with recommending to the Doctor a more simple, easy diction. The best method of purifying his language will be to entrust his copy to the perusal of some judicious friend, well versed in the English Idiom, who will easily point out to him whatever is harsh, unnatural, or ludicrous.

Dr. Geddes seems all along to have exerted great industry in investigating the sense of words and phrases, but if he follows Dr. Kennicott in every change, the generality of his readers will pronounce him too fanciful, and too fond of innovation*.

V. 17. *In the mountain*; i. e. the mountainous country of Judea: though it may also particularly allude to the mountain on which the temple was to be built.

V. 18. Kennicott makes this verse a grand *chorus* of men and women, and thinks the song ends here. In that case v. 19. seems misplaced, and would come in more naturally at the end of last chapter; whither Green transposeth it. It hath, indeed, nothing of the poetical cast, and therefore, though I have marked it, as a part of the song, with inverted commas, I have enclosed it in a parenthesis, as it may, 'in reality, be only the historian's annotation, however seemingly out of its place.'

* Bishop Warburton will convince him, at least he has convinced us, that two passages in Proverbs, c. 18—22, and 26—4, 5, for instance, are better in the ancient reading; and that there is no interpolation in the 17th Ch. of the first Book of Samuel.

ART. IX. *Occasional Poems. By the Rev. William Hett, A. M. and Prebendary of Lincoln.* Small 8vo. 3s. Crowder. 1794.

WE cannot compliment this writer with saying that he rises above mediocrity, and, unluckily, to say this is not to allow him the title of a Poet, since the decision of Horace about *Mediocres Poetæ* is irrefragable. Mr. Hett has an inclination for Poetry, if not a strong talent for it; and as his ear is tolerably good, he will probably continue to write verses, which if they cannot be greatly admired, will incur but little censure. Perhaps, we cannot produce a more favourable specimen of the contents of this little volume, than the following short Poem, in which, however, it is apparent, that the author has drawn his inspiration from Dr. Cotton's verses on the same subject, in Doddsley's Collection, Vol. III. As a proof of this we find Mr. Hett addressing another copy of blank verses to Horatio, exactly in the manner of Dr. Cotton, only a few pages further,

" I knew him well, Horatio. He had a heart
Pure and untainted as the winter's snow."

Mr. Hett's Address to To-day is new, and has much merit,

TO-MORROW.

" TO-MORROW, artful thief, steals our best hours,
Persuades us to mispend our youthful days,
And waste our precious years in dreams of worth.

" When cease to do amiss? When learn to act
As well becomes thy natural powers? To-morrow,
When curb thy roving passions?—When adhere
To what thy reason says is true and right?
When that avoird which conscience disapproves,
And shew thyself indeed a man?—To-morrow,
When shall I see thee holy, just, and good?
When will warm piety thy soul inflame?
When soft-ey'd charity thy heart subdue?
When temperance guide thy appetites?—To-morrow,
Away, away, thou too-long-heard deceit?
And may thy accents never more prevail.

" Welcome, To-day, thou parent of all good,
Thou source of all we have and all we hope.
He who his strength and industry employs
In gaining thy esteem, is great indeed,
And cares not what may rise or fall To-morrow.
The days now past send back a cheering smile,
Hence those to come assume a pleasing look,

Thus

Thus master of both worlds the hero stands
Unmov'd, and takes his portion, life or death.

An easy correction suggests itself on a passage of the third Poem, which we freely offer to the author.—He writes,

All which are, "If you'd *do and be well*,
Eat little meat, drink water-gruel."

The amendment is so obvious, that we can hardly regard the present reading as any thing but an error of the press,

—— "If you'd be and *do well*,
Eat little meat, drink *water-gruel*."

This is a rhyme, the other is not. After all, critics would be well off, had they no more faulty Poems to peruse than these. The worst are those in which the author aims at wit.

ART. X. *Thoughts on the Effects of the Application and Abstraction of Stimuli on the Human Body; with a particular View to explain the Nature and Cure of Typhus.* By James Wood. M. D. one of the Physicians to the Dispensary, and Member of the Philosophical and Medical Society of Newcastle upon Tyne, an extraordinary Member of the Royal Medical Society of Edinburgh, &c. &c. 8vo. pp. 78. 2s. 6d. London, J. Murray; W. Creech, Edinburgh, &c. 1793.

THE author takes a view of the constituent parts of the atmosphere, which is said to consist of azotic and of oxygen gas, in the proportion of seventy-three parts of azotic to twenty-seven of oxygen. Azotic gas, by itself, is destructive to animal life, and will neither admit of the combustion of inflammable bodies, nor of the calcination of metals. The oxygen, on the contrary, is highly capable of respiration, and of contributing to animal life; in it, metals are calcinable, and combustible bodies will burn. These airs are admitted into the lungs together. The azotic returns unaltered, and without doing any mischief; but the part of the oxygen uniting with carbone, which is exhaled from the lungs, forms carbonic acid, or mephitic air; the remainder of the oxygen, uniting with hydrogen, which it is reasonable to suppose, he says, is also emitted by the lungs, forms the water or moist vapour we breathe out. These airs, he further observes, exist also in the living body, and health or disease depend upon a due equilibrium

equilibrium between them being kept, or destroyed. As long as oxygen maintains its due proportion, the body is preserved from putrid miasmata, or no putrid disease can be generated within it ; but as soon as carbone and hydrogen have obtained an ascendancy, the putrescent state takes place ; then typhus, the jail and hospital fever, plague, &c. prevail. This simple exposition of the cause of typhus being admitted, the curative indication is evident, viz. to restore the equilibrium between oxygen, carbone, and hydrogen in the constitution. This can only be effected by adding to the quantity of oxygen. But nitre, given in solution, as containing a large portion of this salubrious air, will answer this purpose, the author thinks, more easily and efficaciously than any other medicine. The cure, therefore, consists in administering nitre in such proportion and quantity as the stomach will bear ; and repeating and continuing it, until such a quantity of oxygen is added to the constitution, as will balance the superabundant carbone and hydrogen, the cause of the disease. Consonantly to this idea, Dr. Wood says, he administered nitre in solution to fifteen patients labouring under typhus, many of whom, when he first saw them, had all the symptoms of that destructive fever to a violent degree. The pulse, which in some of them beat from 120 to 130 strokes in a minute, was diminished in frequency, and increased in strength, within the space of twenty-four hours from the time they began to take the medicine ; and all the patients recovered, the latest on the tenth day, and some of them on the fifth, sixth, or seventh days. The author acknowledges that he was astonished at the success of his practice, and imagined that the sudden diminution of the fever must have been owing to some cause, independent of the nitre. But having tried the same medicine with forty-eight other patients, with equal success, and no person having died of fever under his care, since he began to give the solution, he is now satisfied that the success of his practice is entirely due to that medicine. In a few cases of extreme debility, the author had recourse to the stimulus of blisters, camphorated mixtures, wine, &c. with a view of preserving life, until such a quantity of oxygen could be thrown into the system, as to overcome the superabundant carbone and hydrogen. The following was the formula used :

R nitri purificati drachmam unam cum semisse, aquæ distillatæ
uncias septem, solve salem et adde syrupi sacchari unciam
unam, tincturæ lavendulæ comp. drachmas duas ; misce.
Capiantur una vel duæ uncix, secundâ vel tertia quâque horâ.

Nothing

Nothing can be simpler, the reader will see, than this practice, and we only wish that more extended experiments may turn out equally fortunate; but we cannot help suspecting that error must have slipped in, and that some harmless epidemic has been sometimes taken for typhus; as it seems hardly credible, that a disease which so often baffled the utmost exertions of a Pringle, a Lind, a Huxham, and a Sydenham, should so constantly and so readily yield to the treatment here recommended.

On the whole, although we are by no means averse to philosophical speculations, and set a just value on the labours of Priestley, Cavendish, Crawford, Lavoisier, and other experimentalists who have so greatly enriched our stores of natural knowledge; yet we cannot help thinking it would redound to the credit and advantage of Physic, if its Professors would wait until the airs which are subjects of their inquiries were perfectly understood, and all parties were agreed what their properties were, before they attempted to apply them to the cure of diseases; and not to suffer themselves, if we may use the phrase, to be carried away by every wind of theory. In this opinion and wish we believe we are joined by all grave and experienced Physicians.

ART. XI. *Biographia Britannica: or the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times; collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis. D. D. F. R. S. and S. A. with the Assistance of Joseph Towers, LL. D. and other Gentlemen. Vol. V. Folio. pp. 710. 1l. 11s. 6d. Longman, &c. 1793.*

THE volume before us being the only one of the new edition of the *Biographia Britannica* that has been published since the commencement of our Review, we think it necessary to preface our remarks upon it with a short history of the work itself. This elaborate undertaking made its first appearance in the year 1747, when three volumes of it were presented to the public, and it was announced by the editors in their introduction as “the British Temple of Honour,” in which were to be enshrined the characters that have shone with distinguished lustre in the annals of their country,

as patriots, divines, philosophers, heroes, authors, &c. It very early received the most decided marks of the approbation of the public, and its character was maintained till the close of the work in 1763, with very little abatement of the original good opinion entertained concerning its execution. The fact is, that as it is necessary for a work upon so comprehensive a scale to go through a variety of hands, one uniform feature of excellence cannot reasonably be expected to prevail throughout its pages. A production of this kind is the labour of an age, rather than of the life of one man; a remark which no less applies to the present than to the former work, and is equally justified by it. The rapid succession of new and illustrious characters, in every walk of science and fame, that have appeared in the public scene of Britain for half a century past, requiring that the Temple of national renown should be again opened, Dr. Kippis, a gentleman well and honourably known in the literary world, undertook the arduous task, and has hitherto carried on this improved edition of the work with a very considerable share of public applause. That applause, indeed, can never be more justly conferred than when it is bestowed upon undertakings so generally useful as that before us must undoubtedly prove to the present, as well as future ages. In reading the page of well-arranged Biography, selected from the mass of *private* historical matter daily issuing from the press, and depicting the varied characters of mankind in scenes and in hours when restraint is thrown aside, and the heart expands itself in the social duties of affection and friendship, we find ourselves admitted to a view of nature in its genuine colours, and from that view we derive a fund of instruction of the best kind, as well as of amusement the most innocent and delightful. At the same time, while we contemplate the vicissitudes undergone by others; vicissitudes to which, by the necessity of his condition, man is unavoidably exposed, scarcely less in the peaceful shades of retirement than on the crowded theatre of public transactions, our virtue is rekindled, and our fortitude renovated. Cheered by the example of those who have triumphantly weathered out the storm, we gather new confidence in the progress of our voyage through life; and from present neglect and incidental adversity, look stedfastly forward to the brilliant meed which persevering integrity is sure to obtain in a better and more permanent state. But if private virtue be thus strengthened and animated by a judicious selection of this kind, no less is *public* patriotism and national valour excited by displaying the characters of those eminent statesmen and renowned warriors

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who have toiled in the cabinet, or bled in the field for their beloved country, A noble ambition is kindled in the mind of the high-born youth to rival his ancestors in martial feats, and a spirit of ardent emulation animates the juvenile statesman to press forward in the career of political glory in the hopes of obtaining the laurels so deservedly conferred by grateful posterity on a Burleigh or a Chatham.

It is impossible to calculate the national benefits to be derived from a work of this kind, when properly conducted by men possessing a noble spirit to speak on all occasions the sentiments of truth and liberty, without an improper bias to any party or opinion whatsoever; with extensive critical abilities to investigate, and with solid judgment to decide upon, the merits or demerits of the respective characters that pass in review before them. Such were the qualities possessed in a high degree by the editors of the former edition, and we doubt not that the editors of the second (for Dr. Kippis has found it necessary to call in coadjutors) are animated by the same spirit, and in possession of the same endowments. We are convinced it is their *duty*, and we will venture to say it will be for their *interest*, to square their conduct as near as possible by that of their predecessors in this line, for the conductors of a national work should spurn party considerations and party distinctions. Nothing has been observed by us in the volumes of this new work, hitherto published, to justify any particular animadversions upon the conduct of it, but we speak from friendly caution, and from our earnest wishes to promote the general interests of literature, and to diffuse throughout the kingdom that spirit of zealous patriotism and right thinking, on great constitutional subjects, so necessary to its existence in the present alarming crisis.

In the Preface, Dr. Kippis accounts for the delay in the publication of this volume, "which would have been given to the world at least six months sooner, had not peculiar and temporary circumstances made such demands upon the Printer, and indeed upon all Printers in general, that undertakings of a permanent kind were obliged to submit to a considerable degree of interruption." A very respectable list of gentlemen, whose labours have greatly contributed to enrich the fifth volume, is afterwards added, and the editor apologizes in a manner that does honour to his feelings, for the prolonged account of the life of Dr. Doddridge, whom he calls his benefactor, his friend, and his father. Dr. Doddridge, although a Dissenting Minister, was in such high and deserved estimation among the Clergy of the established Church, that we are inclined to believe the article in question will not be the least acceptable

ceptable to the public at large, of the fifty new lives which this volume contains.

The first in order of these new lives is that of a great Greek Critic, whose name, in our youthful days, inspired us with no small portion of awe—Richard Dawes, born and educated at Market-Bosworth, in Leicestershire, under the learned Mr. Anthony Blackwall, relative to whose life and writings there is also a note of considerable length. In 1725, Mr. Dawes was entered a Sizar of Emanuel College, Cambridge, and became an unsuccessful candidate for the place of Esquire Beadle of the University in 1734. The only situation which his great learning availed to procure for the celebrated author of the "*Miscellanea Critica*," was the Mastership of the Free Grammar School, in Newcastle upon Tyne, with that of an Hospital in the same city, in which situations disappointed, and splenetic, he remained, abusing every thing, and quarrelling with every body, till Autumn, 1749, when he retired upon a pension of 80*l.* a year, granted him by the Corporation, in lieu of his two appointments. It is an old remark, that the life of a literary man affords few incidents for the Biographer to record, and the present is a striking proof of its truth. Let it be known, however, in the annals of literature, that the assailant of the great Bentley was exquisitely accomplished in the science of *bell-ringing*, in the pursuit of which, this profound critic scrupled not to associate with the lowest of the vulgar, and become the leader of the band.—Some glaring eccentricities in his conduct are imputed by his biographer to a dash of insanity in his constitution, and as an instance of it, he mentions the extreme of indignation with which he inveighed against a poor Printer, who had inserted a *comma* in a place that destroyed an important emendation in a passage of Terentianus Maurus, which Mr. Dawes had produced for the very purpose of correcting it.—But Proximus ardet Ucalegon. As Critics, we feel the enormity of the offence committed by the audacious Printer, and commend the honest warmth displayed by Mr. Dawes in support of the invaded rights of science. When blockheads also, presume upon their exalted station, to dictate to such a prodigy of learning as was Richard Dawes, we can hardly be displeased at the curious method of revenge recorded to have been taken by our hero, for, having had frequent altercation with the Corporation of Newcastle, whensoever the Greek word for *ass* occurred in the exercises of his school, he made the boys translate it by *Alderman*. This practice be-

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came,

came, by repetition, so usual to them, that even boys, who were otherwise well instructed, occasionally fell into it by the force of habit, to the no small gratification of the spleen of the master. After relinquishing his employments, as before stated, Mr. Dawes retired to the small village of Heworth, about three miles from Newcastle, where, as he began life with the science of bell-ringing at Cambridge, he ended it with that of rowing on the Tyne, which became, latterly, his favourite amusement. He died there in March 1766, at the age of 57, and was buried in the church yard of Heworth, where a common head-stone only continues to point out the grave of this eminent scholar.

We are glad to see in the second of the new lives, a proper tribute of respect paid to the memory and virtues of the late Mr. Day, and from a personal knowledge of that gentleman, when at Oxford, we can bear testimony to the truth of the biographer's assertions relative to the splendor of his abilities, and the enlarged philanthropy of his heart. This Gentleman, Sir William Jones, William Warburton Lytton Esq. a profound Hebraist, and a good man, with many other literary characters of eminence, formed at that period a galaxy of wit and talents at that university, where the following humorous story concerning one of them was generally circulated.—The Gentleman alluded to, who is of considerable rank in life, and high in the scale of science, but who was ever remarkable, as well for an unconquerable bashfulness, as for being uncommonly short-sighted, came in one evening to the assembled party, and bitterly exclaimed against the unparalleled impudence of some *impure*, as he supposed, who constantly when he walked down the High-street, placed herself in the window of a particular house, and endeavoured to stare him out of countenance. This was done so repeatedly by the woman that this modest novice found it inconvenient to walk on that side of the way, and besought some of the company to enquire into the circumstances of this singular affair. The whole company, too much of philosophers to be inebriated, but by no means unexhilarated, under the impulse of curiosity, or some other impressions, immediately issued forth; and on arriving at the spot, found the head of this formidable fair, to be nothing else than the well sculptured block of a female placed for show in the window, but painted indeed with uncommon ingenuity, and decorated with a profusion of lace and ribbons. The story got wind, and the laugh was so general against our insensible stoic, that he shortly after left the university. Mr. Day's whole life, unhappily so short, was spent in acts of extensive and varied

varied beneficence: with a mind glowing with fervid patriotism he could now launch into a wide political range of observation, and pathetically lament the miseries brought on his country by civil rage, and foreign war, and now he could descend to write instructive miscellanies for children. A variety of political pamphlets enumerated by Dr. Kippis, and his spirited poem called, the "Desolation of America," prove the truth of the former assertion, and the elegant little "History of Sandford and Merton" demonstrates that of the latter. Who is there but must lament that so useful a life was prematurely cut short in its forty-second year, by a fall from a horse?

We must by no means pass unnoticed, the new and well-written life of the redoubtable Dennis. This famous compound of vanity and irritability, had his education at Harrow school; and was first known to the literary world by his poetical, next by his political, and lastly, by his severe critical productions. His merits under these several heads are respectively discussed, and some humorous anecdotes recorded of him, in each of these characters. We shall select one or two from those mentioned under his poetical character; they will doubtless be new to the greater part of our readers. In the most successful of his dramatic performances, entitled, "Liberty Asserted," our author had indulged himself, and the audience too, (for it came out at a period when we were at war with France) in some very satirical strictures upon the French nation. The severity of these strictures his vanity led him to consider as too poignant, and of too much publicity, ever to be forgiven by the nation against which they were directed. His perturbed imagination conceived twenty-five millions of men armed against a petulant author, who wanted courage to bear him up under the supposed ill consequences of what he did not want *impudence* to write. The vengeance of a mighty people seemed to be concentrated and pointed against an individual who wanted a dinner in a garret. Without the sacrifice of Dennis no peace, he thought, could be obtained for England. Under these apprehensions when the congress for peace at Utrecht was in agitation, he applied to the Duke of Marlborough for the exertion of his powerful influence with the plenipotentiaries, that he might not be given up to appease their vengeance. The Duke, to whom the character of Dennis was not unknown, for some time humoured the thing, and informed him that he feared it was out of his power to serve him, since he had unfortunately lost all his influence with the government, and had no connection with the reigning ministry. His Grace however afterwards bade him not absolutely despair, for though he conceived that he too had done the

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French

French some injury, *almost* as much as Mr. Dennis had been able to do them, yet he had taken no precaution to get *himself* excepted in the article of peace. Dennis derived some consolation from the reflection that he was only in the same predicament with the Duke, and that one common lot awaited so great a general, and so great an author. Still, however, we are informed the idea of retributive vengeance haunted his guilty mind. The enraged French were ever at his heels, and being shortly after on a visit at the house of a friend on the coast of Sussex, one day while walking on the beach, observing a Ship in full sail approach the shore, he immediately concluded that it bore the lilies of France in pursuit of their victim; and immediately, without taking any other leave of his host than *French Leave*, made the best of his way to London. Another anecdote of this irascible being, is too remarkable to be omitted in this place, since it strongly denotes the character of a man who was, in truth, well enough calculated to be the thundering Jove of the literary hemisphere. Dennis had invented for the stage, a new species of thunder which was approved of by the actors, and is the very species at present used in the theatre. The particular tragedy however, for the decoration of which it was intended, was either damned, or, to prevent that sad catastrophe, without his permission withdrawn from the stage; and thus alas!

Vos non vobis excudit fulmina, Vates,

Our author being in the pit some few nights after, at the representation of Macbeth, heard his own thunder made use of, upon which rising in a violent passion he exclaimed aloud, with an oath, that it was *his* thunder. "See," said the frantic bard, "How these rascals use me! They will not let my play run; and yet they steal my thunder."

These instances are sufficient to prove that the present editors keep up the spirit of the first edition, in that province of it where well selected anecdote is necessary to take off the tedium of Biographical narration; and, in a future article, we shall produce testimonies of their accuracy in matters of more importance, that relate to characters of more conspicuous eminence and moment than the *critic*, or the *poet*. Of the former not a few instances occur in the present volume, and since it is in the just display of exalted virtue and distinguished abilities shining forth in the more public walks of life, that the principal merit and utility of a national work like this consist, we shall in that article introduce our readers to the acquaintance of the historian, the divine, the philosopher; of the accomplished statesman, the patriot and warrior.

(To be continued.)

ART. XII. *Poems. By Mr. Jerningham. Vol. III. 8vo. Robson. 1794.*

THE great distinction of Mr. Jerningham's muse is elegance of taste, with a considerable warmth of imagination, sufficiently chastened by good sense. To speak of this gentleman's compositions in terms of more exalted praise, or to say, that he possesses those nobler qualities of genius which excite a nation's wonder, and put in an irresistible claim to immortality, would be to derogate from the dignity of truth; and would, according to the poetical adage, imply an oblique censure on what we really think deserving of much honest praise.

Mr. Jerningham informs his readers, in a short advertisement, that the Poems here collected have before appeared separately.—They consist of

The Shakspeare Gallery.

Lines on Sir Joshua Reynolds.

Enthusiasm.

Abelard to Eloisa.

The African Boy.

The Apologue.

The Rookery.

Tintern Abbey.

Lines on the Monument of Sir John Eliot, M. D.

Lines written in the Album at Cosley Hall.

They will certainly be acceptable to the public in this collected form; and we cannot deny ourselves the pleasure of transcribing the Apologue, which we think distinguished by an extraordinary portion of spirit and of harmony.

AN APOLOGUE.

Woo'd by the Summer gale an olive stood,
Beside the margin of the silver flood,
Beneath its playful, gently-way'ring shade
A Syrian rose her Eastern bloom displayed:
The flower complain'd, that, stretching o'er her head,
The dark'ning olive a broad umbrage spread;
Or, if admitted to a partial view,
Her blushing leaves imb'd a yellow hue.
Not unattentive to the mournful strain,
The master heard his Syrian rose complain;
The ready axe soon urg'd the fatal wound,
And bow'd the stately olive to the ground!
The rose exulting now with full display,
Gave all her beauty to the garish day;

But

But soon her triumph ceas'd—the mid-day beam
 Pour'd on her tender frame a scorching stream :
 The Rose now sick'ning, drooping, languid, pale,
 Call'd the soft show'r, and call'd the cooling gale ;
 Nor soft'ning show'r, nor gale with cooling breath,
 Approach'd to save her from untimely death.

“ The humbled olive saw the rose distress'd,
 And thus with dying voice the flow'r address'd :—
 Ah ! were it not that low-born envy stole
 With all its rancour on thy yielding soul,
 I might, attir'd in youth's unfading green,
 Have still embellish'd the surrounding scene ;
 And thou, detaining still th' admiring eye,
 Have breath'd thy little incense to the sky.”

ART. XIII. *Marsh's Translation of Michaelis.*

(Concluded from page 54.)

WE have reserved to this place a few supplemental observations, which by their diffuseness, would too much have interrupted our general view of this work. Michaelis, like many other modern Hebraists, frequently indulges himself in suggesting innovations, ingenious, indeed, and specious, but too often ill-founded. His commentator, Mr. Marsh, stands forward in general as an able defender of the ancient translators and commentators against attacks of this nature. But there are exceptions. In our first article on this subject, we gave an instance, in which Michaelis appeared to us rightly to defend the ancient translator, while Mr. Marsh took the opposite side. This was in the use of the word *Testamentum*.—On this we shall subjoin a few observations, and then proceed to mention a case in which the commentator seems too hastily to oppose Michaelis, when he offers an ingenious, and in some degree, a novel remark, to justify an expression found in St. Luke's Gospel.

As a further proof, that Jerom altered *Testamentum* to *Pactum*, merely for the sake of precision, and not because he conceived *Testamentum* in the sense of a covenant or ordinance, to be an error of the Italic translator, we may observe, that an example of its retention by Jerom, occurs in the New Testament, which was wholly translated anew by himself, and not merely in the Psalms, which he only corrected. In Acts vii. 8. St. Stephen says “ God gave to the Jews διαθήκην *διαθήκην* *διαθήκην*,” which the Italic translator, whom the Latin translator of Irenæus

Irenæus always quotes, renders thus : " Postea exiit et servi-
ent mihi in isto loco, et dedit ei Testamentum circumcisionis,
et sic generavit Isaac." *Adv. Hæres.* 3. 12. p. 230 of *Grabe's*
edit. Now in Jerom's Vulgate it is altered thus;—" Post
hæc exhibunt et servient mihi in loco isto, et dedit illi Testa-
mentum circumcisionis, et sic genuit Isaac." Here we find
several words changed, more or less, which make no alteration
in the sense, nor any improvement, and nevertheless *Testamen-*
tum is retained by Jerom. But here it cannot possibly mean *a will*.
Can we then, in this case, think it credible that he would
have retained *Testamentum*, if he had conceived its use to de-
note a *Covenant* (*Pactum*) was a mere error in the Italic trans-
lator, and that the word was never employed in this sense in
its popular use among the Romans? If this cannot be sup-
posed, it is evident that when he did adopt *Pactum* it was only
on account of precision, in order to avoid the ambiguity aris-
ing from the double sense of διαθήκη and Testamentum, and not
from any impropriety in that word.

The manner in which the Italic translator has rendered
the 1st verse of Isaiah xxx. proves likewise that he could
not have been misled (as Mr. Marsh conceives) by the dou-
ble sense of διαθήκη, to make *Testamentum* mean a *Covenant*;
because, in the present example he has voluntarily employed
Testamentum to express συνθήκη, which never means *a will*, and
has no other sense than *Pactum*, a *Covenant*. Λογις κυριος, ιστη-
σεντι συνθηκας ε δια τη συνουσιας μου. This the Italic translator
renders " Dicit Dominus, Fecistis Testamenta non per spiri-
tum meum." Thus, at least, the translator of Irenæus quotes
the words from the old Italic translation (4. 34. p. 326.)—
Now Jerom, in the translation which he gives of the Septua-
gint, does indeed here change *Testamentum* into *Pactum*, but
makes no remark of its being an error; he only notices, that
the Septuagint by συνθηκας have rather given the implied sense
of the Hebrew, than a strict translation of it, for it means, he
says, literally, ordiremini telam, and so he renders the phrase
in his Vulgate.

The remark of Michaelis on St. Luke, which we think Mr.
Marsh has too hastily opposed, is drawn from that Professor's
deep knowledge of Oriental learning. This is here happily
applied to vindicate the Evangelist; though in too many cases
the modern torrent of Orientalism seems to threaten the sub-
version of all fixed opinions in scriptural literature. It must,
however, be allowed that Michaelis has obscured the proprie-
ty of his own remark, partly by an incoherency and confusion
in reasoning, and partly by the accident of an erroneous
reference to a passage in Assemani's *Bibliotheca Orientalis*,
whereby he has not appeared to do justice to the solid founda-
tion of his own cause.

In ch. iv. § 5. it is, that Michaelis enters on the subject of showing that various passages in the New Testament may be explained and justified by a knowledge of the Oriental languages; and that by this mode of enquiry it will be found that expressions which are both harsh and of dubious meaning in the Greek text are often mere Hebraisms, Syriaisms, or Chaldaisms, &c. which the Greek authors have too literally transplanted into their provincial Greek, and thus rendered it obscure to Greek readers. Among many others he notices the following passage in St. Luke, *Kai ἡμερα ην παρασκευην, και σαββατον επηφωσεν.* (xxiii. 54.) All the interpreters are sensible here, that the time in question was Friday before sunset, at which the sabbath commenced, but they have been a little at a loss why St. Luke should here use *επηφωσεν* to denote the approach of *night*, when its general sense in Greek is to signify the approach or dawn of *day-light* in the morning. Hence some of them ask, “*Cur de vespera usurpatur επηφωσεν?—De die quæ a Luce sive exortu solis incipit propriè dicitur, de die civile quam Hebræi a vesperâ inchoabant, impropriè.*” *Poli Synops.* Different solutions have been attempted, and indeed, one of them the right, but then it remained, in some degree, doubtful. This uncertainty has been now removed by Michaelis, who shows that it is a phrase as customary among the Syrians to use the Syriac verb, expressive of *επιφωσκειν*, to mean the approach of *night*, the commencement of the Syrian day, as among the Greeks to signify the approach of *day-light*.—Nevertheless, it must be allowed, that Michaelis's statement of the subject in question, and also his proofs from Syriac authors, in confirmation of their use of this Syriaism, are involved in so much inaccuracy, incoherence, and confusion, that he does not even at last seem to have sufficiently proved the currency of such a phrase, although, in fact, he has done it. Accordingly Mr. Marsh judges, after a survey of the whole, “that the conclusion of our author may be established, though by premises different from his own.” p. 408.—This, however, is an erroneous judgement; for the conclusion and Syriaism in question have, in reality, been fully established by Michaelis himself, although he has, indeed, been unfortunate in his manner of doing it. * What a strange statement

* Michaelis begins with the following incoherent and erroneous statement: “The following Syriaism is still more striking—Ου σαββατον ην επηφωσεν ης μια σαββατον (Math. xxviii. 1.) which I should have considered as a mistake of the Greek translator, if the same expression had not been used by St. Luke; *Kai ἡμερα ην παρασκευην, και σαββατον επηφωσεν* (Luke xxiii. 54.)—the whole passage is a
very

ment has Michaelis here below made of the subject ; for his first quotation from St. Matthew is totally foreign from the question, because *επιφωσκει* is there used in its proper sense to mean the approach of *day-light*, and what is still more strange, he is inclined to consider this as a *mistake* of the Greek translator ! It is then only the second quotation from St. Luke which is any thing to the purpose, because there *επιφωσκει* means the approach of *night* : for, as Mr. Marsh himself rightly observes ; “ The only difficulty is to find a passage where *επιφωσκει* is applied to the *evening*.” It is common when applied to the *morning*. But Mr. Marsh has broken his annotations on this subject into so many different paragraphs and separate notes, that it is almost as difficult to clear a way through them, as through the incoherency of Michaelis himself.

The Syriac proofs likewise, which Michaelis produces, to sustain the fact of the Syriaism in question, are as exceptionable as the above mentioned *statement* itself : for when he proceeds to adduce quotations from Syriac authors, in proof that the Syriac verb answering to *επιφωσκει* is used by them to mean the approach of *night*, (at which time the Syrian day commenced) several of these are in reality nothing to the purpose ; because in fact they relate to the approach of *morning*, and therefore only prove that the Syriac word could be used in the Greek sense. For example, his *first-proof* taken from his own Syriac Chrestomathy refers to the light of the *morning*, therefore is of no use ; the quotation is “ In the night of the second day of the week, which introduced with light the morning of the great fast.” This quotation, seems to have been taken from Abulpharagius in Assemani, whose Latin words are “ nocte feriæ secundæ ineuntis Jejunii quadragesimalis.” *Tom. III. part II. 3.* or else from Bar-hebræus “ nocte feriæ secundæ lucescentis in mane Jejunii magni.” *Tom. II. 257.* In either case it refers to the light of *morning*.—His *third* proof (being the second said by him to be taken from Assemani) is liable to the very same objection. The quotation is, according to Mr. Marsh's translation “ In the night that lighted in [introduced with light] the third day of the week.” *Tom. III. part II. 3.* But the only words in that place, which relate to the *third* day are translated by Assemani *nocte in feriam tertiam abeunte* : now the night

very usual Syriaism, and, considered as such, is attended with no difficulty : for the Syriac verb, which answers to *επιφωσκει* is applied to *night*, (or rather to the commencement of night, just as in Greek, *επιφωσκει* is to the commencement of day.) P. 137.

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being here said to be *departing*, proves that this phrase refers again to the light of morning, and therefore is also foreign from the point to be proved.—There remains then only Michaelis's *second proof*, (which is the *first* said by him to be taken from Assemani) the words are as follow: "on Saturday at the eleventh hour (i. e. at five in the afternoon) or literally, when the first day of the week shone in." *Tom. I. p. 212*. Now this decidedly tends to the purpose in question; for the time here specified being at five in the afternoon, the Syriac verb meaning *illucescere* can refer only to the beginning of the civil day at sun-set, when the Syrian first day of the week commenced; therefore the Syriac verb for *illucescere* must here mean the *beginning of the night*, not the subsequent *light of the morning*. This then, and this alone, out of all Michaelis's quotations, is a demonstrative proof of the Syrian practice to employ *illucescere*, like St. Luke's *σπένδω*, to signify the approach of *night*; and there can be little doubt, but it was hence that St. Luke, a Syrian, transplanted this Syriaism into Greek by his use of *σπένδω* in a similar case, when referring to the approach of night, the time when the Jewish sabbath commenced.

Now to this decisive proof, what does Mr. Marsh object? First, that the Syriac verb employed in the quotation from p. 212, is different from the verb employed in Michaelis's first quotation from his own *Chrestomathy*.* But this objection does not affect the question; which is not whether the Syrians employed *only one* of their verbs signifying *illucescere*, to denote the approach of night, but whether they did employ *any* of them in this sense, either *one* or *more*. However there is still a better answer to this objection. For Mr. Marsh objects again, that it is a false quotation by Michaelis, and that no such words are to be found in *Tom. I. page 212†*. Now it is indeed true, that at page 212, there are no other words to be found than these "*Illucescente dominica hora noctis tertia*," and also that the Syriac verb used there is in fact different from that quoted in Michaelis's first proof; both of them however equally signify *illucescere*. But it is evident also that there is an error in the number of the page; for instead of 212 we should read 213, where we find the very words

* "In Assemani *Tom. I. p. 212*, whence our author quotes the passage, no mention is made of *Saturday afternoon at five o'clock*, but on the contrary, of *tertia hora noctis*."

† "This quotation as given by Michaelis differs from the text of the original in Assemani in respect to the very word for which the quotation is made, for the Syriac verb before mentioned is not used in that passage." p. 405.

quoted by Michaelis, and where also the Syriac verb is the very same that he mentions, and, as in his first proof, they are *Hirā undecimā Sabbato exeunte et dominicā ineunte*. Here the Syriac verb for *inlucescere*, (which Assemani to prevent mistake has paraphrased by *exeunte* and *ineunte*) cannot possibly refer to the subsequent *morning light*, and only, as Michaelis rightly points out, to the approach of *the night*, at which the first day of the Jewish week commenced. This is therefore a decisive proof of that practice among the Syrians, which Michaelis has pointed out, and which led St. Luke into the impropriety of using *σπρωξαι* in the same manner and sense; if indeed it be an impropriety in Greek, and if the Greeks could not apply that verb to the approach of the *light of the moon and stars at night*, just as well as to the *dawn of Sun-rise in the morning*; which we apprehend they could do, although it might not be so common. Accordingly not only *Vergil* celebrates *Lucentemque globum Lunæ*, but in *Alex. Aphrodis.* *αφωρισ* is applied as an epithet to the moon, to signify *lunam non lucentum*, and *ασπρωξαι* is used to mean *stellis resplendens*. In too many cases the prevalence of our own customs renders us blind to the propriety of phrases adapted to customs in ancient ages different from our own: nevertheless both Hammond and Le Clerc, after others, have in the present case explained *σπρωξαι* in St. Luke, as thus referring to the *light of the Moon and Stars at Sun-set*. So that, after all, there may not be any necessity whatever for, thus ascertaining the practice of the Syrians, or for recurring to a Syriaism, in order to vindicate and explain the meaning of *σπρωξαι* in St. Luke: but if others judge that there is such a necessity, Michaelis in his *second* proof (when the page is corrected) has done it decisively. Upon the whole, we at least learn hence what strange work one learned Hebraist has made of his own arguments and evidence: and also into how many other strange errors his learned translator has fallen, through a mere error in the number of a page in Assemani. It should teach us all to attend more in reading, and to reason less in hastily writing.

We might still add, that the *proofs* which Mr. Marsh has produced, in order, as he thinks, to supply the supposed deficiency of all those in Michaelis, are by no means sufficient to ascertain the use of the Syriaism in question by the Syrians, even if Michaelis had been deficient in his own proofs: for that from Castellus's Lexicon, being only the opinion of an European author, and not there pointed out as an original phrase, actually employed by any Syrian writer, and those also from the Syriac translation of the Greek testament, being again taken not from an original Syriac composition, but being only translations, may be
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mere imitations of the phrase *equivocum* as used by St. Luke: they cannot therefore prove the existence of such an application of *intuere*, in original Syriac compositions. So that here again Mr. Marsh has not done justice to Michaelis, whose oriental speculations are, always ingenious and pleasing, although not always so solid as in the present case.

We have selected these two instances, in which the opinion of the original author appears to us preferable to that of his commentator, because in general we think it otherwise; and because it was to be apprehended that the weight of a judgment, in most cases correct, might, in these instances also, gain assent, to the injury of truth. Having said this, we cannot allow ourselves to expatiate further upon a work which offers matter for speculation almost inexhaustible. Our opinion of the author and translator has been already given.

ART. XIV. *Tithes, politically, judicially, and justly considered. Addressed to the Clergy of the University of Cambridge; with Strictures upon the Farnham Hop-Bill; in which the Necessity of a General Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out for obtaining such as may meet the public Will. By a Paralist, 8vo. 185. pp. 4s. Marston, 1794.*

THE Author opens his book with a dedication to the University of Cambridge, and in strong language urges the University to support the ecclesiastical revenues by exerting an influence over their representatives, whom he accuses of not guarding the rights of the clergy, particularly in the Farnham hop-bill. He calls himself "one who has long fought the hard fights of equity, and therefore speaks from fore experience." (See dedication.) Sore is he indeed, and to this soreness we must attribute his charging the courts of equity with sophistry and evasion, and with denying to the clergy every right or relief. (See Proem. add. p. 3.) This language concerning the courts is as unjust as it is indecent, especially when it is considered, that in an estimate made of the Tithe Causes tried in the Courts of Equity it was found that of seven-hundred such causes, six-hundred and sixty had been determined in favour of the Clergy (155). He estimates the number of Clergy in this kingdom at eighteen-thousand, and states that the revenue of each, if equalized, would amount only to about seventy-five pounds per annum. He contends that Tithes are not only a very bad provision

provision for the Clergy, but are likewise injurious to the public, and in proof of the latter he says (153) "that for Eighteen years past the quantity of corn, which before that period was considerably more than what was necessary for the consumption of the Inhabitants of this Island, is so far diminished that our markets are dependent on other Countries for their supply."

To render this argument at all forcible, the author should have previously shown that Tithes were not in existence till within the period of eighteen years above-mentioned. Having stated various grievances and difficulties under which the Clergy labour in their Tithes, our author proposes to redress them by a general commutation bill.—We cannot agree with him in the efficacy of this expedient: we conceive that no mode of commutation that we have yet seen or heard of, (and we have much attended to the subject) is more free from difficulties, or can, ~~so~~ well secure a permanent maintenance to the Clergy as Tithes.

This projector next considers some of the different modes of commutation that have in some cases been adopted—against a fixed money payment he states (164) that money decreases in value. Against a payment in coin, or its value in money, according to the market price, he states, 1st. Collusions in fixing the price. 2d. That it is unreasonable to pay the Clergy in ~~any~~ one product. 3d. That corn is often low in price compared with other necessaries of life. And 4th. The great variety in its local value. We agree with the author that these two modes are sufficiently objectionable, though we cannot think that he is so happy as he might have been in selecting his objections.

He proceeds next to recommend some plans of commutation. His first plan is (p. 168) that an estimate be made every 7th year, by two commissioners (chosen one by the land owners, the other by the Patron, Incumbent, and Ordinary) of the value of the produce of the farms in each parish, and one tenth of the said value be annually paid to the parson for the succeeding seven years. Appeals to the Quarter Sessions and King's Bench to be allowed.

His second plan is, That government take the present church revenues, and pay out of the exchequer annual stipends to the several orders of Clergy.—We will state an insuperable objection that will apply to each of the above modes. Estimates of the value of the produce of each farm in every parish, must be occasionally taken by the commissioners: and it may be asked whence are they to obtain information of the quantity or value of this produce? The answer is, from the parties interested: the Farmers themselves. We may observe

serve further on the latter mode, that, (if adopted) it would turn an independent Clergy into state pensioners, which no friend of genuine liberty can wish.

When the enclosure of any common shall take place, the author recommends to the Clergy to accept an allotment of Land in lieu of Tithes. For the objections to this mode, which we cannot here detail at length, see a pamphlet entitled, *Observations on a General Commutation of Tithes for Land; or, a Corn Rent*; Printed by Cadell in 1781.

The author professes to be the champion of the Church, but his zeal, if honest, which it surely is not, is so little tempered with prudence, that the Clergy are not likely to thank him for his services. He is, at best, one of those who catch at the inevitable and obvious difficulties of Tithes, but have not the judgment to discern either the obstacles previously to be surmounted, or the greater evils that a commutation would introduce. He is not satisfied with stating, but aggravates the difficulties attendant on Tithes, and in order to secure an abolition of them, he earnestly advises the Clergy to petition Parliament, and lest any doubt should arise of the sincerity of his advice, he styles himself a *Clerical Brother*. But an intermixture of the cant of modern pretended philosophers, even in the title page, and several other symptoms, mark him for a false, or pretended brother.—The world, by woeful experience, is now become too wise to be fraternized, and be it remembered that neither the Clergy, nor indeed any one possessed of property, need go far for an awful lesson on this subject. It is well known that one of the first outrages committed in France, on the rights of property, was inveigling the Clergy to a concession of their right to Tithes, and they were led to this act of Felo de se by a promise of an adequate compensation. This was soon reduced to a bare subsistence. The sequel we need not relate. One principal part of the policy of this concealed Jacobin, for such we doubt not he is, (and not much concealed either) is to set the inferior Clergy against the superior. This point he particularly labours in his *Proemial address*. He is, without doubt, perfectly well informed that the Parochial Clergy in France were made the great engine to overthrow the higher orders. But in candour he should have mentioned, that as soon as they had done that service they were overthrown themselves. The case however is, too different hereto give any effect to his insidious attempts. We trust that all those will be baffled who write or act on the supposition, that English minds can be influenced by the fallacies which have corrupted the French.

ART. XV. *The History of the Reign of George III. King of Great Britain, &c. from the Conclusion of the Sixth Session of the Fourteenth Parliament, to the End of the Seventh Session of the Sixteenth Parliament of Great Britain in 1790. Vol. III. 8vo. 5s. Printed for the Author. by T. Evans. 1794.*

THOUGH the former volumes of this work were published long before the commencement of our Review, we have thought it our duty to inspect them on this occasion. They afford, indeed, a very curious example of the progress of the human mind, from youth to age, not only in a literary but a moral view. The first volume which was published in the year 1773, exhibits all the ardour and vehemence of youth. The author, in that volume, is a Whig of the most violent description, and outrageously clamorous for Wilkes and Liberty. The second volume bears the marks of more mature judgment, and is, consequently, more temperate, guarded, and cool; and in the third volume, which is now before us, we evidently discover the testiness of age. The author seems in humour with scarcely any of the parties which have appeared of late years in this country. He is decidedly adverse to the American war, and treats, we think, with too much severity, the Ministry who conducted it; yet he is equally severe on Mr. Fox and his party with respect to the famous Coalition, and the no less celebrated India Bill. The present Ministry, he has, however, treated with almost uniform respect, and has not censured them in any instances, except those of the Commutation Tax and the Spanish Armament in 1790. The author manifests, indeed, in the last volume, more of the keen and sarcastic temper of Tacitus, than of the candour and liberality of Livy. While we say this, we must, however, add, the work is executed with ability and spirit; and that the observations of the author are often solid, and always pointed and forcible. The style of this last volume is also superior, as might be expected, to that of the two former, and the history seems on the whole to be more laboured.

We have compared the facts very carefully with such documents as we ourselves have had occasion to collect, and it is but justice to say, that nothing of importance appears to have been omitted, and that the compilation is made with accuracy and fidelity, and apparently from good materials,—though we have to complain of one inexcusable deficiency, the want of proper references, which we hope, in a future edition the author will supply in all the volumes.

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The history of the French Revolution is written, we think, with correctness, and, on the whole, with candour. The historian very judiciously censures the atrocious robbery committed on the Clergy by the first Assembly, and dates from that circumstance, all the calamities of France. The reflections of our author on this subject are, we think, too interesting to be overlooked.

“ In digesting the resolutions of the 4th of August, the construction which was applied by the democratic members to one of the articles, occasioned considerable debates. They wished to consider tithes as a *feudal* tax levied upon land ; and this construction was strenuously resisted by the clerical members. The Abbé Sieyes, in a debate which took place on this subject on the 16th of August, evinced, with much legal knowledge and logical precision, that tithes were not a tax imposed agreeably to the feudal system, but a simple rent-charge laid upon their estates by the original proprietors, for the maintenance of religion among their tenants and vassals ; that the actual proprietors had purchased their estates, subject to this rent-charge ; and that, by transferring it from the hands of the clergy to those of the landed proprietors, only the aristocratic interest would derive any benefit.— The Abbé concluded a most able speech, by the memorable sentence : —“ If you wish to be free, begin by being just.”

“ It can only be ascribed to that unfortunate spirit of religious unbelief, which the pernicious writings of Voltaire and other Atheists had inculcated in France, that the unanswerable reasoning of the Abbé Sieyes should have produced so little effect. The clergy, who foresaw in what manner the question would be decided, determined, like Cæsar, to fall with grace ; and on the following day, spontaneously desired to place the whole of their tithes under the discretion of the National Assembly, claiming only for themselves an allowance adequate to the dignity and decency of public worship, and the relief of the poor.

“ So essential is religion to the support and welfare of every society, that almost the whole of those dreadful calamities of which France has become the conspicuous theatre, may be ascribed to that fatal and ruinous infidelity which all the superior orders had imbibed. If there is no religion, experience, not less than theory, assures us, there will be no morals in a nation. If the motive to purity and integrity is taken away, the practice must necessarily degenerate. The first great error committed by the French Revolutionists was this absurd and wanton sacrifice to their irreligious prejudices : and this was the first measure that raised against them a host of foreign and domestic enemies ; this was the first insult upon justice that sullied the fairness of their proceedings, and alarmed and irritated mankind. So entirely indeed does an irreligious spirit deprave and derange the human mind, that even the exalted talents of Mirabeau were in this instance the dupes of his prejudices : and if he did, as is affirmed, assert, that to effect a revolution they must begin by uncatholicising France, we can only refer it to that dark cloud which ever obscures the understanding of infidels, that he did not see that the attempt would be the most

most fatal to the cause of liberty. The example of France, in this instance, will operate as an instruction to other states; and though we should blush to appear as the advocates of any thing which is contrary to the principles of liberty, either civil or religious, yet we cannot help adopting the sentiment of a late writer,—“ That the most dangerous of libels are those against God; and that whoever attempts to deprive civil society of the useful restraints, and of the solid consolations of a future state, deserves exemplary punishment.” P. 456.

The author has also paid a very particular attention to the affairs of India, and has made clear some facts of which we entertained before but a confused idea: The debates and proceedings on the Test Act and the Slave-Trade, are also correctly reported. The following is the account here given of the introduction of the latter business to the notice of the public:

“ Perhaps there is no mark so unequivocal of the progress of mankind in civilization and intellectual excellence, as the extension of their cares and attentions beyond the narrow circle of self-interest, and directing them to the reform of those systems of oppression, which the ignorance, inattention, and inhumanity of mankind have suffered to receive the sanction of time, and the authority of law. One of the most important proofs of the influence of knowledge and literature exhibited by the present age, was the general attention which, about the period we are now recording, was excited to the cruelty and injustice of the African slave-trade. This nefarious traffic had been carried on during the course of more than two successive centuries, and had received, more than once, if not the positive, at least the virtual, sanction of the Legislature of Great Britain, without a single suspicion apparently arising concerning the unlawfulness of the principle, or the inhumanity of the practice. One of the first writers who appears to have noticed the subject, was the celebrated Bishop Warburton; who in a sermon preached before the Society for the Propagation of the Gospel, in 1766, inveighed against the traffic, with all that energy and vehemence by which his compositions are so much distinguished. The celebrated Mr. Wesley also having been, in the course of his travels in America, a frequent spectator of the miseries of the degraded Africans, much about the same period published an excellent little pamphlet, entitled “ Thoughts on Slavery.” Mr. Granville Sharpe, whose name will ever retain a distinguished place in the annals of virtue and humanity, was the next advocate for the negroes; and he was followed, in the years 1785, 1786, and 1787, by the Rev. Mr. Ramsay, who had long been resident in the West Indies, and by a number of able writers, who exposed equally the injustice, the impolicy, and the national disgrace of continuing to licence a commerce so injurious to human nature, and so opposite to religion.

“ Among the strenuous advocates for humanity on this occasion, appeared the present pious and amiable Bishop of London: Mr. Wilberforce,

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berforce, also, one of the most upright and able of the independent Members of Parliament, became interested in the subject; and in the beginning of this year, he, and several respectable Members of both Houses, warmly engaged in a plan to effect the abolition of the trade. While these measures were pursuing with respect to the agitation of the subject in Parliament, a society was instituted in London, at the head of which Mr. Granville Sharpe was deservedly placed, and subscriptions were solicited for the purpose of obtaining information, and for supporting the progress of a bill through the Houses of Parliament for the abolition. Similar societies were instituted in other places, and petitions were presented to the House of Commons, in the course of the session, against the slave-trade, from the Universities of Cambridge, Glasgow, and Aberdeen; from the society of Quakers; from the counties of Huntingdon, Leicester, Middlesex, Northampton, Stafford, Cambridge, and Hereford; and from the cities of Norwich and Bristol, and the town of Birmingham.

“ Encouraged by the general spirit of liberality and justice which appeared to pervade the whole nation, Mr. Wilberforce, early in the session, informed that House, that he had in contemplation speedily to bring the slave-trade under their consideration; and Mr. Fox, at the same time, took occasion to observe, that he had formed a determination some time since to the same effect, but was happy to find the business in such able hands. The indisposition of Mr. Wilberforce, however, protracted the discussion till the 9th of May, when Mr. Pitt, in the name of his friend, proposed a resolution founded on the petitions, the purport of which was to declare, that early in the next session they would proceed to the investigation of the slave-trade. He mentioned two opinions as prevalent upon the subject:—the most general, he believed, was, that the trade should be totally abolished; but others considered it as only requiring some regulations. He said the House was not yet ripe for the discussion; but added that the inquiry which had been instituted in the Privy Council, would, when it was completed, be laid before Parliament, and would enable them to proceed to a decision equally the dictate of humanity, policy, and justice.

“ Mr. Fox, in a manly and forcible speech alluded to the declaration which he had formerly made, of his intention relative to the slave-trade. He alluded also to what the Minister had intimated concerning a Committee of the Privy Council. There was no information, he said, which could not have been obtained with more advantage by an enquiry directly instituted by that House. He reprobated all delay on a point of so much importance to suffering millions. The subject was not new; most men had now formed their opinions either for or against it. For himself, he did not hesitate to declare, that, in his opinion, the slave-trade ought not to be regulated, but destroyed; and it was one consolation for the delay that might ensue, that he was convinced, the more the subject was considered, the more general his opinion would become.

“ The sentiments of Mr. Fox were still further enforced by Mr. Burke, Sir W. Dolben, and Mr. Martin; and Mr. Pitt’s resolution was unanimously voted.

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“ Though the University of Oxford had not as yet petitioned against the slave-trade, they had instructed their representatives, of whom Sir W. Dolben was one, to assist in promoting the abolition; and it is but justice to add, from the well-known humanity of the Hon. Baronet, that no instructions from his constituents could be more consonant to his feelings. As there was a strong probability that the resolution which the House had just adopted, might stimulate the slave dealers to particular exertions, which might by a temporary gain, compensate in some measure, for the uncertainty that might hang over their future commerce, a bill was introduced by Sir William Dolben for the temporary regulation of the trade, as far as respected the transportation of the negroes. By this bill, the number of slaves was proportioned to the tonnage, and some other regulations were enforced relative to the affording them proper medical assistance, and the ventilation of the vessels.

“ If a proof had been wanting to evince that the slave-trade is entirely calculated to deprave the moral sense, and to render callous the feelings of all who are engaged in it, that proof would have been amply furnished by the opposition which a bill so reasonable in its principle, and so excellent in its object, had to encounter. It was scarcely moved for, before petitions were presented from the merchants of London and Liverpool against the bill, and they were indulged in the hearing of counsel and witnesses at the bar of the House. The measure, however, for which they supplicated, only served to involve them deeper in disgrace, and to ruin their cause. A series of facts more shocking to humanity never was revealed to public view, than those which were furnished by their own evidences. It was proved, that five feet six inches in length, and sixteen inches in breadth, was the whole space allotted to a human being, in the close hold of a ship, in the sultry climates of the torrid zone. The lower deck of the ship was always covered with human bodies; and the space between the floor of that deck and the roof, which was only five feet eight inches, was divided with a platform, also covered with bodies. In this dreadful situation, five persons out of every hundred perished on the lowest computation, in a voyage of six weeks; but in a voyage to the southern parts of Africa, the mortality was double.

“ These facts were heard with a just abhorrence, both by the Minister and the majority of the Members, and Sir William Dolben's bill passed through the Commons with increased rapidity from the circumstance. In the House of Lords, the Chancellor Thurlow, distinguished himself by a pertinacious opposition. But what effect ought to result from any opposition, which placed the loss of profit to the merchants in competition with the lives of men? The bill was suffered to pass into a law: and no circumstance could better prove, how little adapted commercial men are to decide upon any general principles of moral or political truth, since it is a decided fact, that the profits of the slave merchants have been nearly double since the passing of that act, from the immense diminution in the mortality of the slaves. They now find that their views were in this in-

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stance, as they are in most, narrow and confined, and that they were incapable of calculating upon an extensive scale, or of enlarging their views to the comprehension of a distant object." P. 369.

The characters, in general, evince considerable knowledge of human nature, but to these, as well as to some other parts of the work, our observation respecting the splenetic and sarcastic turn of the author, will apply.

In his political principles the author is moderate, and he very properly characterizes the modern reformers as "visionary, violent, and exorbitant in their demands." On the whole, we may add, that this is a useful and respectable publication; the style, in many parts, is brilliant, and it is not any where offensive.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Present State of the Manners, Arts, and Politics of France and Italy; in a Series of Poetical Epistles from Paris, Rome, and Naples, in 1792 and 1793. Addressed to Robert Jephson, Esq. By J. Courtney, M. P. The Second Edition, revised and augmented. 8vo. 2s. 6d, Robinsons. 1794.*

That slanderous book which Hamlet spoke of to Polonius, certainly uttered some things that deserved to be most potently believed. The plentiful lack of wit which that author irreverently attributed to a certain age is fully exemplified in this tract, which, to a title that promises much, subjoins Epistles that perform nothing. They do not delineate manners, arts, and politics in France or Italy, and they most certainly are not poetical. The letters are ten in number, interspersed with ballads, &c. The measure attempted is that of the Bath Guide, but ah! as unlike, as the author to Hercules. The very first letter begins with a palpable mistake:

"Easy verse from my pen so spontaneously flows,
When to Jephson I write, that I can't write in prose."

Were ever verses more remote from ease?—The human tongue almost refuses to pronounce them. If worse can be found, they must be sought in the same collection, Letter III.

"Association's dear charms with new beauties arise;
Enrapturing the heart, and delighting the eyes."

These

These the reader will in vain labour to make into verse, unless he should hit upon the expedient of pronouncing the first word A'fō-shā-shon. I oor Mr. Jephson! who has an ear for verse and harmony, how must he be tortured! If his friendship led him to go through these Letters, it stood a formidable test. But worse than bad verses, worse than culness, worse than Sans-Culotism, which all prevail in this farrago, is the restless desire to introduce profane and despicable ridicule of scripture. Here we cannot but quote—

“ Resist,—by all divine in man unaw'd—
But learn, ye dunces, not to scorn your God!”

It may be thought, perhaps, that we are unusually severe in our account of this work; but let any candid reader take up the book, and if he can by any diligence of search find ten lines together fit to redeem it from the sentence we have pronounced, we consent to own that we have decided too hastily.

ART. 17. *The Golden Age, a Poetical Epistle from Erasmus D——n, M. D. to Thomas Beddoes, M. D.* 4to. 1s. 6d. Rivingtons, London; Cooke, Oxford, 1794.

It is fortunate for the personages who are introduced in this mock-heroic epistle, that the author did not give more time to the composition, or carry it to a greater extent. Short as it is, it is calculated to make impression by the liveliness of its strokes and the elegance of its versification. On the following text of Dr. Beddoes, “May we not, by regulating the vegetable functions, teach our woods and hedges to supply us with butter and tallow?” He thus comments:

“ Proceed, great days! and bring, oh bring to view,
Things strange to tell! incredible, but true!
Behold, behold, the Golden Age appears,
Skip, skip, ye mountains! forests lend your ears;
See red-capt Liberty from heav'n descend,
And real prodigies her steps attend!
No more, immers'd in many a foreign dye,
Shall British wool be taught to blush and lie;
But all our pastures glow with purple rams,
With scarlet lambkins and their yellow dams!
No more the lazy ox shall gormandize,
And swell with fattening grass his monstrous size;
No more trot round and round the groaning field,
But tons of beef our loaded thickets yield!
The patient dairy-maid no more shall learn
With tedious toil to whirl the frothy churn,
But from the hedges shall her dairy fill,
As pounds of butter in big drops distil!”

And soon after,

“ See tallow candles tip the modest thorn,
Candles of wax the proudest elm adorn!”

The following couplet is happy:

“ With pikes and guns this moral dogma teach,—
Virtue consists in nudity of breech !”

The whole has equal vivacity and merit.

DRAMATIC.

ART. 18. *Fontainville Forest, a Play, in Five Acts, (founded on the Romance of the Forest), as performed at the Theatre Royal, Covent-Garden. By James Boaden, of the Honourable Society of the Middle Temple.* 8vo. 1s. 6d. Hookham. 1794.

As the incidents of this piece are in general serious, and the conclusion not quite bloodless, the author has written it in blank verse, yet modestly calls it only a Play; intimating, we presume, that it is not laboured and fashioned with sufficient care to entitle it to the name of a tragedy. The fable is well known to those who have perused the pleasing Romance on which it is founded, and as we have reason to believe that class to be very large, we shall not attempt to detail it. The versification in general is easy and unaffected. The following specimen will prove that it is also, on some occasions, forcible.

A C T IV.

SCENE, the Hall, (*dark*).

(*Violent thunder and lightning, the Abbey rocks, and through the distant windows one of the turrets is seen to fall, struck by the lightning.*) Enter the Marquis, wild, and dishevelled.

“ Away ! pursue me not ! thou phantom hence !
 For while thy form thus haunts me, all my powers
 Are wither'd as the parchment by the flame,
 And my joints frail as herveless infancy. [*Lightning.*]
 See, he unclaps his mangled breast, and points
 The deadly dagger.—O in pity strike
 Deep in my heart, and search thy expiation ;—
 Have mercy, mercy ! [*falls upon his knee*]—Gone ! 'tis all illusion !
 O no ! if images like these are fanciful,
 The griding rack gives not such real pain,
 My eyes have almost crack'd their strings in wonder,
 And my swoln heart so heaves within my breast,
 As it would bare its secret to the day.
 'Twas sleep that unawares surpriz'd me yonder,
 And Memory lent Imagination arms,
 To probe my ulcerous spirit to the quick.

This is an unreal phantom : but the preceding Act closes with a real one seen by Adeline. For this circumstance the author thus punningly accounts in the Epilogue.

"Why should your terror lay my proudest boast,
Madam I die, if I give up the ghost?"

The author who produced this play may be expected to perform yet better things.

MATHEMATICS.

ART. 19. *An Enquiry into the Laws of Falling Bodies.* By Robert Anstice. 8vo. 2s. 6d. Arch. 1794.

This is an essay to prove the Leibnitzian doctrine of the percussion of bodies in motion, which, the reader will remember, is in direct opposition to the Newtonian system, viz. that the comparative force or impetus of bodies in motion, is as the square of their velocities multiplied into their quantities of matter. The author has discovered a considerable degree of ingenuity, though we cannot say that his illustrations amount to any proof that the Newtonian system is fallacious. The treatise may, however, be read with advantage by all who happen to be interested in the construction of any piece of mechanism.

ART. 20. *The Longitude Discovered by a new Mathematical Instrument, called Graphor.* 8vo. 1s. Hoekham. 1794.

The reader will soon perceive that this pamphlet contains more of hardy assertion than of satisfactory proof. The instrument here mentioned is not described, but serious complaints are urged against the Commissioners of the Board of Longitude for giving the Graphor, not only not a fair examination, but, indeed, no examination at all. It may, and it will, be presumed from this circumstance, that the Commissioners did not think very favourably of the outline placed before them; yet every man is doubtless entitled, in a matter of such moment, to have his labours carefully investigated,

POLITICS.

ART. 21. *A Letter to the Duke of Grafton, with Notes. Including a Complete Exculpation of M. de la Fayette, from the Charges indecently urged against him by Mr. Burke, in the House of Commons, on the Seventeenth of March 1794.* By Mr. Miles. To which is annexed a *Vindication of the Author from the Charge of Democracy.* 8vo. pp. 95. and 68. 4s. Owen, 1794.

It has been the lot of the Nobleman here addressed, to be the object of invectives written with no common degree of fire and elegance. The eloquent, refined, yet biting satires of Junius, will live as long as any taste remains for the perfection of English language. Mr. Miles endeavours apparently to emulate his predecessor, and with much more success than is usually obtained in attempts so arduous. Faults he has which will not be found in Junius, and his invectives are perhaps, occasionally more coarse; but he has caught the spirit, and well imitates the point of his predecessor; and writes with a force
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of indignation which a man must be very innocent, or very hardened in offences not to feel. The letter bears the date of March 20, the vindication June 17th, 1794. It is evident therefore that the present title page has been accommodated to the addition. When we recollect what this author has lately written on the subject of the war with France*, and observe that the ground of his present attack is what he considers as a dereliction of his Country's cause and constitution, in an hour of danger, it may be supposed not difficult for him to repel any charge or insinuation of Democratic principles. His address to the Duke of Grafton has the following tendency: "You, my Lord, are above all men wrong to embark in the cause of democracy, because, should titles and estates once come to be examined upon those principles, your own must be the first to fall." This is the plain state of the case.—Mr. M. appears to have a personal friendship for M. de la Fayette, in his zeal for whose defence he falls upon Mr. Burke, with no less vehemence than on the personage principally addressed. We shall not enter into any of the controversial parts of this performance, but shall produce a specimen of the author's style, on the general subject of remonstrance which occasioned his letter, the necessity for unanimity among ourselves in the present contest.

"Is it not an insult to our understanding, that you, of all men in his Majesty's dominions, should presume to come forward, under the masque (mask) of patriotism to embarrass the executive Government? Are you aware, my Lord, of the consequences of such a conduct, at a period like the present, when the unreserved support of every man in the three kingdoms, should be fully and cheerfully given to the crown? When the whole empire is called upon to resist unprovoked aggression, the object of which is to tear not only the diadem from the head of your sovereign, but the shuttle from the weaver, the anvil from the smith, and the plough from the husbandman? Is your Grace yet to learn that the war is of an extent unexampled in the annals of the world; that it aims no less to wrest from the labourer and mechanic, the well-earned fruits of their honest industry, than to extinguish the power, and annihilate the commerce of your country? Are you to be informed, after the woeful proofs we have had, of the wild and execrable principles on which the French commenced this war, and have resolved to pursue it, that it is not only the dignity of the British empire that we are defending, but our acres and our persons. That it is a contest between idleness and virtuous industry, as well as between nation and nation, and that the first has sworn to exterminate the second, or perish in the attempt? Is it possible that your Grace can be a stranger to the only conditions on which the French will listen to peace? Are you to be told, that they have resolved not to treat with any people who acknowledge a King or Nobility? and have you the indecency as well as meanness toabet an execrable banditti, in so flagrant an attack on the sovereignty and independence of your Country?"

This is an able as well as animated remonstrance. When the author says, in the next page, "*Democratic as I am,*" &c. it is evident

from the context, that he means only, *attached* to the popular freedom established by our Constitution: the expression is, however, unguarded and dangerous.

ART. 22. *A Supplement to the Conduct of the King of Prussia. &c. investigated: containing Observations upon the present State of English Politics; and a Plan for altering the Mode of carrying on the War. Addressed to all Ranks of Britons.* 8vo. 50 pp. 2s. 6d. Bell, 1794.

Whoever has read our account of the tract to which this is Supplemental, (*British Critic*, Vol. II. p. 19.) will have little occasion to be informed how far the lady who writes it is equal to the arduous task she has undertaken. Let us, however, permit her to speak for herself: this is her plan.—“Let us entirely withdraw our troops from the Continent. Do not let it be supposed I mean that we should take a less active part in the war. On the contrary, I should propose that a greater force on the part of Britain should be employed, but that it should consist of Royalists.—Whilst our own brave countrymen return home, ready to co-operate, where occasion may point out any expedition on the Coast of France; and our fleet, solely attended to, would soon annihilate their trade, cut off their supplies, and Britannia wield Neptune’s trident over the utmost extent of the ocean.” p. 22. Here is a little inconsistency.—Expeditions of troops to the Coast of France are not exactly compatible with a sole attention to the navy. Besides,—Is not Holland to be defended? But—to argue with a lady would be unpolite.

Lady W. quotes, very much at large, her own Letter to her Son in 1791, and, more sparingly, a manuscript tragedy, with which she probably intends hereafter to favour the public. But her knowledge of versification, and her style in prose, still remain imperfect. In page 27 she tells us, that “*Every man (Frenchman) able and not willing to carry arms, would justly be branded as pusillanimous traitors, and as concealed enemies.*”

I had rather be a kitten, and cry mew,
Than one of these, &c. &c.

ART. 23. *Memoirs of General Dumourier, written by Himself. Translated from the French. By J. B. Beaumont.* 8vo. pp. 153. 4s. Allen and West. 1794.

The Memoirs of Dumourier, written by himself, bear every internal mark of being authentic. To this translation are prefixed some particulars of his early life, taken apparently from the letter on that subject, which is subjoined to the original. The body of the account opens with the decree of Nov. 19, 1792, because Dumourier felt it most essential to his own interests to explain first the most recent parts of his own history. This translator has omitted the prefatory observations of Dumourier, which yet contained some curious particulars; he has substituted a short, but judicious, preface of his own. In translating some passages, Mr. B. has lost some features of the original. For instance, when Dumourier was endeavouring to ex-
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cite some Parisians to save the King, "Un marchand raisonable," says he, "fit un jour au Général cette réponse, en baissant les yeux, et rougissant de honte. "Citoyen, je vois ce que vous voudriez nous inspirer. Nous sommes des laches, et le roi sera victime. Que pouvez vous attendre d'une ville, qui ayant quatre-vingt mille hommes de Gardes Nationales, superbes, et bien exercées, s'est laissé désarmer, dans les premiers jours de Septembre par moins de six milles Fedérés Marseillois, & Bretons?" In rendering this, the translator has lost the looking down and blushing with shame, attributed to the merchant, and the epithets descriptive of the state of the National Guard, &c. and gives it thus "Citizen, I see what you would have us do, but we are cowards, and the King will be sacrificed; what do you hope from a city, that having 80,000 armed men, suffered itself to be intimidated in the first days of September by less than 6000 Marseillois and Bretons."

Dumourier makes a plausible story for himself throughout; but, as this translator says, a prudent reader will indulge with caution the eagerness of curiosity. This must be observed in his favour, that the original contains an attestation by the Belgian Editor, that the people of that country do, and always will, remember with gratitude, the services of Dumourier to them, in protecting them from the injustice of the Jacobins (See p. 141 of the translation). It may be observed, though not very important, that in the original, the name is uniformly spelt Dumouriez.

ART. 24. *Europe in Danger; or, an Enquiry into the Causes of the Misfortunes of the last Campaign, with the means of avoiding them in future, by the commencement of Decisive Hostilities; addressed to Monarchs, Ministers, Leaders of their Forces, and the People.* 8vo. pp. 81. 2s. 6d. Debret. 1794.

This also is a translation from an important publication in French; a tract by the celebrated M. Mallet du Pan, whose name it ought to have borne in the front. The original was published at Leyden, and differs a little in its title. The author, who is well known as a sound and honest politician, recommends things, which, alas, have not been found practicable. The attack of Lisle, a constant pushing on of advantages against the French when gained, because (as Dumourier also allows) no people are more influenced by temporary impressions; and lastly a strong and effectual support of the Loyalists in La Vendée. The great change of circumstances since these reflections appeared, gives rise to new speculations. This, indeed, is now perpetually the case. The course of events is too rapid for the pens of Speculators. Before their works can have had half their circulation, they are obsolete,

ART. 25. *Etat de la France au Mois de May, 1794, Par M. le Comte de Montgaillard, Londres chez E. Harlow, de Buffe &c.* 8vo.—

ART. 26. *State of France in May 1794. Translated from the original of the Count de Montgaillard.* By Joshua Lucock Wilkinson, 8vo. 64 pp. 1s. 6d. Crosby, Owen, &c. 1794.

The work of a person who professes to have lived in France secretly Eighteen Months, while his Wife and Children were Emigrants, must

must of necessity excite curiosity. His statements are extraordinary, but sometimes of a nature to render them suspected by both parties, for his representations of the Demagogues will be rejected by those who are democratically inclined, while his formidable account of the power of the existing government in France may be attributed by others to a secret desire of assisting that government. That the translator has hurried out his edition of it with that intent, cannot be doubted by those who read *his* preface. Among the assertions which cannot easily be received is this; that Roberespierre once attempted to poison Marat, and finally was the instigator of the enthusiast Charlotte Cordé, who cut him off. It is a curious circumstance, if exactly stated, that two hundred new pieces have been represented in the French theatre since August last. The immorality and ferocity which they breathe, says the author, is inconceivable.

ART. 27. *The History of the Brissotines; or Part of the Secret History of the Revolution, and of the first six Months of the Republic; in answer to Brissot's Address to his Constituents. Printed at Paris, by order of the Jacobin Club, and dispersed to their Corresponding Clubs. Translated from the French of Camille Desmoulins, Deputy of Paris, in the National Convention. Second Edition. 8vo. pp. 68. 1s. 6d. Owen. 1794.*

This pamphlet contains the substance of two speeches delivered in the Jacobin Club, and intended as an answer to Brissot's celebrated Address. Perhaps the ruin of the Brissotine party may, in some degree, be imputed to these speeches.

ART. 28. *A Collection of State Papers relative to the War against France, now carrying on by Great Britain, and the several other European Powers; containing authentic Copies of Treaties, Conventions, Proclamations, Manifestos, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. many of which have never before been published in England. 8vo. 10s. 6d. Debrett, 1794.*

A collection of the state papers which illustrate the sentiments, actions, and views of the parties in the present war, necessarily make an interesting and important volume.—The reader will find that this has been accomplished in the present publication; in which the greatest accuracy, fidelity, and diligence, are evidently displayed.

ART. 29. *A Letter to the Right Honourable William Pitt, on the Doctrine laid down by him respecting the Introduction of Foreign Troops. 8vo. Robinsons. 1794.*

This writer, who appears not destitute of talent, has taken fire at the doctrine laid down by the Minister, that the King has an undoubted prerogative “to introduce bodies of alien soldiers in time of war into this kingdom upon his own mere authority, without the previous consent of Parliament.” He trusts that there is yet virtue enough

enough left among us to reject the *wicked doctrine* Mr. Pitt has thought proper to adopt, and says he will take upon himself to prove, by fact and argument, that it is not law. He dwells very much upon *negative* proof, and seems very desirous of throwing the *onus probandi* upon the object of his attack. He does not, however, shrink from the contest, but betrays more of artifice in his mode of disputation than of cowardice. He states the whole military force of England to be threefold. 1. Military Tenants. 2. Militia. 3. Standing Army. Over these, he contends, the Military Act is the only species of controul; and, as none can be liable to the penalties of a law who do not correspond to the descriptions which its principles hold out, the Hessian troops would be liable to no law at all, as not coming under the description of British subjects.

The other part of his argument turns upon the statute of the 12 and 13 Will. III. c. 2. which states that no *alien* should be capable of holding an office of trust—And “will any man (says this writer) tell me, that a body of foreign troops, commanded by foreign officers, possessed of artillery, arms, and accoutrements, when introduced into a foreign country, do not hold *any office or post of trust* in that country?” Proceeding on this ground, he presses the Minister with pointed invectives upon what he pleases to style his ambition, “to extend the civil power of the Crown;” and considers the salvation of the country to depend upon “an immediate opposition of the people of England,” and the interference of “the venerable Earl Camden.”

We pretend not to meddle with the questions agitated by this writer, nor to remark upon the singular plan he advises. He addresses the *Minister*; and we suppose that the *Minister*, if he should consider the Letter of *sufficient* importance, will take some fit opportunity of *replying*.

ART. 30. *The Speech of Sir Hercules Langrishe, Bart. on the Motion of the Right Hon. W. B. Ponsonby, in the House of Commons of Ireland, on Tuesday, March 4, 1794, for a Parliamentary Reform.* 8vo. 6d. or one guinea per hundred. Stockdale. 1793.

There are some striking passages in this Report of a speech, which, however, is probably a very imperfect representation of that which was actually delivered.

ART. 31. *Addressed to the British Nation. Observations and Reflections on the Origin of Jacobin Principles; the leading Dissenters Politics; the Necessity of the present War; the Causes and Effects of the late Bankruptcies; and on a Letter addressed to the Hon. William Pitt by Jasper Wilson, Esq. By a sincere Friend of his Country.* 8vo. pp. 79. 2s. Debrett. 1794.

This pamphlet, the title page of which is thus speciously covered, cannot boast an execution equal to its sonorous pretensions. But if the repast does not strictly correspond with the bill of fare, it contains however, some healthy viands, upon which the appetite that is not fastidiously corrupted will feed with satisfaction.

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The origin of *Jacobin* principles is traced by this writer in the *hasty* progress of knowledge, and a disposition rather to detect errors in government and religion, than to suggest any rational measures of improvement.

The particular turn of the Dissenting Politics is by this writer referred to the *Non-repeal of the Corporation and Test Acts*, a measure that has thwarted those ambitious views which their general wealth and relaxed devotion, have given them leisure and licence to indulge. Though we have every respect for those who differ from us on speculative truths, and abhor every sentiment of intolerance, we cannot but think the conduct of many amongst those who dissent from the established worship of the country, very properly censured in the course of this pamphlet.

Upon the other points which this writer professes to treat, we find little that has not been anticipated. There is, however, a degree of soundness and plain reasoning in his remarks upon commercial failures, which makes amends for several imperfections.

M I L I T A R Y.

ART. 32. *Observations on the Duke of Richmond's extensive Plans of Fortification, and the new Works he has been carrying on since these were set aside by the House of Commons in 1786. By the Author of the Short Essay.* 8vo. 7s. Robinsons, 1794.

It happens rather unfortunately for the present work, that it should have been published at a time when the French have a second time invaded the Imperial dominions in Flanders and Brabant; for the author rests a part of his argument on the wisdom and policy which the Emperor Joseph displayed in dismantling the frontier towns of Austrian Flanders. Now we believe we shall not be contradicted in asserting that to this step his successor owes the loss of the most valuable gem in the Imperial crown; if, therefore, the relative situations of the two countries were at all similar, which we do not think they are, this instance would be the strongest argument in favour of the Duke of Richmond's fortifications that could be adduced.

Throughout the whole of this publication the author seems to reason on the supposition that the enemy had landed, and that their object was to take a permanent possession of this country. His arguments, therefore, do not apply to what we suppose to have been his Grace of Richmond's object in constructing the proposed works, and which we consider as the primary object for which we should be guarded, namely, the preventing the possibility of their effecting a landing; with this view we have always been induced to look on the plan for constructing lines of defence on the coast with a favourable eye; especially as it does *not* appear to be liable to the objection which our author makes, that it tends to diminish the strength of the active force of the kingdom; for if the inhabitants of the adjacent towns and villages were called out periodically to learn the exercise of the guns on the batteries, and hallotted for, in the nature of a militia, a body of artillerymen might be formed at a trifling expence, fully efficient to all the purposes of this service, who would be
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of no other service in the field, than that of driving off the cattle, or assisting in dragging the field-pieces.

We also differ from the author when he supposes that the object of an invasion would be permanent conquest. If ever it takes place, (which we trust our late brilliant successes by sea have rendered impracticable at present) we conceive it will be carried on rather for the sake of immediate plunder than of territorial acquisition, and therefore that, by adopting the Fabian system, our country would be laid waste, and the end obtained which the enemy had in view.

In order to controvert those parts of the author's arguments in which we do not coincide with him, it would be necessary to enter more at large into the present state of the kingdom, than perhaps might be deemed proper or decent at this juncture; we shall, therefore, though with much reluctance, here take our leave of a publication which is written in exceedingly good language, and which contains many very true and very excellent observations.

ART. 33. *Instructions to Young Dragoon Officers.* 12mo. pp. 3s. Egerton,

This is a faithful description of the new mode of Exercise now in use among the Cavalry, and may consequently be useful to the new corps.

MISCELLANIES.

ART. 34. *The Visit for a Week; or, Hints on the Improvement of Time; containing original Tales, Anecdotes from Natural and Moral History, designed for the amusement of Youth. By the Author of the Six Princesses of Babylon, Juvenile Magazine, and Knight of the Rose.* Small 8vo. pp. 330. 3s. 6d. Hookham, 1794.

It is always with particular pleasure that we embrace an opportunity of recommending publications adapted to the minds, and likely to contribute to the Improvement of young people. It is highly to the honour of the present period, that some of our most distinguished and exalted characters, have not thought it beneath them to exercise their talents for this purpose. The present volume is certainly of this kind. It contains a considerable portion of interest and entertainment, and it is written with much vivacity, but with a becoming regard both to the purity of sentiment and correctness of style.

ART. 35. *The Necromancer; or, the Tale of the Black Forest, founded on Facts, translated from the German of Lawrence Flammenburg. By Peter Teuthold.* 2 vol. 12mo. Lane, 1794.

A stranger farrago of Ghosts and Robbers was never put together. This work calls itself a translation from the German: out of respect to such of our countrymen as are authors, we heartily wish it may be a translation. We should be sorry to see an English original so full of absurdities. Errors of ignorance or of the press occur perpetually, such as affect for effect, adjectives used for adverbs, &c. &c.

ART.

ART. 36. *A new Introduction to Reading, or, a selection of easy Lessons, arranged on a new plan, calculated to acquire with ease a theory of speech, and to facilitate the improvement of youth, designed as an introduction to the Speaker.* The second edition with great additions compiled by the publisher, 12mo. 1s. pp. 172. Sael 1793.

This is a very useful and entertaining book for children, and its having passed into the second edition, proves that many others have thought so as well as ourselves.

ART. 37. *The Life of I. P. Brissot, Deputy from Eure and Loire, to the National Convention, written by himself, translated from the French.* 8vo. pp. 92. 2s. 6d. Debrett, 1794.

Brissot anxious to repel the attack on his *Probity* and *Honour*, wrote and published this vindication of himself, containing a brief account of his life and conduct. It is certainly written with spirit, and may be perused with advantage.

ART. 38. *Literary and Critical Remarks on sundry Eminent Divines and Philosophers of the last and present Age, particularly Sir Walter Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftesbury, Bishop Butler, Dr. Blair, Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. &c. combining Observations on Religion and Government, the French Revolution, &c. with an Appendix, containing a Short Dissertation on the Existence, Nature, and Extent of the Prophetic Powers of the Human Mind; with Examples of several eminent Prophecies, of what is now acting and soon to be fulfilled upon the great Theatre of Europe. Particularly those of Bishop Newton, Baron Swedenborg, Daniel de Foe, Dr. Priestley, Dr. Goldsmith, Dr. Smollet, &c. &c.* 8vo. pp. 489. 9s. Crosby, 1794.

For the origin of this miscellaneous production, the public seems to be more indebted to the author's desire of literary amusement, than to his thirst of fame. It consists of such observations as occurred to him on the perusal of a number of celebrated authors, loosely thrown together but occasionally evincing shrewdness and penetration, as well as a considerable fund of information in the mind of the author.

We cannot avoid lamenting that the anonymous author has not adopted a more connected and systematic method of communicating his ideas and thus drawn to a focus the various lights scattered through this publication. As to the author's religious opinions, they appear very far from being settled. In the preface he seems to argue strongly for the doctrine of the Trinity, yet before he concludes it, he says, "perhaps it would be well were the *simple unity* of the Deity alone inculcated;" and in the body of the work is often very violent against orthodoxy. In page 231 he tells us: "let *sound rational religion*, founded on the rock of sense, take place;" and in that part he is strongly opposing the Divinity of our Saviour. The author seems to have much sincerity and goodness of meaning, but his book of reflections is not one which we would put into all hands.

ART. 39. *Critical Observations on the Sixth Book of the Æneid.*
8vo. 2s. 6d. London, Egerton. Re-printed, 1794.

This elegant work of criticism is known to have been written by Mr. Gibbon. Our duty, highly as we think of the book, confines us to the circumstance of thus announcing its re-publication.

L A W.

ART. 40. *A concise Treatise of the Courts of Law of the City of London,*
by Thomas Emerson, an Attorney of the Court of King's Bench, and
one of the four Attornies of the Lord Mayor's Court; 8vo. pp. 105. 2s. 6d.
Nichols. 1794.

The object of this publication is to make what are called the city courts better known, and their powers better understood. These courts are four, the Court of Hustings, the Mayor's Court, and the two Sheriff's Courts. The privileges of each are discussed under their proper heads, in a plain and perspicuous manner.

D I V I N I T Y.

ART. 41. *Addition to Art. VI. No. XI. in Vol. III. p. 269.*

✂ A learned correspondent, who at first signed himself *Græculus*, but since has taken the signature of J. T. *Sidneiensis*, having favoured us with some valuable remarks on Colossians, ii. 18. (in consequence of what we said on that subject, in the article here referred to) we have thought it right to give the substance, and in part the words of his communication, in the following manner :

Coloss. ii. 18. Μηδεις υμας καταβραβεειω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων. κ. τ. λ.

Our correspondent, though he thinks the English version of the three first words "let no one beguile you of your reward," confirmed by Krebsius, conceives that there still hangs a cloud of obscurity over the word καταβραβεειω, which he attributes to the want of a sufficient number of passages containing that word, through which the connexion of its meanings might be traced. In this we do not fully agree with him. We think the word intelligible; and though, in mere respect to the authority of Jerom, we allow that it was often used by the Cilicians, we are sure that the usage was not peculiar to that people. We suspect that Jerom took refuge in the supposed provincial usage, from the difficulty he found in tracing the ramified significations of the word.

On the word θελων J. T. argues strongly and ably for its being connected with εν ταπεινοφροσυνη, and not with καταβραβεειω: so strongly, that, on further consideration of the passage, we are willing to accede to that union of the words. But we did not, as he supposes, mistake Scaliger, nor overlook the coincidence between his interpretation and the English version.

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We do not however think with our correspondent that *θελον*, meaning *willingly, freely*, in an invitation, would be any proof against the possibility of its being used with *μηδεις καταβραβευτω*. In different contexts it will have different senses, all resolvable ultimately into the radical sense of *willing*. What I rejoice to hear (as in the passage from Æschylus *θελον δε τανδε πεισιλχει λογον*, I *will* to hear: and hence the common association of "my will and pleasure*." Besides, that in Herodotus it is *εβουλευετο θελων*, not *βουλευετο*, as he quotes it: narrative not hortatory. We shall now insert our correspondent's interpretation of *θελον*, in support of the public version of our church; and in his own words.

"Our English translators, by a bold exercise of manly sense and unfettered spirit (unfettered I mean by that attention to much irrelevant erudition, which has ingeniously bewildered later critics) have struck out at once the *only* sense (*ως εριος*) that the context and the words will admit—"Let no one beguile you of your reward, in a *voluntary* humility, and worshipping of angels," &c. a version demanded by the *εθελουρησκεια* of v. 23, and supported by the authorities of Castalio† and Scaliger. For thus translates Castalio—"Nemo vos supplantet, in modestiâ, angelorumque cultu *sibi placens*;" which said *sibi placens* is sufficiently near in purport and effect to *εθελουρης*, and *εκυσιαζομενος*, to put it beyond dispute that our translators, Castalio, and Scaliger, were all of the same mind and meaning; and yet expressed themselves in language and manner so free and independent, that they should seem not to have had any consultation whatever on the subject. It is like the general agreement of the four Evangelists. By voluntary, it will not be denied that the writer meant *self-imposed, self-affected*; and what is *εθελουρης*? *voluntarius et ultroneus*; and what *εκυσιαζομενος*? Scaliger could not have chosen a term more expressive of his agreement with the language of our translation: *εκυσιαζομαι*, the verb, is *spontere offerre*; and *εκυσιασμος*, the substantive, stands thus in honest‡ Scapula "*sponianea oblatio*," ex Bibl. Interpr. On such argument, and

* In remarking upon the passages of the Septuagint produced by us, as containing the verb *θελω* in a similar sense, J. T. says that Ps. xl. 12. is a misprint, no such words appearing in the *Bell* Septuagint of 1653 by Daniel. In that edition they are Ps. xli. 11.—That reference was accidentally taken from Grabe, where, from the circumstance of the 9th and 10th Psalm being united into one, the subsequent numbers are changed. The title also is reckoned as a verse, which makes it 12 for 11.

† My voice goes with Sir John Cheke, "*Mehercule majorem percipio fructum in legendo Castalionem (sc. Castalionis Biblia) quam in evolvendis omnium scriptorum commentariis.*"

‡ We object vehemently to the application of the epithet *honest* to Scapula; since it is upon record that Scapula stole his Lexicon from his master's (Henry Stephens's) Thesaurus, while it was printing, and ruined him by selling it against him, after all that labour. The epithet probably was not meant to be particularly exact.

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such

such authority, I will repeat the result of my researches in the following free and diversified paraphrase: *θειων εν, &c. &c.* “*having his own way—pursuing his own caprice, (the sibi placens of Castalio) in humility, or, as we have it in our version (let no one beguile you) in, or by, a voluntary, (i. e. self-imposed and gloried in, as meritorious and supererogatory) humility, and worship of (i. e. paid to) angels,*” another act of supererogatory attention, to the *specified* object of angels, in all others respects of the same kind with the *ειλοθυσηται* in ver. 23.”

Our correspondent agrees with us in rejecting the conjectural reading of *ελθων* for *θειων*, espoused by Mr. Bryant, and proposed also by P. Junius and Toup, though he prefers it to the interpretation of Krebsius. With still more disapprobation he discards the *ειλγυν* of Le Clerc, which is indeed an unhappy effort.

On the subject of the word *θρησκεια*, our ingenious and learned friend unknown seems clearly of opinion that it cannot be interpreted as expressing the manner and deportment of angels: and indeed authority for such a sense does not present itself to our recollection. But as this part of the topic has difficulties, and as J. T. treats it with much ability, we will again insert his own words.

“With regard to the term *θρησκεια*, and the question whether *των αγγελων* designate the object of worship, I have to remark, that amongst Jews or Christians, whose profession it is to believe and adore *the one God*, the term *θρησκεια* and its synonyma, expressive of *religious service* and *adoration*, need not the specification of their object, except in particular cases of rare occurrence, where the adoration due to *the one great and true God* happens to demand mention, as transferred to *idols* or to *angels*. *Ἡ των ανωνυμων ειδωλων θρησκεια*, where the object is determined for a particular purpose; whereas *εις επιτασιν θρησκειας* has no object specified, because it could not be mistaken. So it is with *θρησκεια καθαρη, ημας, τουτου*—in which instances it sometimes indicates *religious service* in *general*, and sometimes in a sense nearer to our word, *worship* or *adoration*. Indeed it seems useless to contend for the right of *θρησκεια* to govern an object, with the passage in Wisdom and that in Herodian before one’s eyes, and with the additional fact, that the verb has an object after it in the same Wisdom, *θρησκουν τα γλυπτα*—and in Herodian, *θρησκουντι την θεαν τινδε*, as well as the inverse use—in the passive, *θρησκουμαι*, *Color. Herodian*. Vide Scapul. in verb.

Such then being the state of the case, the question turns on these two points, Can *θρησκεια των αγγελων* bear the interpretation of *cultus angelico* i. e. “*tali cultu et habitu, quo angeli instructi sunt, et qui angelos præferat et mentiatur?*” And, if it can, does the context and general tenor of the sentence invite and favour such interpretation in this particular instance?

For the first, I see no evidence whatever, ex Linguae ratione, adduced in support of the opinion by Krebsius, (and the argument of Woffius, the acuteness of your sight leads you to agree with Krebsius in rejecting)—And, if I rightly understand the language of Woffius, which is not very remarkable for its precision or perspicuity, I should think he means,

means, in plain words, *the sanctity of angelic character, as affected in external circumstances of conduct and demeanour, or more briefly, the affectation of such sanctity*—And so too should Krebsius mean. But the language of each carries with it an ambiguity, that appears as if they were afraid at once boldly to express their meaning, and to rest it to their readers, without the specious and conciliatory use of gradual intimation. First comes *cultus*, uncertain in its literal or metaphorical acceptation; for if the former, *from whom and to whom* is that *cultus* directed?—then *habitus*, which no common sagacity could discover in *θρησκεία*;—then *quo angeli instructi sunt*—which I confess I cannot understand, except *cultus* be taken in its metaphorical sense as nearly equivalent to *habitus*; and if *cultus* be so taken, we sorely want coincidence, that *θρησκεία* can ever so signify;—lastly comes *qui angelos præferat et mentiatur*, words sufficiently indicative of Wolfius's opinion, that this said beguiler, notwithstanding his affected humility, assumed the holiness, and so eventually courted the honours of angelic purity. Krebsius admirably explains *ταπεινοφροσύνη*, *humilitatem affectatam et ad alios, sanctitatis egregiæ speciem, decipiendos compositam*; but, when he would connect the idea of *sanctity* so implied in *ταπεινοφροσύνη*, with the following words *θ. τ. α.* as in them more strongly enforced and specifically determined, in that sense which I have above ventured to give to the words of Wolfius—I must again repeat, that we want evidence to justify the interpretation of the words in a meaning so far deflected and distorted from their general and current acceptations, which are two; for according to the different nature of the genitive case that follows *θρησκεία*, (I suppose that gen. case to be expressive of a *person* or an *agent*) it may signify *the worship which a person pays* (sc. *to the Deity*), as *τουτου ἡ θρησκεία*, *this man's worship or religious service*; or, *worship paid to some being*, as *θρησκεία του θεου*, or *θρησκεία των ειδωλων*.

In the defence of his own opinion against any given argument or comment of his opponent, the critic may fairly expose whatever looks like the ambiguous and indeterminate language of misconception, and betrays error by its physiognomy. And such detection Krebsius invites even more than Wolfius. Had the former been content with *talem cultum et habitum, quali angeli ornati sunt*, the scholar would have been but as the master, chargeable with excluding from *θρησκεία* all immediate and direct idea of the agency of *others* in bestowing *honour, reverence, respect, &c.* such as the dignity of an angel might demand and justify, and in considering it as merely expressive of the *beguiler's* sanctimonious demeanour. But by introducing the *verbal* substantive *reverentia*, which ever denotes some *expression of respect*, some *sentiment of awe*—relatively to a given object, and which does not signify *reverend appearance*, or *holiness of deportment*—by such introduction, he has exceeded the instructions of his master, and paired two different ideas, which the one term *θρησκεία* is evidently incompetent to express at once.

It would lead me into too minute and prolix a detail to consider how far this interpretation, started by Wolfius, defended by Krebsius, and adopted by you, would bear to be accommodated to the three different senses of *θειων*, and the two conjectural readings of *θειων*

and ελθων: with that sense of θελων for which I contend, and with ελθων, it would be most easily compatible.

I will just drop the hint, ere I conclude, that to determine certain parts of this controversy, recourse might be had to several similar passages—in the way of caution I mean—in the writings of St. Paul. In this very chapter there are three parallelisms of *this sort*.

V. 4. Τουτο δε λεγω, ινα μη τις υμας παραλογιζεται εν πιθανολογια.
κ. τ. λ.

V. 8. Βλεπετε, μη τις υμας εσαι ο συλαγωγων δια της φιλοσοφιας. κ. τ. λ.
κατα την παραδοσιν. κ. τ. λ. κατα τα σοιχεια. κ. τ. λ.

V. 16. Μη τις υμας κριντω εν βρωσει. κ. τ. λ.

I must now conclude with my sincere thanks for the pleasure and instruction I have derived from the whole critique, and especially for the elucidation of εμβατιων, the meaning of which is clearly ascertained, *against* the opinion of the learned author of the observations."

We are persuaded, that by inserting this communication, we shall gratify our critical and learned readers, and therefore have with pleasure introduced it, as supplemental to our former criticisms on Mr. Bryant's pamphlet. We have nothing further to add but to correct those errors of the press in that article, which the carelessness of the compositor left or made after they had been altered on the sheet.

P. 272.	l. 7.	γ. καλαβραδοισι.
————	l. 24.	— idem sit.
————	l. 30.	— interpretation.
————	l. 43.	— insidiari.
P. 273.	l. 21.	— τη σημαει.
P. 274.	l. 18.	— εβλευετο.
————	l. 23.	— καλαβραδευετω.
————	l. 29.	— confirm our.
————	l. 35.	— vide.
————	ult.	— των Θρακων.
P. 275.	l. 1.	— των Θιων.
P. 276.	l. 12.	— decipiendos.
————	l. 17.	— Ατινα.
P. 277.	l. 7.	— απαντων.
————	l. 22.	— Paulino.

FOREIGN CATALOGUE.

FRANCE.

ART 42. *Parallele des Religions.* 5 vol. in 4to. formant ensemble 4000 pages. A Paris. Prix broché 52 livres 10 f.

In the Preface to this work we are told, " Que l'impartialité de l'auteur est telle, que pourroit l'être celle d'un physicien, qui ne traiteroit que des sujets renfermés dans le cercle de sa science, & qui n'étant d'ailleurs voué à nul système ne déguiseroit aucun des phénomènes, qui peuvent favoriser un système, tel qu'il fût.—That our readers may be enabled to form some idea of the method observed by the author in this *parallel*, we shall here transcribe the table of the sections and chapters into which it is divided.

Première partie. *Le Paganisme.* Section première. *Le Paganisme Moderne.* Chapitre Ier. Religion de la Perse. II. De l'Inde en deçà du Gange. III. De l'Inde au delà du Gange. IV. Du Tiber. V. De la Chine. VI. Du Japon. VII. De la Tartarie. VIII. De la Laponie. IX. De l'Amérique. X. Des Terres Australes. XI. De l'Afrique. Section Seconde.—*Le Paganisme Ancien.* Chap. Ier. Religion des Finnois. II. Des Sarmates. III. Des Scandinaves. IV. Des Celtes. V. Des Scythes. VI. Des Arabes. VII. Des Athéniens. VIII. Des Ethiopiens. IX. Des Africains. X. Des Romains. XI. Des Illyriens, des Getes, et des Thraces. XII. Des insulaires de la Méditerranée. XIII. Des peuples de l'Asie Mineure. XIV. Des Grecs. XV. Des Egyptiens. XVI. Des Syriens et des Phéniciens. XVII. Des Assyriens et des Babyloniens. Seconde Partie. *Parallele des Religions Païennes, les unes avec les autres.* Troisième Partie. *Le Mahométisme.* Quatrième Partie. *Parallele du Mahométisme avec le Paganisme.* Cinquième Parties *Le Judaïsme.* Sixième Partie. Chap. Ier. *Parallele du Judaïsme avec le Paganisme.* II. *Parallele du Judaïsme et du Mahométisme.* Septième et dernière Partie. Chap. Ier. *Parallele du Christianisme avec le Judaïsme.* II. *Parallele du Christianisme avec le Mahométisme.* III. *Parallele du Christianisme avec le Paganisme.* IV. *Parallele du Christianisme et du Déisme.*

The author appears to be well acquainted with the works of most of the modern writers on these subjects, and has availed himself in particular of the *Memoirs of the Academy of Sciences and Belles Lettres*; the *Histoire des Causes Premières*, by M. Le Batteux; the *Mémoires sur le Principe de l'Univers, et l'Origine des Dieux du Paganisme*, by M. Bergier; the *Monde Primitif* of Mr. Gebelin; the Letters and Memoirs of Mr. Dupuis, &c. He professes to take nothing, or scarcely any thing, on himself, but to make the authors whom he has cited only responsible for the opinions advanced by them. *Esprit des Journaux.*

ART. 43. *Traité Élémentaire de l'Imprimerie, ou Le Manuel de l'Imprimeur, avec 40 planches en taille-douce, par Antoine-François Méméro. In 8vo. A Paris, chez l'Auteur, imprimeur libraire, 1793.*

Though we had already in the French language some very useful elementary instructions in the art of printing, such as the *Science Pratique* of M. Fernel, and some articles in the *Encyclopédie*; yet, says our author, when we reflect on the improvements that have been made in it since the publication of those books, it is to be presumed that the present treatise will not be deemed unnecessary. On the contrary, he hopes, and we are persuaded, that he has rendered an important service to the public by again laying before them the substance of what had been written by others on the subject, and by the development of new processes, of which none can be supposed likely to give so satisfactory an account, as those who are themselves immediately employed in the business.

Our readers will easily conceive that a work of this kind, arranged, as it is, in alphabetical order, can hardly admit of being analysed by us. It may certainly be consulted with advantage by the learner, who wishes to acquire a practical knowledge of the art, and by the inquisitive person, who is desirous to acquaint himself with its theory. To the Philosopher also it will, on the one hand, suggest observations on the progressive industry of the human mind; whilst, on the other, he will be mortified to discover how very little even those persons who are believed to understand their own language in the highest degree, know of it from the moment that it becomes technical. Each trade and manufacture has its appropriate terms, to which Voltaire and Montesquieu would have been perfect strangers, and these idioms will likewise, on examination, be found to be much more extensive than is generally imagined. *Ibid.*

G E R M A N Y.

ART. 44. *Sammlung von Liedern der Liebe im Geschmacke Salomo's. Neu übersetzt und mit Anmerkungen begleitet von Joh. Franz Beyer. Collection of Love Songs after the manner of Solomon; newly translated, and accompanied with remarks, by I. F. Beyer; Marburg, 120 pp. in 12mo.*

There is, perhaps, no book of the Old Testament which has of late been so frequently translated, and on which so much has been written, as the Canticles. Accordingly, it has by different commentators been regarded in very different lights, some considering it as fraught with religious mystery, whilst others, on the contrary, as strenuously maintain that it is nothing more than an amatorial song in the manner of Anacreon. Mr. B. belongs to this latter class, and does not only deny that the original author was Solomon himself, but contends likewise that it is merely a collection of detached pieces composed by other persons agreeably to his manner. To establish this opinion, he compares the Hebrew

brew word *נָשִׁים* with the Arabic *ṣurab*, signifying, according to Golius *ſtrues lapidum; collectio ſententiarum* e. g. *Coranearum &c.* to which might have been added, the Chaldaic form *נָשִׁים*, the Hebrew *נָשִׁים* Isaiah III., the Syriac *נָשִׁים*, and the Arabic *ṣawār* or *ṣawār*. One of the arguments adduced by the author to prove that this poem was neither written by Solomon himself, nor by any of his contemporaries, is taken from the number of his wives and concubines, the former of whom are ſtated here to have been ſixty, and the latter eighty only; whereas in 1. Kings xi. 3. the latter are ſaid to have amounted to three-hundred, as the former were likewise ſeven-hundred; a circumſtance which has not eſcaped the notice of Dr. Hodgſon in his tranſlation of this poem. He conceives therefore that theſe pieces muſt have been compoſed at a later period, and after the diviſion of the kingdom, when the royal revenue being conſiderably reduced, the number of females kept in the Harem would, of courſe, be proportionably diminiſhed. At any rate he thinks that though it could hardly be expected that the poet ſhould give an accurate account of their number, he would, inſtead of leſſening it, have been more likely to have repreſented it as greater than what it really was.

However this may be, we cannot but allow that the Author has in this verſion proved, at leaſt, his own intimate acquaintance not only with the Hebrew language, and thoſe connected with it, but likewise with the relations of the different travellers into the eaſt, both ancient and modern, from whoſe works he has ſelected ſuch obſervations as might tend to throw a light on this elegant, though certainly, in many inſtances, very obſcure, poem. Some of thoſe taken from writers on the natural hiſtory of theſe countries, and among others, from Forſkal, Oedman, Höſt, and Arvieux, are particularly intereſting, as are alſo his illuſtrations of this piece from ſimilar paſſages, not only of ancient, but likewise of the modern poets. Thus, for example, he has rendered the paſſage, C. IV. 9. *thou haſt raviſhed my heart with one of thine eyes;*

“ Du haſt mein Herz verwundet
Mit einem deiner Blicke :”

thou haſt wounded my heart with one of thy looks, agreeably to the Vulgate, which he compares with Anacreon, Od. XVI. 6. 7.

στῆτος δὲ καὶτος ἄλλος
ἐπ’ ὀμμάτων βάλλον με
κ. λ.

So again in C. VI, 9. *The damſels ſaw her, and bleſſed her, and even the queens and the concubines praiſed her*, as it is here tranſlated, appears to be paraphraſed in theſe lines of Höſty on a perſon of ſuperior birth, who was enamoured of a country girl:

“ Die Dame ſelbſt muſs aus dem goldnen wagen
Nach deiner lieben Hannah ſeh’n,
Und kniſchend ſich den platten Buſen ſchlagen,
Und ſagen : Sie iſt wahrlich ſchön.”

That is, "the Ladies themselves must, from their gilded coaches, look back after thy beloved Hannah, and angrily beat their bosoms, and say : *She is really beautiful.*"

In his application of the Sister dialects, Mr. B. has been very moderate, and we entirely agree with him in the opinion, expressed in p. 55, of the danger attending an unrestrained use of those languages, in which the same words may unquestionably, at a distant time, have acquired significations, which in the original Hebrew they never possessed.

ART. 45. *Anacreontis Teii Carmina, græce e recensione Guil. Baxteri, cum ejusdem notis : tertium edidit, varietatemque lectionis atque fragmenta, cum suis animadversionibus adiecit Joan. Frid. Fischerus. Leipzig, 1793. large 8vo,*

Since the second edition of this book published in 1776, the number of critics and commentators on Anacreon has been considerably increased, from whose attempts Mr. F. has presented us with what he judged most worthy of selection. In this new edition the learned author has strictly adhered to the plan adopted by him in the first and second, retaining both the text and notes of Baxter, as he says, *gravissimis de causis*. These are followed first by his own observations, and then by those of Stephens and Fabre; to which are subjoined the fragments augmented by some additional passages, together with some other poems of, and concerning, Anacreon; as also an *Index Græcitatis*, in which, however, it appears that several words are omitted. The additions made to the notes and various readings are considerable, and the former, both in point of number and importance, such as might naturally be expected from a person who has devoted himself to the study of Anacreon for a space of nearly twenty years. He expresses himself very ill satisfied with most of the conjectural emendations proposed by the celebrated Brunck, and still less satisfied with those of many other editors, to whose alterations of the text he generally affixes the word *malè* only. A list of the different editions and MSS., from which the various readings were collected, is still wanting, many of the signatures subjoined to them being unintelligible without it. *Ibid.*

ART. 46. *M. Tullii Ciceronis Brutus; Sive de claris oratoribus liber, perpetua annotatione illustratus à Io. Chr. Wetzel. Præmittitur I. G. Schneideri Epistola critica ad E. T. Langerum V.C. Bibliotheca Guelpherbytanae Præfectum. Halle, 1793; LXXXVIII. and 262 pp. in 8vo.*

Among the many annotations which accompany this edition, those of an historical kind are the most numerous, as they are indeed in their own nature the most interesting; the author has, however, shown himself to be a very able exegetical commentator, and we must own that we have received much satisfaction from many of his explanations of the text. His particular attention to chronology has likewise suggested some happy emendations, as, for instance, where in chap. 15, he reads *annis LXXXVI*, instead of *LXXXIII*, others having likewise been supplied by a MS. with which he was furnished from the library

at Wolfenbüttel, of which the *Epistola Schneideri* &c. prefixed to this work gives an account. To the whole is added a chronological table according to the years U. C. and a very copious historical index. *Ibid.*

ART. 47. Samuelis Bocharti, *Rhotomagensis Ecclesiae Cadmonensis olim pastoris. Hierozoicon, seu de animalibus S. Scripturae. Recensuit suis notis adjectis. Ern. Frid. Carol. Rosenmüller, Phil. D. AA. LL. M. Tutor primus. Leipzig, 1793. XX. and 820. pp. in large 4to.*

In this re-impression of a book indispensably necessary to the biblical scholar, Mr. R. has chiefly followed the edition of Clodius, generally regarded as the most perfect, in which, however, he has, with the assistance of Prof. Meißner, discovered many typographical errors, which are here carefully corrected, as are also, for the most part, the quotations of passages from other writers, and from the bible itself, to which the author refers. Mr R. has likewise availed himself of the accounts of other writers on the subject of Natural History, and of travellers who have lived since the time of Bochart, as Lonsbach, Chardin, Thevenot, Pallas, Gmelin, Niebuhr, Höst, Volney, Kämpfer, Pocock, Shaw, Ruffel, Forkal, Theret, Villamont, Job Ludolf, Buffon, Faber, Bruce, Munro, Oedmann, Paulsen, Paulus, Wild, Forster, Hasselquist, Lister, Scheuchzer, &c. Several, indeed, might still be pointed out from which Mr. R. has made no extracts and with which he was probably unacquainted, as, *Wolfgang Franzii Historia Animalium*, ex ed. *Cypriani*, *I. H. Ursini Animalia Biblica*, *G. Mulleri theologia biblica*, *I. H. Maui Historia animalium in sacro cum primis codice memoratorum*, *Salom. van Til Zoologia five Commentarius historico-emblematicus de animalibus quadrupedibus in sacra scriptura memoratis*, to be found in his commentary de tabernaculo Moïsis, *Dieterici Antiquitates biblicæ V. T.* containing likewise an *Historia animalium sacra*, p. 416, the works of Daniel Scheller and Frey on the animals mentioned in the bible, as well as others on the same subject, with the enumeration of which we shall not at present trouble our readers.

In regard to the editor's frequent omissions of what he judged to be of comparatively little importance in his author, and particularly of the whole of the first book, which in the old edition consists of 73 folio pages, we can only ask, *Num quod tibi inutile videtur, idem et alii?* *Ibid.*

ART. 48. *Aramäische oder chaldäische und Syrische Sprachlehre von Joh Jahn. Aramaean or Chaldaic, and Syriac Grammar, by J. Jahn. Vienna, 1793. 134. pp. in large 8vo.*

Before our author, and even before Schaaf, whom he professes to imitate in this respect, the celebrated J. Buxtorf had connected the study of these two dialects, which bear so near a resemblance to each other, in his *Grammatical Chaldaica et Syriaca. Libri III.* We may remark, however, that the existence of such works does not render the present attempt unnecessary, inasmuch as this is distinguished from them not only by the use of Syriac letters in the Syriac words, but likewise by a variety

riety of important observations made by persons who had treated either directly or indirectly on these languages, since the time of Schaaf. It may at first seem extraordinary that the author should in this grammar have placed the pronouns before the nouns, which in the original formation of every language must have existed before them; but this inversion of the usual order will be attended with no small degree of convenience to the learner, who when he comes to the chapter *de statu affixo Nominis*, will already be acquainted with the nature and signification of these affixes. Some of the idiotisms of these dialects are likewise here very aptly illustrated by a comparison of them with modern languages, as, for instance, when the *status emphaticus* of nouns is explained from the definite article in the Danish language, as in *Konungen*, the King; to which others might have been added on the changes which take place among the letters in different dialects of the same language, as in the German *essen*, in English *to eat*, *zu*, *so*, &c.; in regard to the *lineala occulans*, which indicates that some letters pronounced in one dialect are omitted in another, exemplified in the German *Magd*, Eng. a Maid; *recht*, *right*, pronounced *rite*; and lastly in regard to the Syriac pleonastic affixes corresponding with the German or English expressions *Gottes sein wort*, *God his word*, *Christ his sake*, &c. Mr. J. agrees with the modern grammarians in adding Schaphel, or, as it is here written, Schapfel, to the number of the conjugations, and we should recommend it to him in a future edition of his book to adopt some others likewise not generally acknowledged as such, namely Saphel, Taphel, Pauel, Paiel, Paral, Pali, Maphel, Ephal, and Pamael. What he has said in the preface on the radical words, or etyma, in the eastern languages, and on the origin of their verbs, taken chiefly from the observations of Aurivillius and Anton, is particularly worthy the attention of the oriental scholar. *Jena Litteraturzeitung.*

We take this opportunity of pointing out the republication of several Romances by the Greeks residing at Vienna, as Eustathius, Longus, &c. and last of all, Xenophon Ephesus *de amoribus Aulicis*, & *Abrocama* in 8vo. in Greek, with an Italian translation by Salvini. The editor is named Πολυζωης, ιερευς, a learned Greek, who has lived here for some time as professor of the Hellenistic language to his countrymen at this place, and who is soon to return to his native land Epirus. He is likewise the author of a poem in Greek Hexameters on the murder of the late King of France, entitled: Τα κατὰ τὴν ἀδαιμόσιον ἀπολομὴν λευδοβίκου δεκατοῦ ἱκτοῦ βασιλεὺς Γαλλίας, with a dedication to Prince Czartorisky. Mr Fortunatus Durich has also announced here, in a prospectus written in the Servian language, a very curious work to be printed in that idiom, in 5 volumes, under the title of *Bibliotheca Slavica antiquissima* &c., from which we shall here select the superscriptions of some of the most remarkable chapters. Vol. I. Cap. I. will contain the words of the most ancient Slavonic language collected from Greek and Latin writers, as far as the XI century; chap. VI. the Slavonic Alphabet before the time of Cyrillus; *Antiquissima Bobemo-Slavica dialecti monumenta Biblioth. Palatinae Vindobon. nunquam edita* 1. *fragm. membraneum dimidii folii. Passionalis pseudobythuri* sc. XIII. 2. *Evangeliarium Bobemicum, cujus septem τμήματα seu pensa heic proferuntur, glossmata vero ex toto MS. chartaceo collecta*

collecta observationibus illustrantur; Vol. II. c. V. Natura et indoles linguæ literalis Slavonarum, et connexio quadam cum linguis Græcæ, Latine, atque Gothicæ, de antiquis interpretibus Slav. c. XI. de Scholis c. Sl. Vol. III. c. XVI. de Restitutoribus linguæ literalis Sl. characteribus Glagoliticis utentium. Vol. IV. c. XVIII. de Bibliothecis Europæ in quibus MSS. codd. Slavonici Cyrillico et Glagolitico characteribus exarati servantur. C. XX. de libris prohibitis Slavonarum. C. XXII. Specimen popularis philosophiæ Slavonarum in lingua liter. et Bohemica observata. Lastly, in Vol. V. will be found an account of the entire apparatus of Slavonic literature, whether printed or in MSS., preserved in the Palatine library at Vienna, together with specimens of the language from MSS and printed works, as also a collection of inscriptions in that language.

ART. 49. *Handbuch der biblischen Literatur, enthaltend I. biblische Archæologie, II. Geographie, III. Chronologie, IV. Genealogie, V. Naturlehre u. Naturgeschichte, VI. Mythologie u. Göttergeschichte, VII. Alterthümer, IX. Kunstgeschichte, X. Nachricht von den biblischen Schriftstellern von Joh. Joach. Bellerman Dritter Theil; fortgesetzte biblische Geographie. Uebrigtes Asien. Manual of biblical literature containing biblical Archæology, Geography, Chronology, Genealogy, History, Physics, and Natural History, Mythology, with the history of Idolatry, Antiquities, the history of the Arts, and Accounts of Biblical writers, by J. J. Bellerman. Third Vol. the continuation of Biblical Geography; the remainder of Asia. Erfurt, 1793. 493 pp. in 8vo.*

The first volume of this book which appeared in 1787, contains the Archæology of the Bible in four parts. 1. The Archæology of the Earth, together with an account of its revolutions, from the first origin of things, 2. The Archæology of Man, as a commentary on Gen. i. 3. and according to the principles of Kant. 3. Archæology of literature; of Writing, Letters, the Vowels &c. 4. The Archæology of Arts, in which the author treats of the cultivation of corn, wine and oil, the different kinds of habitations, with the materials of which they were constructed; houses, towns, and fortified places; the different articles of dress, with the several mechanical arts &c. In the second and third vol. an account is given of the geography of the bible. The former of these, published in 1790, contains, besides a general introduction concerning the sources from which the knowledge of biblical geography is to be derived, and some other matter connected with the subject, the topography of the bible antecedent to the time of Noah, and, after several very ingenious remarks on the Mosaic geographical chart, a summary description of the countries of Europe; and in Asia, of Asia-minor, Syria, and Phœnicia; of Palestine what is generally known, including Galilee and Samaria. In this third volume we are presented with a further account of Palestine and particularly of Judæa and Peræa, as also of Arabia, Mesopotamia, &c. It is evident therefore that the geographical part is not completed in these two volumes, no account having yet been given by the author of Africa; and we cannot but observe that he has dwelt longer on the subject of geography, than was consistent with the nature of his undertaking, and likewise that the book contains many things not strictly belonging to the department of biblical geography.

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We shall however be anxious to see the continuation of a work, which, at all events, certainly abounds with useful information collected from the most approved writers on the subjects of which the author professes to treat.

Goetting. Anz.

ART. 50. *Memorabilien, eine philosophisch-theologische Zeitschrift, von H. E. G. Paulus, der Philosophie und morgenländischen Literatur Professor zu Jena; 5tes Stück. Memorabilia, a philosophico-theological journal, by H. E. G. Paulus; 5th Vol. Leipzig, 1793. 203 pp. in 8vo.*

In this new volume of a work already described in the **British Critic*, are contained the following articles. 1. On the Mythology, Historical Traditions and Philosophical Opinions of the most ancient People; an Essay by Mr. Fr. Wilh. Joseph Schelling, who has distinguished himself, by a very learned and ingenious Dissertation, entitled *Antiquissimi de Prima Malorum Humanorum Origine Philosophematis Gen. III. Explicandi Tentamen*. 2. Objections to the Assertion (of Prof. Bruns, in the Second Volume of the *Neues Repertorium*,) that there is no passage relative to the origin of mankind, in the book of Genesis, from which, properly rendered, it can be proved that they were all derived from one pair only, by L. J. C. Justi. 3. Specimens of a Commentary on Isaiah, by the Editor, consisting of some new remarks on the first five chapters. 4. Fragments of Job, translated and illustrated by C. W. Justi; to be continued. 5. Further Remarks on the Appendix to, or last Chapter of, the Gospel of St. John. 6. Account of Biblio-Oriental Literature, consisting of, 1. A description of certain oriental MSS. in the library of Schwachheim, at Vienna; among which some are remarkable, as Cod. XIII. an history of the princes, generals, vizirs, and learned men in Asia, Egypt, and Africa, in the 6th and 7th centuries of the Hegira, in Arabic, by Ibn al Furat, 9 voll. Cod. XVI. the lives of all the physicians and philosophers, from the creation of the world to the year 630; together with a list of all the Greek and Latin works, that were rendered into Arabic, under the Abbassidae, transcribed from a MSS. at Cairo, regarded as the only existing copy. Further account, p. 193. of an Armeno-Tataric Psalter, by Mr. Alter, who has before given a specimen of it at the end of the first volume of his *Homer*. 2. On the Arabic Edition of the Psalter, with a Commentary, by the Patriarch Anthimus, printed at Vienna, in 1792, and noticed in the †*British Critic*. According to the account given by Parthenius, the translation was made by Abdal Fasil, and corrected from the Hebrew original by different persons. 3. Enquiry into the critical Remains of J. A. Bengel, on the N. T.

Ibid.

* Number I. Vol. II. p. 114. &c.

† Number II. Vol. III. p. 220.

ART. 51. *Handbuch einer vollständigen Erdbeschreibung Polynesiens, oder des fünften Erdtheils. Zwey Bände, nebst einer Karte, von Joh. Traugott Plant. Erster Band, West-Polynesiens.—Complete Geography of Polynesia, or of the fifth Division of the World. Two Volumes, together with a Chart, by J. T. Plant. First Vol. West-Polynesia. Leipzig, 1793. 640 pp. in large 8vo.*

In this work it appears that nothing is omitted which could be deemed of any importance relative to the physical state, the commerce and navigation, the statistics, the history, the characters of the inhabitants, &c. of these countries, to which the author conceives that the general name of Polynesia, from the number of its Islands, is better adapted than that of Austrasia, or South-Indies. The first volume, in the compilation of which Mr. P. has availed himself, not only of every thing which had been printed on the subject, but likewise of manuscript accounts, takes in the Western part of those Islands, or, as it is here likewise called, Ancient Polynesia, including the countries bordering on Asia, as far as New-Guinea, and, of course, Sumatra, Java, the Molucca Islands, Celebes, Borneo, together with the adjacent smaller islands, such as those of Suluh, Magindanao, and the Manilla islands. In the second volume will be described Middle and East Polynesia, and in the last, New Zealand, New Caledonia, and Oweyhi. The work is accompanied with a new general map. *Ibid.*

ART. 52. *De Dramate Græcorum Comico-Satyrico, imprimis de Sofistæ Lytierre, scripsit H. C. A. Aichstedt A. M. Leipzig, 1793. 153 pp. in 8vo.*

Though the species of dramatic composition denominated by the Greeks *Σατυροί* had often given occasion to learned disquisitions, and though it had by some persons before been conjectured that it might have been divided into tragic and comic, this opinion had, however, never been directly and expressly maintained. It is the object, therefore, of this essay, among other things, to establish this division, and at the same time to throw some light upon two fragments of the *Lytierse*, which our author looks upon to have been a comico-satyrical drama.

The history of the tragico-satyrical drama should, according to Mr. A. be distinguished into four periods. The first of these takes in the age of Thespis, during which this species of dramatic exhibition was in its rudest state. In the second appear the respectable names of Chærilus, Æschylus, and Pratinus of Phlius, by whom the satyric drama was reduced to a more perfect form. The third comprises the age of Sophocles, Aeschæus, Jon, Euripides, and some of the most eminent theatrical Poets among the Greeks, whilst in the fourth is included the Alexandrine period, in which, though it was still the custom to write *satyræ*, they were, however, never represented.

Essentially different from this tragic satyr was the comico-satyrical drama, in which not only the writers of the ancient, but likewise those of the middle and new comedy, so much excelled. The following were the characteristic traits of the comic satyr: the subjects were borrowed

borrowed partly from common life, and partly from the mythic cycle, in which latter case they were not so much parodies of tragic dramas, like the middle comedy, as travesties of tragic subjects; as, for instance, in the *Hercules of Rhintho*, and others of the same description. Besides, in regard to the method of treating the subject, it was usual for the comic satyr to adopt the scurrilous and farcical language to which the tragic satyr rarely chose to descend. Moreover, the chorus of the former did not consist of satyrs, as in the latter, from which circumstance it would follow, that the scene would not in this, as in the tragic satyr, necessarily be placed in forests, or in the open air. Lastly, whereas the tragic satyr was always represented after and in the form of an appendage to some tragedy, the comic satyr, on the contrary, was brought upon the stage merely on its own account.

With respect to the two fragments of the *Lytiæres*, on which so much had already been said by Calaubon, Dalecamp, Arnaldus, St. Amand, and more recently, by Prof. Heeren, the author contends that this piece was neither a comedy nor a tragedy; but that it appertained more properly to the species of the satyric drama. The first and longer fragment is here considered as the prologue of the piece, from which Mr. A. takes occasion to insert a dissertation on the use of the prologue in the ancient drama, which might itself be regarded as a separate essay. Several of his emendations of the text are very ingenious, and all of them, in our judgement, perfectly consistent with the idiom of the language. *Ibid.*

ART. 53. *Mablerische Prospekte von Italien.—Picturesque Views of Italy*, by Messrs. Dies, Reinhart, and Mechau. Nuremberg, 1792-3, in oblong folio. Price of each *Livraison*, consisting of six plates, 4 rix dollars.

Of this work there have already appeared four *livraisons*. The execution of the Plates is as beautiful as the subjects are well-chosen. M M. Dies, Reinhart and Mechau, during their residence at Rome, had agreed to seek for the most picturesque points of view, of which no designs had yet appeared, and to devote their time to them. The publication was undertaken by Mr. Frauenholz, who engaged for this purpose a very able engraver from Paris, and he has paid every attention to this object that its importance could demand. The 24 plates which have already appeared, represent the following views:

1. The Fountain of Egeria. 2. *Ponte Malle*, with the environs.
3. Part of the Galleries of the Coliseum. 4. Part of the *Villa di Maenate*, near Tivoli. 5. *Ponte Lupo*, near Tivoli. 6. The great Cascade at Tivoli. 7. *Castello Gandolfo*. 8. *Pallaxiola*. 9. The Entrance of the Forest of Marino. 10. *Castello Gandolfo*, viewed on another side. 11. The great Cascades of Tivoli, seen at a distance.
12. The Lake of *Nemi*. 13. and 14. *Subiaco* and its environs. 15. *Ponte Salara*. 16. Views of the Aqueducts bearing the names of *Aqua Martia*, and *Clandia*. 17. and 18. Two Views of the *Villa Borgese*. 19. Ruins of the *Villa di Ventidici*, near Tivoli. 20. A part of the Coliseum. 21. *Nemi*. 22. The Temple of Vesta, near Tivoli, with the Rocks below it. 23. *L'Ospizio di S. Francesco*, near Subiaco. 24. The Environs of *Subiaco*.

We are promised eight more *cabiers* of this elegant work, forming in all 72 plates.

Oberdeutsche Littz.

ART.

S W E D E N.

ART. 54. *Om Uplysning, &c.—On the Advantages resulting from the proper Instruction of the People: a Discourse pronounced by M. de Rosenstein, Preceptor of the young King of Sweden, &c. as President of the Academy of Sciences at Stockholm.* Stockholm. 1793. 8vo.

We know of very few occasional works that have been written with more prudence and moderation, and which are therefore calculated to produce more salutary effects, than this which is here announced by us.

To inform the People—This expression is become the signal of revolt against all lawful authority. The abuse of reason has inspired us with a fear of its real progress. M. Rosenstein proves that despotism and anarchy, those two monsters of which the people are alternately the victims, are the terrible fruits of ignorance seduced by egotism. The more clear, therefore, the ideas of the people concerning their social obligations and their true interests are rendered, the less they will have to apprehend from these two monsters.

This discourse is divided into two parts. In the first, the author makes enquiries into the nature of the information which it may be expedient to disseminate among the people; and in the second he points out the happy consequences that are to be expected from it. He demonstrates the strict union which subsists between the information, the morals, and the prosperity of a State, and proves, that the surest method of protecting the people from being misled, is a well-regulated public instruction.

Stockholms posten.

D E N M A R K.

ART. 55. *Benta ruris otia Fungis Danicis a Theodoro Holmkiöld impensa. Topfvampene som indbefalte Kølle og Greensvampene.—Coryphæi, Clavarias Ramariasque completentes cum brevi Structuræ interioris Expositione.* XXIV. & 118 pp. and in folio, in divided columns, Danish and Latin, with 32 illuminated plates.

On this work, which equals both in splendour and accuracy any thing which we have ever seen in this department of literature, the author informs us, that he has spent 23 years. Of the illuminated copies, from 35 to 40 only are published.

Kjöbenhavnſke lærde Efterretninger.

R U S S I A.

ART. 56. *Puteshestwie po oseram Ladofschkomu i Oneschkomu N. Osetzkowskago.—Travels on the Coast of the Seas of Ladoga and Onega, by Mr. Osetzkowsky. With 13 Tables.* Petersburg. 335 pp. in 8vo.

We are here presented with many excellent statistical, æconomical, and technological remarks on the different towns of this part of the Russian Empire, together with an account of their several fabrics, manufactures, mines, &c. by an author who is already known to the public by other valuable works of a similar kind.

GEOLOGICAL

G E O L O G I C A L L E T T E R S

L E T T E R I V.

TO PROFESSOR B L U M E N B A C H,

By M. D E L U C.

The History of the Earth, from the formation of the Sand-Stone Strata, to the last period in which the Sea remained in its first Bed; the Space of time in which the Volcanic Eruptions began, and the Strata of Coals and of Rock Salt were formed.

IN my former Letter I entered upon the detail of operations belonging to the *fifth* of the *Periods* into which I have divided the ancient history of the Earth: and I stopped at that point in which the *Volcanic Eruptions* were to be introduced into the scene; with this Phænomenon therefore, I shall resume the series of these operations.

Continuation of the Fifth PERIOD.

1. *Volcanic Eruptions* are among those of the terrestrial Phænomena that have most excited the curiosity of former Geologists, both because they indicate some great cause, and because their characters have for a long time been misunderstood. The number of ancient *Volcanic Cones* which are to be met with on our *continents*, as well as of *Volcanic Islands* scatter'd in the *Sea*, gave rise to many systems, in which it was attempted to explain the formation of our *Continents* themselves, by materials forced up from the bottom of the *Sea*. I had shown in my *Letters on the history of the Earth and of Man*, that all this class of systems proceeded only from a want of knowledge of Facts, and a forgetfulness of the principles of *Physics* and *Mechanics*; nevertheless *Dr. Hutton* had returned to them, in the *Edinburgh Philosophical Transactions*, under a new form which required a particular examination. This I made in the *Monthly Review*; and I believe that the Geological Facts are now too evident, for this cause, so visibly disproportioned to the greatness of the effects, ever more to be thought of.

2. The Phænomenon of *Volcanic Eruptions* is doubtless a very considerable one, when we consider it separately; but it is very small, when we take in the whole assemblage of *Revolutions* that must have happened to the surface of the *Globe*; and its products bear but an insensible

insensible proportion to the mass of *strata* produced by *Chemical* processes, in a *liquid*, where *marine animals* lived and propagated in great abundance, and the bottom of which consequently could not be *hardened* in the manner of *Bricks*. These *strata*, which constitute the greatest phenomenon on our Globe, have certain characters, that indisputably connect them with all the *general* causes that have acted on it; while, the *Volcanic substances*, raised here and there in *parches* on these same *strata*, indicate certain *local* causes only; and it is in this point of view that I shall consider them.

3. The problem concerning *Volcanic Eruptions* involves the three following Questions—1. *Whence* is it that these *Eruptions* have issued?—2. By what *acting force* have the *fused Matters* been driven out and accumulated on the surface?—3. At what *time* did those *Eruptions* happen, of which we have no accounts in history?—I shall not treat these Questions here at large, because I have already done it in my *Letters on the history of the Earth and of Man*, and since that time in the 11th and 27th of those I addressed to M. de la *Métherie* in the *Journal de Physique*.

4. *First Question*.—Many Mineralogists have sought to discover, what the *strata* were that have furnished the substances of *Lavas*, and by what means they have been brought into *fusion*; but I have reason to think, that we must seek for these below all our *strata*. The quantity of *Pyrites* found in our *schistose* and *argillaceous strata*, led some naturalists, and particularly M. PALLAS to fix the focus of *Volcanoes* in these. But *Pyrites* do not decompose and burn, but as they become exposed to the *Air*; and each mass of *Pyrites* being perfectly shut up in the part of the *stratum* it occupies, is entirely secluded from the action of the *Air*. The *Coal strata* have also engaged the attention of some naturalists in this line of enquiry; but besides that they do not lie deep enough to answer the phenomena of *Volcanoes*, and especially the prodigious *re-action* of *Lavas* raised to a great height, they are also surrounded by other substances, which prevent their communication with the *Air*, without which they cannot *burn*. Accidents many times have set *Coals* on fire, in certain mines, where they have even burned for many years; but that has been owing to not having taken the precaution in time of closing all the openings which allowed a supply of *Air*. This method of checking the conflagration is, besides, not practicable till after a certain time, owing to the multitude of crevices that are produced in the ground under which the *Coals* have been got; but the combustion only takes place in the rubbish, and in the pillars that are left to support the *super-incumbent* soil, and it stops of itself as soon as it arrives at the solid body of *strata*.

5. And this is all that has been with any plausibility advanced relative to the focus of *Volcanoes*, by those who would place it in our *strata*; while a known circumstance obliges us to look beyond these; namely that in their violent eruptions *Volcanoes* sometimes throw out fragments of *Granite*, which is the substance that lies the lowest of all we have a knowledge of. Further, if we consider the immense effort that must have taken place, to raise the *Lava* to the summits

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of

of such *Volcanos* as the *Cordeliers* or *Ætna*, we shall find that the whole mass of our *strata* will not have been too much to resist its *reaction*, capable, as we know, of producing the most tremendous *Earthquakes*. Lastly, we see that *Volcanic Islands* have been produced by eruptions happening at the bottom of the *Sea*; a circumstance which excludes every idea, of *subterraneous fires* being owing to the same causes that occasion *combustion* at the surface of the Earth.

6. I therefore think myself authorized to fix the *place* from which *Volcanic Eruptions* have issued, in the mass of that sort of *Mud*, which was originally separated from the *liquid* with which our *Globe* was at first entirely covered, and on which our *strata* were afterwards accumulated. Perhaps I may be told, that this is only to remove the difficulty further. But this is not a case to which this kind of objection will apply; for after having excluded our *strata*, that is, the substances immediately known to us, we must of course pass to other substances below them, indicated besides by various phenomena. As to the manner in which the *Lavas* have been formed in these regions, it will not be expected I should assign the *specific causes*; I have sufficiently shown in my former Letters, that though we certainly cannot give any solid explanations of the great phenomena that formerly took place in our globe, or which now take place beyond our view, except by reasoning from analogy with those we are instructed in by experience, we cannot expect in this respect more than *general analogies*. Now chemistry supplies us with many cases, in which, by operations very different from *combustion*, a quantity of fire is disengaged from substances which before showed no symptom of its presence: it is then by analogy with these cases, that we may conceive how, by some *chemical process*, certain soft and moist substances, inclosed in our *strata*, have been converted into *Lavas* such as we see them issue from the bowels of the Earth.

7. *Second Question*. When this *thick and glowing liquid* was formed at the depth pointed out by the preceding considerations, what was the *agent* which could drive it out and raise it to the summits of such *Volcanic Cones* as *Ætna* and the *Cordeliers*? In general it was the *elastic fluids*; and we have already the proof that they were formed in the *caverns* beneath the whole of our *strata*, in the abundance of fragments of the lowest order of *strata* which have been every where thrown up to the surface. But those of these *fluids* that we call *permanent* or *aëriform*, are not sufficient to explain our phenomenon, it is the *aqueous vapour* or *steam* which has been the principal *agent*; which will appear by attending to the nature of this *fluid*.

8. The *aqueous vapour* is an *elastic fluid*, produced at all *temperatures* by the *evaporation* of *water*. If a sufficient quantity of *water* is any where confined, this *fluid* becomes there more and more *dense*, in proportion to the increase of *heat*, and it is capable by this of acquiring an immense power of expansion: it is destroyed inversely as the heat diminishes; either by degrees, if no pressure is exerted upon it; or suddenly and entirely, from the first sensible diminution of the heat, if the same pressure continues to be applied to it. I have shown these *laws* of *vapours* and their *causes* in my *ideas on Meteorology*.

9. Now

9. Now it is a fact, that in the interior parts of the Earth, quantities of matter are formed, which are fused by *fire*, and that they are forced up through some openings: nothing more then is wanting, than that a sufficient quantity of *water* should be poured into the same *cavern*, to produce suddenly such a supply of *vapour* as may be capable of the most violent efforts, if it has no means of escaping; for then, if the way through some crevice of the ground be obstructed by the matter in fusion, the *vapour* will extend its force against these matters, and force them up to the surface, till at length, clearing the passage it will issue out itself; for as long as it is confined, and that there is any water remaining within, there will be no limits to its action, (which is always proportional to its density,) but that of the quantity of *Fire*.

10. It is thus that heaps of *Lava* of a prodigious height have been formed. A passage has been preserved through these masses, by each eruption of *Lava*, (that is of that quantity of fused matter which at any certain time has risen to the inferior opening) having terminated generally by *explosions*, or, violent discharges of the *elastic fluids*, making their way through the last matter that was raised; which explosions produce the *showers* of incoherent matter which we call *Volcanic ashes*. The subsequent eruptions, produced by fresh accumulations of *liquid matter* at the opening below, as soon at least as any great quantity of *vapour* comes to be formed, pursue the same *route*, and terminate in the same manner; thus lengthening the canal or passage: provided it does not become obstructed by some demolition, or by the *Lava* cooling or hardening within it. In these cases the *vapour* being pent in, acquires very considerable force, it shakes the soil, and at length produces an eruption of *Lava* in some part of the sides of the former *cone*. As long as the *Lavas* continue to pass upwards through the same channel, which only suffers an increase of its length, and that the explosions of *Volcanic ashes*, issue forth by the same passage, these different matters, spread over the outside, are accumulated in the form of a *cone*; in the same manner as the earth is accumulated round the holes that Moles make in the ground, as they dig their subterraneous galleries. But if these accumulations increase considerably, on some base which in time becomes incapable of supporting the weight, or which from any cause within, subsides, the *cone* falls to ruins in the inner parts; and nothing remains externally but the irregular circumference of the base, marked by the extremities of the *Lava* that had flowed from the summit or the sides; a representation of which we have in miniature in the decayed stumps of trees that have rotted and become excavated. I have given some striking instances of these catastrophes, in the ancient *Volcanos*, among which we find vast circular ridges of hills, which are the remains of *Lavas*, mingled with *ashes* and *scoriae* sections of which appear within on every side; and we have an example of this, (in little) in *Vesuvius*, the present *cone* of which has been raised on the ruins of an ancient cone, much more considerable, to the base of which belonged *Mount Somma*. This phenomenon, which is to be traced in all countries abounding in *Volcanic matters*, would alone be sufficient to show, how forgetful
systematic

systematic men must have been of the principles of Physics and Mechanics, when they supposed, that subterraneous fires could have raised our *continents* themselves above the sea, and left them, through their whole extent, immoveable at this height (supported as it were by some descendant of *Atlas*.)

11. We may recognise, in another phenomenon, the *fluid* which raises *Lavas*; for, to the greatness of the sudden effects, to which no other fluid can be conceived equal, we are to add the cessation of his effect, without any other outward appearance; I speak of *Earthquakes*. How can it come to pass, that such extensive tracts of Land, traversed by immense chains of mountains, should be shaken at one instant, by the production underground of a sufficient quantity of some *fluid*; and that the effect should cease, without this *fluid* making its escape above, with a violence capable of overthrowing the mountains themselves? This *fluid* sometimes strikes the bottom of the Sea, heaves the water, and throws it with violence upon the coast; why does it not pass through the mass of water, as a column of Air, acting with a similar force, would do? Because this fluid is not an *Air*, but the *aqueous vapour*, which is destroyed as soon as it loses that portion of *heat* by which it had been produced.

12. And thus the solution of the phenomena of *Earthquakes* embraces some of the greatest of our Geological problems. To produce these effects, it is first requisite that our Continents should cover large *caverns*, which through a great extent, communicate with each other; now I have already sufficiently shown, that the production of a succession of different *strata*, and the catastrophes they have undergone, prove that *caverns* must have been successively formed beneath them: so that the *caverns* now existing, are some of the remains of those. It is necessary also that there should be, in some parts of the interior of the Globe, *Heat* capable of producing suddenly a prodigious quantity of *aqueous vapour* considerably dense; and we know, by the present *Volcanoes* that there must be in some of the *caverns*, certain substances *in fusion*.—We have only to conceive then a great quantity of *Water* suddenly flowing in upon these substances: and the number of *caverns* we find in our Mountains and Hills, sufficiently show us in what confusion our *strata* are, so that we cannot be at any difficulty to comprehend how quantities of *Water* may be gathered in the interior parts of the Globe, which from time to time will be breaking their dikes, and flowing into these furnaces. By this an *Earthquake* is produced; which ceases without any outward manifestation of its cause, from the vapour penetrating into other *caverns*, or *fissures* of the *strata*, there losing its *heat*, and so becoming condensed into Water.

13. *Third Question*. At what *period* was it, that those grand *Eruptions* began, and principally happened, the monuments of which remain, but of which we have no historical account? I refer these events to the *period* I am treating of, because we find a number of *Volcanic cones* and dispersed *Lavas*, which have been enveloped by *Calcareous strata* abounding in *marine bodies*, and afterwards by *strata* of *sand stone*. These *Eruptions* therefore took place while the Sea covered

covered our *Continents*, and the *Volcanic cones* were raised, as, in our time, *L' Isola Nuova*, the new *Island* in the *Archipelago*.

14. I shall not now stop to notice the idea of those who, from observing the alternations of *Lavas* and *calcareous strata*, to be found in some places, and from the *calcareous strata* that envelope some *Volcanic cones*, have supposed, that the *Sea* has many times overflowed our *Continents*; having already shown in my other works, that this is an useless supposition, and contrary to every Geological phenomenon. Neither shall I return, and for the same reason, to the notion of those, who, taking the *Volcanic ashes* which they find interposed between the *Lavas* of some *Volcanic cones*, for decompositions of these *Lavas* in the *Air*, and so counting, in the abrupt sections of certain cones, (such for instance as *Ætna*) the successive returns of this phenomenon, and calculating the time required to produce them, have concluded, in contradiction to all the phenomena which irresistibly prove our *Continents* to be very *Modern*, that they are of a *prodigious Age*. I therefore shall only repeat; that these large *cones*, began to form in the *Sea*; and that then also, when the *Lavas* ceased to fill their *channel*, and the elastic fluids began to issue out, there followed explosions of *Volcanic ashes*, which spread over the *Lavas*, and extended far beyond them. I have given a description of part of the plains in the environs of *Coblenz*, the soil of which consists of beds of *Volcanic ashes* and small *pumice stones*, formed by the *Sea*, like our beds of *Gravel*.

15. I hope that this abridged discussion of what relates to *Volcanoes*, may suffice to show, that this is a phenomenon, however great in itself, that is to be considered as a particular one; that it is without doubt connected with the general causes of the events that have happened on our *Globe*, but only by the intervention of local causes (of which we shall have other kinds of instances in the sequel) and that if it were not for the heaps of *Volcanic matters* that we find here and there among the ruins of our *strata*, which however are not more in disorder there, than everywhere else, we should have been ignorant of any other *subterraneous fusion* having taken place, than what is manifested in our present *Volcanoes*. It even appears that the time when the *calcareous strata* containing *marine bodies*, (succeeded in many places by *strata* of *sand stone*), were formed, was one of the most tranquil periods with respect to the bottom of the *Sea*: which supposes that the *crust of strata* rested again on the solid supports which had been formed by concretion in the mass of incoherent matters. But vast caverns were forming between these supports, by the subsiding of these substances; and when this subsiding extended beneath the supports, they sunk, and the mass of *strata* underwent afresh a very considerable catastrophe, pointed out by its effects, on all our continents. The greater part of the *crust* then sunk down in different portions, and what remained on the props, which forms at this day most of our *Mountains* of second rate, and of our *Hills*, bears all the characters of *Ruins*.

16. I have already had frequent occasion to observe, that as the *caverns* were formed, they became filled with different kinds of
elastic

elastic fluids : so that, when the superincumbent *strata* sunk down, and the *liquid* penetrated to the bottom of the *caverns*, these *fluids* rushed out with violence, driving before them the fragments of the *strata* they met with in their passage. This effect, was, at the epocha I am speaking of, very considerable, and to this we must refer the phenomenon I described in my first Letter, of the *blocks of Granite* and other primitive stones that we find on our *calcareous* and *sand stone* Mountains, and more particularly in the infractions that form their Vallies : the abundance of lesser fragments and Gravel of the same species of stone that we find in the succeeding *strata* are also to be accounted for in the same manner, but by subsequent explosions.

17. Hitherto, in each revolution, the *elastic fluids* as they issued from the *caverns*, impregnated the *liquid* with some fresh ingredients and so produced a change in the nature of the *precipitations* : which serves to explain the superposition of *strata* successively different, one of the greatest of the Geological phenomena. During these *precipitations* also, the *elastic fluids* which were disengaging from the *liquid*, successively varied in their nature; and thus it was that our *Atmosphere* that confused assemblage of *fluids* which astonishes none but Naturalists, was formed; and it astonishes them, in proportion as they have studied with more attention, what is going on in the Earth. In truth, whoever carefully studies the meteorological phenomena, and their connection with the operations that are successively taking place on the surface of our Globe, will soon perceive, that we are yet only in the infancy of our knowledge of that laboratory of nature; that a great number of the *fluids*, that are employed in operations, of which we are witnesses, are as yet totally unknown to us, and that we even know but very little of those that fall immediately under the cognisance of our senses. This I have pointed out in my *Thoughts on Meteorology*, and in many others of my works.

18. If next we come to consider the consequences that these successive and correspondent changes in the *liquids* and the *atmosphere*, must have produced with respect to the *organized beings*, to the subsistence of which, as they severally were the inhabitants of either, they contributed, we shall be no longer surprised at the changes which not only the *marine animals* but the *land animals* and *vegetables* have undergone, any more than at the total extinction of some of their species, in one and the other of the elements. On the contrary, what our *strata* unfold to us of the history of *organized beings*, naturally connects with the causes already set forth, and serves as another proof of them. I shall not enter into any details on this subject, as they are to be found in my other works, but shall confine myself to a particular point of the history of *terrestrial vegetables*, necessary to the explanation of another great Geological phenomenon, which I am now about to mention.

(To be concluded in our next.)

ACKNOWLEDGMENTS TO CORRESPONDENTS.

On the subject of Mr. D'Israeli's heavy charge against Mrs. Macaulay, of defacing those parts of the MSS. in the British Museum, that contained Evidence favourable to the Stuarts, we have received more than one Remonstrance. It may be found in the British Critic for Jan. 1794. i. e. Vol iii. p. 40. In this part of our Review for March, we expressed our wish to see it disproved. A Correspondent who signs himself "A Constant Reader of the B. C." now sends us the following Evidence on the Subject. "In Examining the Harleian MS. to which Mr. Israeli refers, the following Memorandum is to be found. *Nov. 12, 1764. Sent down to Mrs. Macaulay, (Signed) E. Morton.* Upon applying to Dr. Morton for Information on this Subject (who is at present, I thank God, alive and well) he was kind enough to send the following very satisfactory Answer.

To the Rev. WILLIAM GRAHAM.
No. 72, St. Martin's Lane, Long Acre, London.

"REV. SIR, *Twickenham, Aug. 9, 1791.*

"Having received your letter of the 8th instant, and having also examined the Harleian Manuscript, No. 7379, together with the present worthy Keeper of the Manuscripts, I find that the Note inserted at the end, dated November 12, 1764, does not contain any Evidence that the three Leaves wanting at the End were torn out by Mrs. Macaulay:—and, on the contrary, it rather appears to me, that the said three Leaves were already wanting, when the Manuscript was sent down to the Reading-Room for the Use of Mrs. Macaulay.

Your obedient Servant,

(Signed) "E. MORTON."

We shall only observe, that Dr. M. does not attempt to charge his Recollection with what he thought of the matter at the time, and therefore only speaks from present Appearances as any other Inspector might.

A Subscriber has our Thanks for his favourable Expressions. We hope, and doubt not, he will find the present Number as satisfactory, in the Point he mentions, as any other preceding, if not more so.

Philalethes will find that his wish has been complied with.

^a We shall be very ready to attend to the Request of *Britannicks*, as far as may be in our Power. To translate every Quotation would much injure the Effect of many Passages; and, in our Accounts of foreign Books, the Extracts are often given for the sake of conveying specimens of the Style, which would be lost in translation. Our general Character of a foreign Work is usually intelligible without the Citations; and they who cannot read the original Languages will probably not seek for the Books.

Cleros may be assured, that we are inclined to gratify him; but with respect to a certain Mode of Argument, of which he professes to have heard, we can assure him that we never knew, nor have heard of, a single Instance of it. With respect to the *British Critic*, a little Enquiry would satisfy him that the Notion is absurd.

We have received, with great satisfaction, the Compliments of different Correspondents on the Subject both of our moderation and consistency. We should ill deserve the great and increasing support, with which we have been honoured, if we did not persevere in the former; and our adherence to the latter is bound upon us, both by a regard to our own feelings, and by those Sacred Principles, which it is alike our Pride and our Duty to vindicate. With regard to the very few who may either think us more or less tenacious than we ought to be, we reply that, regardless of both, we shall continue to preserve the golden mean, which neither rises to intemperate zeal, nor sinks to pusillanimous supineness.

T H E.

BRITISH CRITIC,

For SEPTEMBER, 1794.

Ὁρῶν ἢ ἀληθεῖς αἶσι.

SOPHOC.

Truth ever wears a free and upright front.

ART. I. *Lieut. Edward Moor's Narrative of the Operations of Capt. Little's Detachment, and the Mahratta Army under Purseram Bhow, in 1790, 1791, and 1792. Quarto. 524 pp. 1l. 11s. 6d. Johnson. 1794.*

THE value of this narrative is not to be estimated from the inferior importance of the facts it contains, when brought into comparison with the operations of the grand army, under Lord Cornwallis, so ably detailed by Major Dirom; but it is a recital at once curious and instructive, containing a variety of matter well digested; — Geographical information of high importance, if ever the arms of Britain should again be summoned to act above the Ghauts; and the whole expressed in language, though not faultless, clear and perspicuous; neither debased by vulgarisms, nor embarrassed by ostentation or false refinement.

It is remarkable, that the gentlemen employed both in the civil and military departments of the East-India Company, usually acquire the faculty of expressing themselves on all public occasions, with peculiar propriety; — their papers, documents, and dispatches testify this truth; and if, from the early period of life at which they enter the service, this cannot be deemed the effect of education at home, we must suppose that con-

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stant

BRIT. CRIT. VOL. IV. SEPT. 1794.

stant employment in transactions of importance, correspondence with superiors, upon whom their advancement depends, and intercourse with such of the natives as are possessed of extensive or sovereign power, expand the mind, enlarge the understanding, and furnish them with an aptness for business, a precision and readiness of expression, which the best education can rarely produce, unless perfected by practice and experience.

An abstract of the narrative may be comprised in a narrow compass. The Mahratta Chief, Purseram Bhow, in consequence of a treaty formed with Lord Cornwallis, for the purpose of humbling Tippoo Sultan, moved from Poonah at the head of 20,000 * horse, and 10,000 foot, with the design of invading Tippoo's dominions on the North, while Lord Cornwallis advanced from the East: both armies were to meet at Seringapatam. A detachment from Bombay was to join the Bhow on his march. This detachment consisted of 1600 Sepoys, commanded by British officers, one company of native artillery, and one of British. It joined the Mahratta army at Darwar, and was afterwards increased by the 2d regiment on the Bombay Establishment, and a battalion of the 9th; the whole under the command of Col. Frederick. Upon the death of Col. Frederick, the command devolved upon Capt. Little, who, at the head of this small force contributed essentially to the reduction of Darwar, a fortress of importance, bravely defended for six months; and in December 1791, defeated one of the largest armies Tippoo had in the field, at Gadjnoor, inducing a loss which the Sultan never recovered.

The army of Purseram Bhow, it is well known, did not reach Lord Cornwallis till after his retreat from Seringapatam in 1791; but it saved his army, by the supplies it afforded. During the Monsoon, while Lord Cornwallis continued at Bangalore, the Mahrattas returned to the North, and never joined him again, till the negotiation with Tippoo was approaching to its conclusion. Such is the outline of the narrative. The author of it was a Lieutenant in the Company's service, and Quartermaster to the Battalion of Native Grenadiers; he was twice wounded, and had the satisfaction of joining his countrymen in the grand army only once, which was during their retreat to Bangalore; the second opportunity, upon the reduction of Tippoo, he missed, by being under cure of his wound, and when recovered, returned to Bombay by the route of Poonah. For services of this kind, officers naturally expect, not in these times, perhaps, to accumulate a fortune, but some extraordi-

* Increased afterwards to 25,000 horse and 15,000 foot.

nary compensation. So far different is the author's case, that he appears to have been incapable of obtaining a passage to Europe without assistance from the Presidency at Bombay : this was solicited and granted. We can only add our wishes, that as his services in both capacities are highly meritorious, he may be better rewarded as an author than as a soldier.

In the variety of fortunes and situations during two years service of this kind, dependent upon the caprice of a Marhatta commander, and perplexed by the inconsistency of an irregular army, Lieut. Moor appears to have maintained that equal temper of mind, which is remote from exaggeration on the one hand, or intemperate complaint on the other ; he drops a generous sentiment over the bier of every brother-officer who fell, without indulging in panegyric ; he relates the transactions of the little corps he served in without exaggeration, and extracts the praises due to the victory of Nadjoor from Major Dirom, in preference to the encomiums, which, without a breach of modesty, might have flowed from his own pen. He speaks without contempt of his allies, without bitterness of the enemy ; and if there is a strain of complaint any where throughout his work, it is only on account of the œconomy of the Company, or, with still greater propriety, directed against the injustice of his countrymen at home, who constantly impute ravage and oppression to the British armies in India ; and who, from a few instances of wealth brought to England, conceive that every soldier is a robber, and every merchant a monopolizer or an usurer. The truth is, that the few fortunate excite envy, and the many unfortunate are never heard of. By the account of Lieutenant Moor, the British faith never stood higher in the estimation of the natives, than during these campaigns ; and the many instances he gives of forbearance, moderation, and generosity, in the detachment he belonged to, want little further attestation of their truth, than the general poverty of the officers who served in it.

In addition to a mind properly tempered for forming a just estimate of men and manners, the author possessed a strong spirit of research and enquiry into the nature of the country itself, its ancient and modern state, its soil, and productions, natural and artificial ; its geography, architecture, arts, commerce, and policy. If these subjects are not deeply investigated, there is at least much new matter ; and, from the author's knowledge of the language, we conclude it to be highly authentic.

It is with pleasure we advert to the author's moderation in speaking on religious subjects, and the decency of language he has employed in treating the indecent superstitions of the natives ; but, unfortunately, the same reserve has not been

maintained in the notes, which is apparent in the body of the work ; neither is a qualifying preface * sufficient to atone for the introduction of a series of reasoning, at once vicious and fallacious. As we intend, however, to examine both these subjects in the conclusion of our animadversions, we shall omit them for the present, and call the attention of our readers to the remarks of the author upon men and things.

On the former he speaks with great propriety, moderation, and discernment ; and with extracts relating to these subjects we shall close our account for the present.

The following account of a Mahratta camp is replete with curious circumstances :

“ Although the *tope khana*, or park, the British detachment, and most of the different chiefs, have their own bazaars attached to them ; the grand public bazaar of the army is of vast extent, regularly disposed in strait streets, if the ground will admit of it, and each shop in the same relative situation.

“ Leading from the *Bhow's* tents is the principal street, in which the *surrafs* and rich merchants pitch, each man in his place ; in this street are sold, European broad-cloths, and various merchandizes from all parts of the world ;—rich silks, satins, damasks, brocades, shawls, *kumk-habs*, velvets, pearls, gems of all kinds, &c. &c. are here displayed in large quantities. A great variety of trifling articles are also exposed in their proper places ; for instance, pen-knives, scissars, razors, cork-screws, snuffers, &c. &c. ; these are mentioned to shew to what trifles the variety extends ; for, indeed, it would be, perhaps, more difficult to say what there is not, than what there is.

“ The *surrafs* are bankers, brokers, and negociators of bills on every part of India, and can, at a very short notice, produce immense sums. The street, where the rich and principal merchants reside, we have mentioned to be in general covered by our line : sometimes, when it has been at too great a distance on either flank, we have been moved to cover them more fully ; once, near *Chittledroog*, we recollect this to have been the case, and we heard some of the merchants jocularly observe, that the *Bhow* could not sleep but under our wing. Leading from the main street are others in which grain, cloths, &c. of all kinds are sold. Every trade and profession is carried on here as in a great city ; the goldsmiths, silversmiths, blacksmiths, braziers, carpenters, taylor, embroiderers, distillers, bakers, cooks, saddlers, and, indeed, all vocations are seen proceeding with as much earnestness, on the part of their professors, as in a well regulated city in time of peace, which it more resembles than a market moving with a mob, bearing the name of an army, in the centre of an enemy's country.

“ Every tent is pitched in the same relative station—the butchers' shambles, the oil market, vegetable market, &c. encamp in their pro-

* See note viii. p. 392.

per places ; even the Cyprian corps (which is more than can be said of any other corps in the army) pitch regularly, so that no one is at a loss where to go for the commodity required.

“ The park is sometimes in the centre, and sometimes on the flanks of the camp, and the cavalry are picketed without order or regularity, around the standards of their respective Chiefs. As to the infantry, we know not how they were disposed of, for they are, in general, so contemptible, as soldiers, that they hardly deserve notice.— The best of them are called Gardees, of whom the Bhow has five or six thousand, armed, clothed, and disciplined, in imitation of Tippoo's, at least so attempted, after the European manner ; their coats are of red serge, with a blue collar and cuff, cut in the country taste, to lap over before and tie with strings. Their arms, it is true, are, for the most part, English, and out of twenty, two will be found without locks, six without cocks, and, perhaps, not a flint among the remaining twelve. Their discipline is in much the same state as their arms and appearance. In addition to the musket, most of the Gardees carry a sword or a pistol, and such as have bayonets, keep them constantly fixed, which, as well as having a more warlike appearance, saves the incumbrance of a scabbard and belt. These troops, being esteemed the best, have assigned to them the important post of defending the park with, and near which, we believe, they generally march and pitch. The Gardees were said, originally, to have amounted to twelve thousand, but many of them have been left to garrison forts taken by the Bhow : from which, and other reductions, about half that number would, we conjecture, be nearer their present strength.— They are commanded by Gopal Punt, who is Buckthee, or Paymaster to all the infantry, and, to give our own terms to their officers, Deputy Treasurer : Chinto Punt Pbirnaves, being Cash-keeper, and second to the Bhow in Council ; Hurry Punt Tantea, his assistant—they are all Bramins, as their names denote.

“ The remainder of the infantry is composed of small corps of Mahrattas, Rohillas, Arabs, and *moiley* corps ; one of which, and by far the most respectable, has already been mentioned in the occurrences before Darwar, commanded by the brave, but unfortunate, Mr. Yvon. The irregular corps of Rohillas and Arabs are, in our estimation, by far the best infantry in the Mahratta service : they are armed with matchlocks, swords and targets, or both ; some with spears, some with bows and arrows, and some with altogether,”—
p. 82.

The eighteenth Chapter contains sketches of the character of Tippoo Saib, in which the author appears very judiciously to avoid all prejudice, either against or for the subject of his delineation, and to take that middle line which is generally the nearest to truth. After premising that the arbitrary nature of the Monarchy is frequently objected as the crime of the Monarch, Lieut. Moor replies to the opinion, which even Major Rennel has countenanced, that Tippoo is detested by his own subjects.

“ Impressed

“ Impressed with the same sentiments that Tippoo was, in his own country, utterly detested, many highly respectable persons at the commencement of the late war, doubted not the defection of his whole army would be the immediate consequence of the approach of the confederate forces : but, in the very reverse*, have been seen of his army, such instances of attachment and fidelity, as excite our admiration, or perhaps can scarcely be equalled. Without attempting to draw a comparison that might have an invidious appearance, let it be asked what troops, under such highly disadvantageous circumstances, would have shewn an attachment superior to those of Tippoo ?”

After pursuing this argument strongly, from the circumstances of constant discouragement under which Tippoo's soldiers, continued to fight for two years, with persevering courage and fidelity, the author proceeds to his character as a statesman ; which, as he observes, seems to be rendered questionable by his rashness in provoking the English when he did : to this he answers :

“ From every circumstance that has come to light, we have reason to conclude that Tippoo expected from France very powerful succours to support him in his late enterprise : the distracted state of that kingdom precluding the possibility of sending any, may therefore be deemed the dawn of Tippoo's inauspicious fortune ; for had five thousand French been added to his army, it would have rendered the operations in the field more precarious, and the ships attending the expedition might materially have affected our means of forwarding supplies to different parts by sea, which, throughout this war, we did uninterruptedly. Deprived by chance of his European Ally, fortune frowned also upon his endeavours of attaching any of the native powers of the Peninsula to his interest ; and from the great abilities of the British ambassadors at the principal courts, the war commenced with a general confederacy in our favour ; an instance unparalleled in the annals of our history in the East. Had not our negotiations at the court of Poona succeeded, in gaining to our party the powerful nation of the Mahrattas, the war would have been carried on under circumstances comparatively unfavourable : or had not the fluctuating councils of Hyderabad by address been fixed in our interest, we should have found the effects of the Nizam's alliance with Tippoo more severe than will at first be imagined probable, when their inactivity as friends is only seen, which will admit the Nizamites to no greater share of credit in the war, than having been of negative assistance ; it is an indulgence to allow them even that, for sometimes they were doubtless felt as an incumbrance.”

Lieut. Moor then proceeds to show, that notwithstanding these circumstances so inauspicious to Tippoo, and though “ never was more head in planning, or heart in executing, dis-

* This is a faulty sentence.

“ played,

played, than by our generals and armies in this war," yet still we were much indebted to fortune. Instances of this truth are then produced. Afterwards he proceeds to another part of the Sultan's character.

"We will now consider Tippoo, not as a general, or a statesman, but as the guardian to his people. When a person travelling through a strange country finds it well cultivated, populous with industrious inhabitants, cities newly founded, commerce extending, towns increasing, and every thing flourishing so as to indicate happiness, he will naturally conclude it to be under a form of government congenial to the minds of the people. This is a picture of Tippoo's country, and our conclusion respecting its government."

This the author asserts further from his own observation. One more circumstance is subjoined.

"Tippoo yet remains to be noticed under another character; in his political capacity we have perhaps detained him too long; but as a messenger from God, we have less to do with, and less to say of him. Tippoo, not content with the reputation he must have acquired as a general, and a statesman, and not finding in military or political views, objects sufficiently exalted to bound his ambition, has, it is said, assumed the specious authority of a prophet.

This although apparently superior to worldly concerns, is perhaps only a secondary consideration, and meant to be totally subservient to sublunary projects. His subjects, he may possibly think, will with more reverence listen to his mandates, when sanctioned by the authority of religion; and his armies will with more awe contemplate the power and dignity of their Sovereign and General, when the abilities they admire, are annexed to the spiritual sanctity of his character." P. 203.

The following account of the Bandjarrahs, who supply the armies with provisions, is worthy of notice.

"This very useful class of Hindoos, generally, but we think improperly, called Brinjarries, have customs and manners peculiar to themselves; it is not however in our power to give any satisfactory particulars concerning them. They associate chiefly together, seldom or never intermixing with other tribes; they seem to have no home nor character, but that of merchants, in which capacity they travel great distances, to whatever parts are most in want of their merchandize, which is, the greatest part, corn. In times of war they attend, and are of great assistance to armies, and being neutral, it is a matter of indifference to them who purchase their goods.

We observed the Bandjarrahs seldom, either in the march, or in the camp, mixed with the Bhow's army, but they marched and formed their own encampments apart, relying on their own courage for protection, for which purpose all the men are armed with swords, or match-locks. The women drive the cattle, and are the most robust we ever saw in India, undergoing a great deal of labour, with apparent ease;

ease; their dress in particular, and all their ornaments so singularly chosen, that we have, we are confident, seen women who (not to mention a child at their backs) have had eight or ten pounds weight in metal or ivory, round their arms and legs. The favourite ornaments appear to be rings of ivory from the wrist to the shoulder, regularly increasing in size, so that the ring next the shoulder will be immoderately large, sixteen or eighteen inches, or more perhaps, in circumference. These rings are sometimes dyed red. Silver, Lead, Copper, or Brass, in ponderous bars, encircle their thighs, sometimes round, others in the form of festoons, and truly *we have seen some so circumstanced, that a criminal in irons would not have much more to incommode him than these damsels deem ornamental and agreeable trappings on a long march, for they are never dispensed with in the hottest weather. A kind of stomacher, with holes for the arms, and tied behind at the bottom, covers the breast, and has some strings of cowries, depending behind, dangling at their backs. The stomacher is curiously studded with cowries, and their hair is also bedecked with them. They wear likewise ear-rings, necklaces, rings on the fingers and toes, and we think the nut, or nose-jewel. In contradistinction to most Eastern females, the Hindoos in particular, the Bandjarrahs pay little or no regard to cleanliness; their hair once plaited, is not combed or opened perhaps for a month; their bodies or clothes are seldom washed; their arms indeed are so encased with ivory, that it would be no easy matter to clean them. They are chaste and affable; any indecorum offered to a woman, would be resented by the men, who have a high sense of honour on that head, and are said in general to be honourable in their dealings; they seem to be somewhat reserved and grave. Some of them are men of great property: it is said that droves of loaded bullocks, to the number of fifty or sixty thousand, have at different times followed the Bhow's army; and two days before we crossed the Toombudra, Mr. Twiss informed us of a drove *passed light* from Appah's Sahib's army, consisting he was assured, of eighty thousand. The men, though in general well knit, are not in appearance robust in proportion to the women; the latter are by no means handsome: we never saw more than two or three who would, even with the aid of clean linen (an advantageous point of view, by the way, in which we never saw one) have been reckoned attracting." P. 331.

The twenty-first chapter, which gives historical and descriptive particulars of Canara and the Canarese, comprises some very remarkable accounts of their women, contrasted with those of the Teatees. In this part the author (at p. 289.) seems to quote the history of the Caliph Vathek as a genuine oriental narrative, which we have always understood to be only a *jeu d'Esprit* of a young Englishman, much more commendable for genius, than for other good qualities. We cannot

* We cannot refrain from remarking that this constant use of *we*, in a work professedly written by an individual, has often a very ludicrous effect, and is altogether injudicious. Reviewers have a better excuse for it.

at present allow ourselves to make any further extracts; but reserve what we have yet to say on this publication for a future article.

(*To be continued.*)

ART. II. *The English Anthology, Vols. II. and III. 8vo.*
125. Egertons. 1794.

IF the reader will give himself the trouble to look back to our first volume, p. 95, he will see the account which we gave of the introductory part of this elegant work. Our objections, however, yet remain, if not to the propriety of calling it a Selection of English Poetry in a *Chronological Series*, yet certainly to the editor's professing to have borrowed the idea from the *Anthologie Francoise*.

The chronological order is broken, we think, unnecessarily, for the sake of putting those authors apart, the exact date of whose birth happens to be unknown. This brings Sir John Harrington after Chatterton, &c. The third volume, which is called *Extracts*, and which gives large portions, first from the works of Chaucer, then of Langelande, Spenser, and others, dismisses this overscrupulous exactness, and places Langelande and Fletcher in their own age, though their exact period of birth is unknown.

It undoubtedly seems difficult to imagine how the *Anthologie Francoise* could possibly suggest the idea of the *English Anthology*. The French Anthology is a collection of songs only, with which the music is given in the manner which the ingenious editor of the present work has adopted in a preceding publication. The name *Anthologia* was common enough, if that was all that was borrowed. Setting, however, the objections apart, the *English Anthology* is entitled to much commendation from the correct taste with which the selection is made, for the careful accuracy with which the whole is printed, for the extreme elegance and beauty which distinguish it as a specimen of typography. It is, indeed, an ornament to the English press, and very few who are lovers either of Poetry or Printing will consent to be without it. We anxiously looked for some original composition, which, as we know the author to be conversant with, and to have access to curious manuscripts, we hoped to have seen, for the first time, printed in the *English Anthology*. Not finding this to be the case, we must satisfy our readers and ourselves with the insertion of a piece eminent for its merit, but probably of less public notoriety than many others;

THE COMPLAINT OF A LOVER,

BY MISS ANN KILLIGREW.

“ Seest thou yonder craggy rock,
 Whose head o’er-looks the swelling main,
 Where never shepherds fed his flock,
 Or careful peasant sow’d his grain ?

No wholesome herb grows on the same,
 Or bird of day will on it rest ;
 ’Tis barren as the hopeless flame
 That scorches my tormented breast.

Death underneath a cave does lie,
 Th’ entrance hid with dismal yew,
 Where Phœbus never shew’d his eye,
 Or cheerful day yet pierc’d through,

In that dark melancholy cell,
 (Retreat and solace to my woe)
 Love, sad despair, and I do dwell,
 The springs from whence my griefs do flow,

Treacherous love that did appear,
 (When he at first approach’t my heart)
 Drest in a garb far from severe,
 Or threat’ning ought of future smart.

So innocent those charms then seem’d
 When Rosalinda first I spy’d,
 Ah ! who would then have deadly deem’d ?—
 But flow’rs do often serpents hide.

Beneath those sweets concealed lay,
 To love the cruel foe, disdain,
 With which (alas !) she does repay
 My constant and deserving pain.

When I in tears have spent the night,
 With sighs I usher in the sun,
 Who never saw a sadder sight,
 In all the courses he has run.

Sleep, which to others ease does prove,
 Comes unto me, alas ! in vain :
 For in my dreams I am in love,
 And in them too she does disdain.

Sometimes, t’amuse my sorrow, I
 Unto the hollow rocks despair,
 And loudly to the echo cry,
 Ah ! gentle nymph, come ease my care,

Thus

Thou who, times past, a lover wer't,
 Ah! pity me, who now am so;
 And by a sense of thine own smart,
 Alleviate my mighty woe.

Come flatter then, or chide my grief;
 Catch my last words, and call me fool;
 Or say she loves for my relief;
 My passion either sooth or school."

ART. III. *Inquiries into the Origin and Progress of the Science of Heraldry in England, with explanatory observations on Armorial Ensigns, by James Dallaway, A. M. of Trinity College Oxford, and Fellow of the Society of Antiquaries.* 4to. pp. 424. Appendix pp. cxii. 3l. 6s. Cadell. 1793.

SOMETHING similar to armorial bearings may be traced in the customs of all nations; to decorate the shield with a device expressing the sentiments of the wearer, was almost as obvious, as to form that kind of armour for defence. Accordingly we fixed the bearings of the seven chiefs who assailed Thebes, exactly described by Æschylus. But these devices among ancient nations were merely personal. It was a contrivance of the Gothic ages to make them hereditary marks of honour, and the means of distinguishing, for any number of generations, the alliances and intermixture of families. The contrivance was certainly ingenious: and, though tainted, in many respects, with the barbarism of the ages in which it arose, has branched out into an extensive system, not wholly unworthy of the name of a science.

In later times however, the increase, the variety, and the division of property, together with the various modes of entail and settlement unknown in ruder ages, made it necessary to devise a manner of recording family connections at once more clear and more permanent than the fading ornaments of the shield. That which had before been trusted to the perhaps careless hand of the painter, became now the business of the scribe, and the genealogies of illustrious families were collected in manuscripts and carefully continued by each succeeding inheritor. The precaution of placing these important documents under the protection of government, and of sanctioning their authenticity, by making them public records, soon after occurred: the wars of York and Lancaster had scarcely ceased, when the English heralds were incorporated by charter, appointed the keepers of those records, and empowered by commissions of visitation, issued from time to time under the great seal, to require persons bearing arms to register their pedigrees. Thus the
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useful and ornamental parts of heraldry became combined, and were rendered necessary to each other, and to these regulations we owe that extensive, and truly valuable body of family evidences which is preserved in our college of arms.

The object of Mr. Dallaway being only the origin and progress of Heraldry in England, he has but briefly touched its general history ; deducing it from its infancy, progressively, to its maturity ; and though, as he says, " Some errors may be detected, and some conjectures refuted," yet his book may justly be considered as a work comprising much information, and evincing indefatigable attention in the author to the subject of Heraldry.

Section I. treats of the antiquity of Heraldry, or the origin of bearing armorial distinctions, in which Mr. D. is of opinion that they who have traced the science to the Egyptians, to the Greeks, to the Romans, &c. have carried it beyond the proper point. He admits that the Patricians of Rome had the peculiar privilege of erecting statues, and of preserving other resemblances of their great ancestors, in a regular series ; but affirms that there was no other analogy between this and the subsequent use of armorial ensigns, than the circumstance of hereditary appropriation : that the family ensigns of the Corvini, Cincinnati, and Torquati were confined to their statues, and in no instance adopted as a peculiar badge in the field. In short, the origin of armorial distinctions is referred by him, in great measure, to those ensigns which were adopted by the stipendiary bands of German soldiers, whose chiefs having the power of inventing them, considered them not solely as *Gentilitial distinctions*, but as *personal appendages*, and as such appropriate them to themselves, and this in very early centuries. To the Croisades, he attributes the most interesting period in the history of Heraldry, and adds that, to the Saracens and to Gothic fancy we are indebted for gryphons, mermaids, wyverns, congenial with the enchanted groves and habitations of magicians, in a clime where these romantic images were nurtured or encouraged.

Heraldry, like most human inventions, was, doubtless, gradually introduced and established.—In some sense it may be said, that, according to Sir William Dugdale, its *origin* is in *nature* and *necessity* ; but in strictness, the opinion of George Mackenzie is more just, " that Heraldry did begin and grow into an *art* with the *Feudal Law* ;" because the connection of the one with the other, evidently proves them parts of the same system, in confirmation of which, as it appears to have escaped Mr. D.'s notice, we here insert a few instances.

In the reign of the Conqueror, or shortly after, arms were individually worn by the nobility. In the same reign the feudal

dal law was generally introduced into England. In the feudal system, the only *honourable* employments were of a *military nature*; and they who were employed in the offices of trade and husbandry, were considered as men of an inferior order, and objects of contempt. So in Heraldry (Ferne, p. 9.) Villani, Mercatores, Burgenses, et Servi, were accounted *un noble and ungentle*, and incapable of bearing arms. In the feudal system, if the feudatory married the daughter of his vassal, he *disparaged himself*.—So in Heraldry, if a gentleman holding by the noble service of Knighthood, should marry the daughter of a yeoman, merchant, burges, or bondman, though she were formed of a most excellent proportion of body, her years tender, her portion rich, yet for all this, says Ferne, it would be *disparagement*; and the reason he gravely gives for it is, that it is the unequal coupling the clean ox with the unchaste ass.—To judicial combat were submitted the claims about property: to the same tribunal were submitted all appeals in respect to bearing arms. However, be the origin of Heraldry what it may, Mr. Dallaway is of opinion, in which we perfectly coincide with him, that the splendid aid that Heraldry derives from Blazonry is derived from the French. “Theirs are the arrangement and combination of tinctures and metals, the variety of figures effected by the geometrical positions of lines, the attitudes of animals, and the grotesque and almost inexplicable delineation of monsters.”

This Section contains also quotations from Ariosto, Tasso, &c. relative to the dress and armory of the English nobility in the Croisades, with some account of the ancient manner of bearing shields, the introduction of painted glass, &c.

Section II. treats of tilts and tournaments, in which, after giving the particulars of the manner and method of combat, which, as they are to be found in Blackstone, Spelman, &c. we forbear to introduce, Mr. Dallaway makes the following comment:

“The ferocious animosity with which these conflicts were carried on, was characteristic of the fierce spirit of chivalry which admitted none of the palliative virtues, its resentments were sanguinary, and its generosity lost much of its utility by extravagance and injudicious direction. Upon the inseparable prejudices under which the mind of man then laboured, all their opinions and conduct were formed, and there were many interferences, which sensibly wounded the pride of our ancestors, which modern refinement have taught us to overlook and deride.” P. 60.

This Section treats also of the more general introduction of Heraldic blazonings, which in their origin were depicted on the shields of warriors, in a regular series, down to the
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time in which they gradually became the distinguishing ornament of dress, of household furniture, of public ceremonies, and of architecture. But as we cannot follow him, through all these graduations, we select only the article relating to the *Opus musivum*, or Mosaic pavement :

“ The mosaic work, or *opus musivum*, invented and practised by nations of remoter antiquity than the Romans, was applied to the ornament of floors. Amongst other reliques of the Roman art, are the tessellated pavements, which have been so frequently discovered.—The design is generally a series of circles, sometimes diverging from the centre, but rarely connected with it, intermixed with, or inclosing flowers, birds, beasts, and fishes; the whole composed of glazed bricks, of a square form, various colours, and very diminutive size.

“ It is a notion not very uncommon, although without foundation, that the Romans spread conquest and desolation only through their provinces; but, in fact, many years of peaceful residence, introduced their customs and inventions in a great degree; and when they relinquished their acquired territory, complete vestiges remain to prove that the fine arts had flourished both in France and England. In the Norman centuries we have abundant proof that Mosaic work was adopted as an embellishment of the high altar, and before shrines; at first exhibiting scriptural stories, painted upon glazed bricks and tiles of an irregular shape, fitted together as the colour suited, and upon the same plan as the stained glass in windows. As an improvement in the succeeding ages, the bricks were made equilateral, and about four inches square; which, when arranged and connected, produced an effect very *resembling* of the Roman designs, yet wanting their simplicity and taste. The wreaths, circles, and single compartments, retain marks of Gothic incorrectness, and of as gross a deviation from the original, as the Saxon mouldings. At what period Heraldic devices were introduced, cannot, I believe, be ascertained with precision; but it is probable, that after they were carved or painted upon escudocheons, or stained in glass, the floors received them likewise as a new ornament. The arms of founders and benefactors were usually inserted during the middle centuries, after the conquest (though, doubtless, there are earlier instances) when many of the greater abbeys employed kilns for preparing them; from which the conventual and their dependent parochial churches were supplied. Some have conjectured, that the painted tiles were made by Italian artisans settled in this country; and it has been thought, that monks, having acquired the art of painting and preparing them for the kiln, in the manner of porcelain, amused their leisure by designing and finishing them. Exquisite delicacy and variety (though seldom of more than two colours) are particularly discernible in those of a date, when this branch of encaustic painting had reached its highest perfection. It should be remarked, in support of my assertion, that the use of these painted bricks was confined to consecrated places, almost without exception, and that all of them, discovered since the Reformation, have been upon the sites of convents; preserved either in churches or in houses, to which strong tradition confirms their removal.” P. 106.

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Section III. treats of Genealogies :

“ The desire of tracing an original from the most remote founder,” says Mr. D. “ seems to have been one of the earliest inclinations in the mind of man. Genealogy was certainly the first pursuit of a scientific nature that occurred to the minds of our primæval ancestors, after the conveniences of life had been procured by mechanical inventions.—The use of arms was closely connected with this study.—By the fully quartered escocheon a compendious scheme of connections was presented at one view, and a general idea communicated of the comparative claims of each family in the scale of hereditary dignity.—To determine the right of introducing the arms of others into the escocheon, and to distribute them, when allowed, in their proper gradation, opened a field of professional ability which required the most diligent application to the laws and confirmed practice of arms.”
P. 114.

We here find also an account of the *marks* used by merchants and others not entitled to bear arms, of which, Mr. D. says, “ nothing can be more fanciful than their form, composed of lines joined together in a shapeless figure which defies description, but in which the distorted initial letters of the merchant’s name who used them may sometimes be decyphered.” Our ingenious antiquarian then treats of the rebuses common in the 15th century—of the origin of the establishment of the Herald’s College—of their perquisites of office—of their visitations, and of the analogy of Gothic architecture with Heraldic ornaments. On the latter subject the author thus speaks :

“ I know not if I shall be indulged in so much conjecture as the following analogy between the progress of Gothic architecture and that of Heraldic ornament. The æra of both in their state of the greatest purity and perfection, was the 15th century.

“ In the Norman reigns the Baronial fortresses were massive, of square or circular form, and the implements of fortification and war were vast and rude. The escocheons were then occupied by the simple ordinaries. When the more minute and florid embellishments of masonry were introduced, a greater variety of charges was borne in the shield, and both were progressively increased, till taste originated in the necessity of the selection. During the 15th century the escocheon enriched with numerous quarterings, had that air of chasteness and profusion at the same time by which those beautiful structures are distinguished. And when that style, under the auspices of the succeeding Princes, degenerated into filligraine by the multiplication of small parts, and was made incongruous by the intermixture of the members of Grecian architecture, the idea of beauty seems to have consisted in redoubling the elements and loading them with the ornamental particles. Thus in the grants of arms before mentioned, every possible variety was sought by employing all the changes of which the system of Heraldry is capable. Such were those given by King Henry VIIIth to his Queens, Anne Bulleyne and
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Jane Seymour ; of the same era likewise are the augmentations of honour granted to the family of Howard, after the victory of Flodden Field." P. 175.

Section IV. contains the Biography of the principal persons who have written in elucidation of the science of Heraldry, with copies of a few of the certificates of the funerals of noblemen, &c. preserved in the Herald's College, it being amongst the laws of chivalry that the Heralds should attend to regulate, among others, funeral processions, at the same time that it was one of the most important of their modern duties to register the heirs of the deceased.

Section V. relates to the origin of surnames, and the state of Heraldry under the reign of Charles I. part of which is too curious and interesting to be omitted.

" The royal cause was very generally supported by the nobility and gentry, who held the Republican party in the highest disparagement, as composed of the meanest of the people. Where so much was rested upon the claims of gentility, the great estimation in which the ensigns of it were held, was a natural result, and upon no customary occasion was the use of them omitted. In the contempt for those who either neglected, or had no pretensions to them, originated a stronger attachment and a more ostentatious display. Despoiled of their property or estates by the victorious Republic, many of remote ancestry had nothing to transmit to their successors but the satisfaction of innate nobleness, which is known to reside in some minds after the deprivation of external support, and which those only will scorn who has never required such consolation, or who being totally disqualified by their parentage, could never receive it.

" It was only by many of the latter description among the Republicans, that Genealogical inquiries and pretensions were held in so low a degree of esteem, for in the grand division of the English subjects in that important cause, those of the nobility and gentry who from motives of interest or opinion embraced the popular question, were still ambitious of their due rank, and that they might repel the aspersions of the opposite party, adduced every proof of their former recognition in the registers of the Heralds. Of this inclination Cromwell himself gave the most public demonstration, for no sooner had he gained the supreme command of the army, than his bannerols exhibited his paternal bearings, amplified with numerous quarterings ; and when he obtained the Protectorate, the national ensigns were substituted for those of royalty, but the inescutcheon of Cromwell was invariably placed in the centre both upon his standards and coins.

" With whatever contempt Cromwell, before he became Protector, had treated royalty, and spurned at every ceremony and ensign by which it was denoted, no sooner was he invested with the power but he assumed the pageantry of a King. Whether he had a personal attachment to armorial bearings and family honours, or consulted those modes which were most consonant to the opinion of
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the people, whose esteem he was anxious to conciliate, may admit of some doubt, but should be rather attributed to the latter motive. His peers of parliament were created by patent, in the margin of which, amongst other ornaments, are a portrait of him in regal robes, and his paternal escutcheon with many quarterings." p. 279.

This section treats also of the decline of the Courts of Chivalry, an institution which in the early times was purely and impartially administered, and, in the opinion of our author, contributed very essentially towards the improvement of society and the refinement of manners.

Section VI. Treats of the Investiture of Herald's. Ceremonial of their Creation, &c. with accounts of heralds not taken notice of in Sect. 4th.

Section VII. Treats of the compilation of Pedigrees, modes of marshalling Arms, Cognizances, Crests, &c.

It is fair to allow every man to speak well of his favourite pursuit, and as Mr. Dallaway has done it with ingenuity we will lay his recommendation of heraldry before our readers. We cannot indeed agree with this author that the misapplication of classical learning, to the erroneous illustration of heraldry, is any proof of the connection of that study with literature; but of the use which may be derived from it by the antiquarian, and occasionally even by the historian of the latter ages, we are fully sensible.

"It has been a general, but ill-founded censure, that heraldic knowledge is unconnected with classical learning, or philosophical utility; and that because some of otherwise very limited powers have been eminently versed in such subjects, [that] it is unworthy the acquirement of more enlarged minds. To refute this opinion, I hazard an observation. Few enquiries have employed more classical information, however it be misapplied by several authors, who have referred the origin of heraldry to hieroglyphics, or Roman antiquities, and have been ambitious to display all their stores of literature, in quotations not always of the aptest analogy. Bolton and Philipot were so well versed in mythology that we see them perpetually tracing the common heraldic figures, which are known to have been invented in the fourteenth century, to prototypes which are peculiar to Ægypt, or to Greece; and, however their pedantry may deserve ridicule, it must be allowed, that their learning was applied to investigations which were then thought sufficiently important.

To extend the powers of memory, considering them merely as mechanical, no pursuit will so effectually serve as that of heraldry. The mnemonic art has been formed upon various elements; but few are to be preferred before that universal acquaintance with armorial bearings, which some memories are able to retain. By an immediate recollection of the component parts of the heraldic symbol, we are led to the history of the family to whom it is appropriate; and various circumstances recur to the mind, of which the former knowledge would by no other

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means have so forcibly recalled. To keep alive the fleeting images of things, and to lighten intellectual burthens, nothing has been discovered more conducive than the artifices of memory. If the history and antiquities of our own country be worthy attention, a complete knowledge of heraldry will, by strengthening the retentive faculty, teach us to be scrupulous both in chronology, and identity of persons, and by its inseparable relation to them, furnish that decisive information concerning both, which conjecture, or philosophical reasoning, could never supply.

To the young student of English antiquities, heraldry affords constant information and amusement. When he surveys the repositories of the illustrious dead, how many an uninscribed monument will he be enabled to discover and appropriate! Amidst the pomp of elder days, and the proud reliques of feudal magnificence, he will recognise the symbol by which those who founded or improved the structure are notified to posterity: he will investigate with principles, which rest, not upon ingenious conjecture, but certain proof. These are the means by which topography is rendered interesting: for, however necessary the embellishment of learned commentaries, or philosophical inquiries may be to its perfection, simple facts, incontrovertibly ascertained, must form the ground work.

As to the extent of the study, there have been few who have pursued it with every advantage of longevity and perseverance, who could boast that all its resources were exhausted by them: there are abundant opportunities of gaining information in our public libraries, and in many public collections, and perhaps no field of literature offers greater inducements of novelty and entertainment. But to those who have had access to the library of the College of Arms, I need only refer for a confirmation of my opinion, whilst I indulge sentiments of the truest respect for that liberal and well-informed society, whose urbanity I am proud to acknowledge." p. 352.

Subjoined to the seventh section, and in the same type as the notes to the work, are some ingenious observations and conjectures on the origin of many armorial bearings, or as the author terms them, heraldic ensigns, which he very properly styles the elements of heraldry. A large appendix, printed also in small type, contains many curious articles of illustration to the body of the work.

This book is printed with every advantage of typographical elegance, and is a proper book to be so adorned. It is addressed to purchasers who are able to indulge themselves in expensive curiosities. It contains, besides vignettes and other ornaments, near thirty plates, which must of themselves have made it a book of high price. Among the plates we should not omit to distinguish the portrait of Sir William Dugdale, engraved by Burché from an original picture in the College of Arms. It is a spirited and excellent Head, and the insertion of it is surely a proper testimony of respect to a herald so illustrious.

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The book is in all respects deserving of commendation, It is not only well printed, and drawn up with judgment, but written in general with spirit and elegance, and certainly has abundant claim to attention from all connoisseurs in heraldry, and every lover of that study.

ART. IV. *Domestic Anecdotes of the French Nation during the last Thirty Years, Indicative of the French Revolution.* 8vo. pp. 443. 6s. 6d. Kearsley, 1794.

THIS is a very interesting and entertaining Volume and were we but satisfied that the documents which it has followed are authentic, we should have little hesitation in asserting, that its contents would be of material use to some future historian. These anecdotes are taken from the most popular publications which for the last thirty years have been circulated in France. But, unhappily both for the cause of truth and history, there is in the greater part of such publications, abundant reason to suspect the honesty, accuracy, and motives of the writers. It was the business of those who were hostile to monarchy, and who meditated its ruin, to select and to amplify all those incidents which might tend to render it odious; while on the other hand corrupt as the French court, and the higher orders indubitably were, the purity of those also who vindicated the aristocratic cause, can hardly be exempted from suspicion. The writer of the book before us is evidently a friend to the revolution, perhaps to the democracy, though that partiality never intemperately obtrudes itself; nevertheless the pains he has taken to concentrate from a variety of sources, circumstances and anecdotes, unfavourable to the nobility, the clergy, and the court, sufficiently show the complexion of his prejudices.—The volume is not unskillfully arranged, and the order he pursues is this. He commences with a kind of history of the French philosophers, some of whom might, and each of whom professed, only to have in view the happiness of their fellow citizens. From the philosophers he proceeds to the clergy, from the clergy to the court, and with no lenient hand exposes the vices, and descants on the corruptions of both. The tyranny of the ministers, and the audacious conduct of their subalterns, are now placed before the reader, who certainly cannot peruse this section, without a just mixture of astonishment and indignation. The national levity, and particularly as displayed in the subject of the Parisian theatres, and the favourite actors, are next in succession; and at this particular portion

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among feelings of contempt and scorn, the gravity of our countenances has something been relaxed into hearty laughter at vanity far beyond all parallel, at the follies of the wise, and puerilities of the great. The next division is occupied on the subject of books, and considering the great importance assigned to books, in accelerating the crisis of the revolution, seems to us too short. Sketches of the characters of Louis XV. the late Queen, and Louis XVI. conclude the book.

After what has been said, the curiosity of our readers will necessarily expect to be gratified with two or three specimens. The prodigality and vices of the higher order of clergy in France, before the revolution, are sufficiently notorious, and the less to be wondered at, when we consider that the only requisite to the higher ecclesiastical dignities, was noble birth, and splendid connections. Yet this remark is not to be applied wholly without exception, and the following anecdote is alike reputable to the individual of whom it is related, and to the candour of the author who here records it.

“ M. de la Motte d’Orleans, was a prelate of the most distinguished merit, and the most exemplary life. Vice itself did homage to his virtues. When the concerns of the French Clergy called him to Paris, he was accustomed to visit the king at Versailles. Louis XV. and the Dauphin his son, when they heard he was in the anti-chamber, would come and seek him out in the throng of courtiers, and lead him into their apartment. After their conversation, which the princes prolonged as much as possible, the king himself would reconduct the prelate, and used to say, embracing him when he took leave; pray God for me, bishop, for you are a saint on earth. To a piety truly angelic, and austere manners, this good prelate joined a gaiety of mind and amenity of character, which won him all hearts. One day his purse, which was truly that of the poor, being exhausted, he learnt that the Intendant of Amiens, was to give a superb ball to the ladies of the city, his industrious charity availed itself of that circumstance to replenish it. Instead of retiring to rest, at ten o’clock in the evening, he orders the horses to his carriage, gets into it, and bids his servants drive him to the hotel of the Intendant. The ball was commenced when the bishop arrived, at his sight the women, all superbly dressed, fled on all sides, to different parts of the hotel. To stop this disarrangement, the Intendant intreated the bishop to step into another apartment, to settle the matters which brought him there. I have no business to treat on said the good man. I am eighty years of age, and have never seen a ball; I am come therefore to yours; so I beg you will reassemble the ladies. The dispersed and astonished troop are collected with trouble. At last they surround the bishop, his gaiety encourages them, he is invited to dance: You dance ladies, says he, and I rejoice at it, but in the mean while, my poor are without bread and drowned in tears. It is for those who divert themselves, to dry up their griefs; behold their purse, says the worthy bishop, you see it is empty. We will fill it, my lord, reply the ladies, but on condition

tion that you dance. Willingly cries the prelate. The collection goes round, and the subscriptions were considerable: the bishop is summoned to the dance. It is true, says he, that I have promised, but I forgot to tell you, that there are two days in the week that I cannot dance, let me see *what day are we*. Tuesday, my lord. Sure I am very sorry, but that is precisely one of my excepted days, I must therefore put off my engagement, but pursue yours, and I wish you good night." P. 104.

The following may be added on account of its humour.

"There was commonly a company of the king's body guards at Amiens. One of them laid a wager, that he would swallow a half-crown, and did so; but he fell seriously ill. The faculty could not succeed in making him bring forth the piece, and somebody mentioned the matter to the bishop of Amiens. They do not know, says he, the means to cure him, but I could tell them an excellent one; let them send the soldier to the Abbé Terrai, (then minister of finances) he knows how to get out money from every where." P. 107.

The following is related of the *famous* Bishop of Autun.

"A bishop, of whom we must say a word, is the famous bishop d'Autun. If birth formed a title to episcopacy, no one could claim it with more right, nevertheless, whether it be that the unhappy Louis XVI. foresaw the evils which he would occasion in the state, or that he did not wish to introduce into his higher clergy, an intriguing being whose merit consisted in an acquaintance with the stock jobbing of the *Rue Vivienne*, he refused a long while to nominate him, but the see of Autun becoming vacant, the king was again persecuted, it was represented to him that the seat in question, required a man acquainted with finances, because the bishop there, was of right president of the States of Burgundy, and the king gave a reluctant consent. We have seen the part which this prelate acted in the constituent assembly. His intimacy with Mirabeau, whom he attended at his death, proves the delicacy of his morals, and as he was the only bishop who, in the assembly, opposed the catholic religion's being declared the religion of the state, by this we may judge of his.

This prelate took the civic oath, and consecrated the first bishop *intrus*; it is reported in Paris, that he received 100,000 crowns for each of these operations; but these are accusations to which his well-known avidity for money may have given currency, and from which, time alone can draw the veil which still conceals from us a multitude of dark manœuvres," P. 119.

The Tyranny of the Ministers is exemplified thus;

"In Bachaumont's *Memoires Secrets*, is the following dreadful anecdote of ministerial vengeance, dated 25th February, 1781.—I here was lately in the castle of Ham, in Picardy, a man who has been there confined above twenty-seven years. He was placed in a dungeon of eight-feet square; there laid on straw, surrounded by insects, reptiles, and the most loathsome animals, without fire, without light, without cloaths,

cloaths, he cursed his existence. Two prisoners, having learnt the fate of this unhappy person, who was known to be a man of quality, wrote a pathetic letter to Mr. Necker. The next post brought an order to release this child of misfortune, and to restore him to light and life. He was conducted to a chamber, shaved, dressed, and his crime was to be investigated. But there is hardly a crime which could merit a punishment so cruel and lingering; and above all executed in so clandestine a manner. The fact appears afterwards, that he was a young officer related to the Mazarine family, but who having expressed himself freely, at the inconsiderate age of twenty-four years, disappeared suddenly in the night! and afterwards passed twenty-seven years in the most excruciating manner it is possible to imagine!

One more instance may be given in the following mode in which the government paid its debts. The Sieur Cleynman (a foreigner, and probably a German) a venerable father of a large family, aged 63, was a creditor of France, to the amount of 1,800,00, livres, having furnished provisions and forages during the war. In 1768, he came to Paris to solicit payment for this large sum. After repeated applications and a continued residence at Paris till the year 1778, he flattered himself that the government were preparing to satisfy his just claims. But on the night of the 13th April, 1779, the old man was transferred to the Bastille. There he remained for three years, without knowing the occasion of his detention, though it is pretty clear, that the minister, weary of his repeated solicitations, resolved in this manner, to get rid of the venerable creditor." P. 216.

The section which discusses the subject of the national levity, is perhaps the most entertaining of the whole, inasmuch as it is more agreeable to smile at the fooleries of Vanity, than to animadvert on the atrocity of Vice. We think, with the author of the present work, that the following anecdote is too amusing to require an apology for its minute detail.

In January 1769, an important cause was brought forwards in the highest court of judicature. This cause was of a most extraordinary nature, and the prevailing topic of conversation. It was sought with great avidity, and was at once to be found on the dusky desks of the lawyers, and the brilliant toilettes of the ladies. It was entitled, "For the *coiffeurs de dames* of Paris, against the corporation of master-barbers, hair-dressers, and bagnio-keepers." It is proper to observe that the bagnio-keepers generally dressed the ladies' hair after bathing.

Those hair-dressers, who presumed to dress both sexes, in this case, maintained that it was their exclusive privilege to dress the ladies; and indeed they had several of their adversaries imprisoned or fined, &c. These, in their turn defended themselves, and pretended that the exclusive privilege was in their favour; because, first, the art of dressing ladies' hair is a *liberal art*, and foreign to the profession of the *maitres perruquiers*; secondly, that the statute of the *perruquiers* does not give them the pretended exclusive right; and, thirdly, that they have hitherto oppressed them, and are indebted to them in considerable damages and interests.

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It is probable that some able pleader amused himself in drawing up this memoir. This frivolous case is conducted with art and elegance, and every where discovers the playful hand of a master, who perhaps thus unbended himself in the midst of more painful avocations. It will gratify the reader's curiosity to extract some of these brilliant passages.

In his first division the orator, who makes his clients speak in their own persons, maintains that the art of dressing the ladies' hair is a liberal art: and compares it to those of the poet, the painter, and the statuary. "By those talents," say they, "which are peculiar to ourselves, we give new graces to the beauty who is sung by the poet; it is when she comes from under our hands that the painter and the statuary represent her; and if the locks of Berenice have been placed among the stars, who will deny that to attain this superior glory she was first in want of our aid?"

"A forehead more or less open, a face more or less oval, require very different modes; every where we must embellish Nature, or correct its deficiencies. It is also necessary to conciliate with the colour of the flesh, that of the dress which is to beautify it.

This is the art of the painter; we must seize with taste the variegated shades; we must employ the *chiar' oscuro*, and the distribution of the shadows, to give more spirit to the complexion, and more expression to the graces. Sometimes the whiteness of the skin will be heightened by the auburn tint of the locks, and the too lively splendour of the fair will be softened by the greyish cast with which we tinge the tresses."

In another place, to prove that the art has claims to genius, the *coiffeurs de dames* add.

"If the arrangement of the hair, and the various colours we give the locks, do not answer our intention, we have under our hands the brilliant treasures of Golconda. To us, belongs the happy disposition of the diamonds; the placing the pearl pins, and the suspending of the feathers. The general of an army, knows what reliance he can make on a *half moon*, (a term of the then fashionable dress) placed in front; he has his engineers, who are distinguished by their titles; and we with a sparkling cross advantageously placed, know how difficult it is for an enemy not to yield. It is we, indeed, who strengthen and extend the empire of beauty."

Several legal discussions now follow, the aridity of which, *do* not permit our gay pleader to take his happy flights. But he appears with all his felicity of imagination in the peroration.

After having informed us that there exist above 1200 *coiffeurs de dames* at Paris, he thus closes his oration.

"Some rigid censurers will, perhaps say that they could do very well without us, and that, if there were less art and ornaments at the toilettes of the ladies, things would be all for the better. It is not for us to judge, if the manners of Sparta were preferable to those of Athens; and if the shepherdess who gazes on herself in the glassy fountain, interweaves some flowers in her tresses, and adorns herself with natural graces, merits a greater homage than those brilliant citizens, who skilfully employ the refinements of a fashionable dress. We must take
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the age in the state we find it. We feel a congenial disposition to the living manners, to which we owe our existence, and while they subsist we must subsist with them."

Shortly afterwards, the case in favour of the *coiffeurs*, was ordered to be suppressed, as unworthy of the majesty of the tribunal to which the suit was brought. The *coiffeurs* however, gained their cause against the Perruquiers, and the Graces triumphed over the Monster of Chicanery. The ladies had taken a warm interest in their favour, and formed for them most powerful solicitations. This important trial was crowded by a most brilliant assemblage, and when the grave decisions of the court were finally made, it was approved by a sudden clapping of hands from the anxious beauties of Paris, who considered the affair of their *coiffeurs*, as of the most national consequence."—P. 251.

Notwithstanding what is here related of the Queen, we are still inclined to the opinion which we have before avowed, that she was thoughtless, but never vicious, and that though she might occasionally lose sight of discretion, her honour was immaculate. This volume does not presume to criminate that unfortunate princess on the subject of the necklace, the great handle of her enemies against her, and the guilt of which, if any existed, they have had it in their power to prove. The verses which follow are highly to the honour of her good nature, She desired a wit of the court to collect in one song, all the defects ascribed to her by her enemies. He did so, and in this form.

Voulez-vous savoir les *ondis*,
 Qui courent sur *Thémire* ?
 On dit que par fois son esprit,
 Paroit être en délire.
 Quoi ! de bonne foi ?
 Oui, mais, croyez moi,
 Elle fait si bien faire,
 Que sa déraison,
 Suffiez-vous Caton,
 Auroit l'art de vous plaire,

On dit que le trop de bon sens
 Jamais ne la tourmente ;
 On dit même qu' un grain d'encens
 La ravit et l'enchanté.
 Quoi ! de bonne foi ?
 Oui, mais croyez moi,
 Elle fait si bien faire,
 Que même les dieux
 Descendroient des cieux
 Pour l'encenser sur terre,

Vous donne-t-elle un rendez-vous,
De plaisir ou d'affaire.
On dit qu'oubliant l'heure et vous,
Pour elle, c'est misère.
Quoi ! de bonne foi ?
Oui, mais croyez moi ?
Se revoit-on près d'elle,
Adieu tous ses torts,
Le tems même alors,
S'envole à tire-d'aile.

Sans l'égoïsme rien n'est bon
C'est-là sa loi supreme ;
Aussi s'aime-t-elle, dit-on,
D'une tendresse extrême.
Quoi ! de bonne foi ?
Oui mais croyez moi,
Laissez-lui son système ;
Peut on la blâmer,
De savoir aimer
Ce que tout le monde aime ?

Of Louis the sixteenth nothing is related, we presume, because nothing could be discovered but what relates highly to the honour, of his integrity, humanity and love of justice. He was sometimes duped by others, but his intentions were invariably good.

The author concludes this volume with a few summary remarks on its contents, and with declaring *himself* or *themselves*, for it professes to be the production of more hands than one, attached to genuine Liberty, and therefore hostile to licentiousness. We cannot dismiss our observations without expressing our strongest disapprobation of the almost innumerable instances of incorrectness and Gallicisms which deface this volume. We instance a *very* few. P. 37. "The Doctor presented his grandson to Voltaire *in soliciting* for him his blessing."

P. 40. The difference is great betwixt such philosophers as Mirabeau, Boulanger, and La Mettrie • to Rousseau, &c.

P. 62. Speaking of a dispute betwixt a Bishop and one of his Clergy, this latter is called *Diocesan*, "The intriguing Bishop resolved to punish the indignant *Diocesan* who had dared."

The following has much the appearance of a *Bull*, p. 71. "The bishop of St. Brioux, *who*, as he is still living, I shall not give his present title" P. 101. "The Protestants have contributed towards the Revolution, and *it is them*, &c.

The same anecdote is related at p. 74, and at P. 112, of the Abbe Maury. P. 120. "It was him" P. 156. "Under a coarse point *was* concealed hard truths." P. 170. "The Prince of Soubise, *since the fatal announce*." P. 185. "But *I have* only 20 years."

* It should be La Métherie.

P. 191, "He will finish to dissipate all." P. 244, "He did not choose that a foreigner should, as I have done, *discovered*, &c." P. 289, "The servility which glared on his contemplation *at every regard* the philosopher cast about him." P. 314, "Some persons who refuses." P. 318, "The money was returned, and *the public issued*."

These specimens may suffice to justify our remark concerning the inaccuracies of the work ; but we are not unwilling to repeat our affirmation, that it nevertheless abounds with much agreeable as well as entertaining matter.

ART. V. *Philosophical Transactions of the Royal Society of London. For the Year 1793. Part II.* 4to. 8s. Elmsly, 1793.

THIS second part of a work which ought to convey the annals of our national philosophy comprises only eight articles ; and consequently announces either little present activity in our men of science, or great caution of the Society in selecting what shall be brought forward. The names of Rennel and Herschel, however, happily appear among the few that are presented to us. The subjects are various, tending partly to the improvement of the instruments of science, and partly to the communication of new facts in different branches of knowledge. We shall notice the papers, as we have accustomed ourselves in such cases, in the order of their arrangement in the volume. The numbers being continued from the former part, the first article is,

Art. XII. Description of a Transit Circle, for determining the Place of Celestial Objects as they pass the Meridian. By the Rev. Francis Wollaston, L. L. B. and F. R. S.

An instrument capable at once of observing transits, and of ascertaining the right ascension and declination of celestial bodies, is undoubtedly desirable to astronomers ; and the Rev. author of this paper has evinced considerable knowledge and attention to the subject. Whether he is entitled to all the merit of an inventor which he seems to take to himself, may admit of a doubt : and it is a doubt which deserves to be considered ; since to assign the honour of invention rightly is an important point of justice. With respect to the method of reading off the divisions of an instrument by means of a microscope, having a micrometer in the field of view, Mr. W.

freely confesses that he drew his information from Mr. Ramsden. He doubts indeed of the originality of that invention, and seems inclined to give it rather to the Duke de Chaulnes or Roëmer, but perhaps without sufficient attention to the difference of their several contrivances.

We conceive, however, that more of this instrument than the part here allowed, may be claimed by the same artist as his own invention: and we will state our reasons for so thinking. In 1790, Mr. Vince, in his treatise on Practical Astronomy, published a description of an instrument, constructed by Mr. Ramsden, for Trinity College, Dublin; to which instrument, though at first made for observing passages over the meridian and altitudes only, azimuth circles had afterwards been added, and were accordingly noticed in the description. Now it seems that the instrument here described in the *Philosophical Transactions* has no essential difference from that spoken of by Mr. Vince, excepting such as are to its disadvantage; as may be seen by a reference to Mr. Vince's book, or to the instrument there described, which happens to be still in London. Had the author of this paper never seen either Mr. Vince's account, or the instrument that was the subject of it, his contrivance might indeed be original; though not to the world, yet as to his own conception of it; but this we have the strongest reasons for believing he will not allege.

As the particulars of the instrument here described cannot be understood without the plate annexed, we must refer our readers for it to the *Transactions* themselves. We shall briefly notice the defects that strike us in its construction. The axis which supports the circle, though very proper for a circle of the dimensions to which it was first applied, is by no means so for one of only two feet in diameter. The rollers for taking off the weight of the circle from the pivots ought also, in so small an instrument, to have been applied differently. The contrivance of performing the horizontal movement, by means of two plates rubbing on each other, though attributed to the ingenious Mr. Smeaton, has so many imperfections, and has therefore been so long exploded by correct instrument-makers, that it must have been an effort of great compliance in any one to undertake it. When, therefore, we are told that the adjustments are *both* at the same end of the axis, we can only understand it thus: that, on account of the stiffness and irregularity of the plates rubbing on each other, Mr. W. has been obliged to apply an extraordinary adjustment horizontally to one end of the axis of this circle. Yet nothing surely can be more evident, than that the moment this adjustment is touched, it must totally destroy the
adjustment

adjustment of the mic:oscopes, and of almost every part of the instrument; and the same will be the case at whichever end of the axis this adjustment is applied.

Nor can we allow, that the claims to originality in the subordinate parts are more valid than in the principal. The perforation of the axis to admit light, and the use of a pale green glass to close the aperture, are inventions at least twelve years in use. The separate motion of the horizontal and vertical wires, the strokes and cuts, together with the A and B on the micrometers, may be found in General Roy's description, in Sir George Shuckburgh's, immediately preceding this, or both.

The difficulties Mr. W. encountered in making his circle give the same altitudes when moved in opposite directions, would have been fully obviated, had he consented at first, as he was obliged at last, to make his angles as others do. The approach of his angles to round holes was not the cause of the error; for in Sir George Shuckburgh's instrument the pivots turn in round holes; yet, whether his circle is turned one way or the other, there is not the least sensible alteration.

It will be collected from our account, that we are not altogether so well satisfied with this instrument as the constructor of it appears to be: yet we think he does not do it justice in proposing to fix it between piers, in the manner of a transit instrument; since it is obvious, that by such a position some of its most important uses would be lost.

Art. XII. Description of an extraordinary Production of Human Generation, with Observations. By John Clarke, M. D. Communicated by Sir Joseph Banks, Bart. P. R. S.

This description of a monstrous birth, in which some of the parts most essential to the perfect animal, as brain, nerves, and lungs, were wholly wanting, is calculated to illustrate and confirm an opinion held by that acute physiologist, the late Mr. John Hunter, that, in all cases, a foetus is a very simple animal. The whole of the actions of this monster must have been those of the vascular system alone; yet those, says the reporter, seem to have been capable of forming bone, skin, cellular substance, ligament, cartilage, intestines, &c. Descriptions of monsters, unless they illustrate some part of the animal œconomy, are, as Dr. Clarke observes, of little use. This account may be considered in a more important light.

Art. XIV. Description of an Instrument for ascertaining the specific Gravities of Fluids. By John Godfrey Schneifser. Communicated by Sir Joseph Banks, Bart. P. R. S.

The instrument here described consists of a bottle, not of the most advantageous shape (because any thing more approaching to a spherical form would have been much preferable) with a thermometer inserted through a ground-stopper. The contrivances by which it differs from a common bottle seem only calculated to accumulate imperfections. The scale attached to the thermometer must of course be an obstacle to the wiping of the instrument; and, by suffering the fluid to insinuate itself between it and the tube, or by absorbing it, if made of ivory (which we are not told) must increase the weight of the instrument, and give erroneous specific gravities. Forcing in a stopper with more or less force, must, as the fluid has no means of escaping, considerably alter the internal capacity of a vessel so shaped, from the elasticity of the glass: and lastly, the position of the thermometer must in itself occasion considerable error. In using thermometers, they who are versed in experiments generally contrive to have the whole of the thermometer, or at least the whole of the mercury, immersed in the fluid whose temperature is to be tried: or they take care to have such data as may enable them to calculate what would have been the temperature denoted, could the whole of the mercury have been immersed. But, by the drawing of this instrument, a quantity of mercury, seldom less than 40 or 50 degrees, must be above the surface of the fluid, of which no account is given, or correction attempted. The direction marked, *r. A.* besides the difficulty of obtaining an accurate cubic inch, is wholly irrelative to the purpose of the specific gravity; and the method is, besides, of longer standing than the Royal Society itself. The mode of bringing the fluid to the temperature of 60 degrees is certainly no great discovery; and the illustration of the comparative gravities too obvious to be presented to so learned a body. On the whole, we cannot perceive that this paper contains any thing worthy of its place, or of the public attention.

Art. XV. Extract of a Letter from Sir Charles Blagden, Knt. Sec. R. S. to Sir Joseph Banks, Bart. P. R. S. giving some Account of the Tides at Naples.

The information contained in this very short article is merely, that it is extremely difficult to make observations on the
tides

tides near Naples, where the quantity of rise and fall is so little : but that, according to the best the learned Secretary could make, he thought himself authorized to conclude, that the time of high water, at full and change, in the Bay of Naples, is between nine and ten o'clock.

*Art. XVI. Observations on Vision. By Thomas Young.
Communicated by Richard Brocklesby, M. D. F. R. S.*

Mr. Young, after giving a summary account of the opinions of Kepler, Descartes, De la Hire, Dr. Pemberton, Dr. Porterfield, Dr. Jurin, Musschenbroek, and others, respecting the power the eye has of accommodating its vision to different points. within a certain distance, and stating his objections to them, delivers his own sentiments. On examining the crystalline humour of an ox's eye, he discovered a structure which seemed to explain sufficiently this difficult question. This structure is accurately described, and illustrated by a plate : it exhibits a combination of muscular fibres, by which, as Mr. Young thinks, the crystalline may be brought nearer to a spherical form, and the rays of near objects thereby brought to foci on the retina. This theory, which we understand was adopted likewise by the late Mr. J. Hunter, is undoubtedly very ingenious ; but seems to require much further investigation before it can be established. The following objection, in particular, is made to it, which we confess ourselves unable to refute. That the muscular fibres, which are to act from the central tendons to the circumference, are of very unequal lengths, and must be exerted in very different directions, so as to render it hardly possible for the combined effect to give a regular curve to the external surface of the crystalline lens, or a regular increase of densities, from that to the centre, both of which are necessary for an uniform refraction of the rays of light. The structure itself is so minute, that it requires to be examined with the greatest nicety by those versed in anatomical investigations, before any accurate opinion can be formed upon it. We cannot undertake so difficult a task ; and therefore, for the fact of this structure, are contented for the present to rely on the statement given by the author of this paper. Should it be hereafter confirmed by further observations, it certainly will rank as a very important and useful discovery. Should the appearance, as is not impossible, turn out to be the effect of delusion, the idea and the use made of it are both very ingenious, and mark a considerable talent for enquiries of this nature, from which the public may expect future instruction and advantage.

Art. XVII.

Art XVII. Observations on a Current that often prevails to the Westward of Scilly, endangering the Safety of Ships that approach the British Channel. By James Rennel, Esq. F. R. S.

The name prefixed to this paper might safely be considered as a sufficient voucher that its contents would be found valuable; and examination proves that this presumption would not be erroneous. Major Rennel attributes the loss of Sir Cloudesly Shovel, with other ships of his fleet, in the beginning of the present century, that of the Nancy packet in our times, and several other cases equally melancholy, but of less celebrity, to an unobserved current prevailing to the Westward of Scilly. The existence of this current this writer deduces from the tracks of two ships, in one of which he was himself. This was the *Hector*, in the beginning of the year 1778, when, in steering for the entrance of the British Channel, the ship was carried fifty-four miles North of her reckoning, so as with difficulty to lay a course between the Northern part of the Scilly Islands and the Land's End, instead of passing, as her intended way was, on the South of those Islands, nearly in mid-sea between them and Ushant. The second instance is that of the *Atlas*, in 1787, which, in sailing out of the Channel, met with violent South and Westerly winds on the 27th of January, in lat. 48. lon. 9. 20. from Greenwich; and between that and the 3d of February, being chiefly *lying-to*, was set no less than 2 degrees 32 minutes of longitude to the West of her reckoning. This account was rendered particularly accurate, because the *Atlas* had time-keepers on board. From these circumstances, and from a fact generally allowed, and confirmed to Major Rennel by the authority of Capt. Mendoza Rios of the Spanish navy, and F. R. S. that there is always a current setting round the Capes of Finisterre and Ortegal into the Bay of Biscay, it is here concluded, that there is a current, the continuation of that in the Bay of Biscay, setting off from the coast of France, to the Westward of Scilly and Ireland. This current, occasioned originally by the Western winds in the Atlantic, and carried round the Bay, by the shape of the coast, may be expected particularly to be felt during the prevalence of such winds, and should be calculated for accordingly, and provided against, by vessels entering the British Channel. This very sensible and scientific account is illustrated by an excellent map, exhibiting the course of the two ships, the *Hector* and the *Atlas*, with the tendency and supposed breadth and extent

extent of the current: The author confesses one or two difficulties, arising from the accounts of the two ships, making some little modification of his theory; but by no means invalidating the important fact. Among the reflections arising from this statement, the following is particularly important:

“ 5. It would be worth the attention of Government (in my humble opinion) to send a vessel, with time-keepers on board, in order to examine and note the soundings between the parallels of Scilly and Ushant, at least; from the meridian of the Lizard Point, as far West as the moderate depths extend: * I mean such as can be ascertained with exactness, in the ordinary method of sounding. I have reason to suppose that our chart of soundings is very bad; and, indeed, how can it be otherwise, considering the imperfect state of the art of marine surveying at the time when it was made? A set of time-keepers will effect more, in the course of a summer, in the hands of a skilful practitioner, than all the science of Dr. Halley, during a long life; for who could place a single cast of soundings, in the open sea, without the aid of a time-keeper? The current in question must have disturbed every operation of this kind. It should be the task of the person so employed, to note all the varieties of bottom, as well as the depths; the time of high and low water; setting of the tides and currents, &c. Such a survey, skilfully conducted, might enable mariners to supply the want of observations of latitude and of longitude; and of course, to defy the current, as far as relates to the power of misleading them.”

Major Rennel of course recommends, that ships approaching the Channel with light Southerly winds, after experiencing a continuance of strong Westerly gales in the Atlantic, should either make Ushant, in time of peace, or, at all events, should keep in the parallel of $48^{\circ} 45'$ at the highest. Enquiries of this nature are of the greatest public benefit, and in them this valuable writer is always occupied.

Art. XVIII. Observations on the Planet Venus. By William Herschel, L. L. D. F. R. S.

The diurnal rotation of the planet Venus, her atmosphere, her real diameter, and permanent appearances, such as might be occasioned by, or ascribed to seas, continents, or mountains, have been the objects of this distinguished Astronomer, from April 1777 to the present time. The results are, as might be expected, curious and interesting; though, with respect to the diurnal motion of the planet, it has hitherto eluded his constant attention, both as to its period and direction. *Cassini* states it at 23 hours, *Bianchini* at 24 days. To which of these very different accounts Dr. Herschel more nearly inclines,

* We are happy to learn, that accurate surveys are now going on in the vicinity of Scilly, under the countenance of the Admiralty.

seems rather doubtful. He says, "We may be assured that this planet has a diurnal motion, and though the real time of it is still subject to considerable doubts, it can hardly be so slow as 24 days." But how much more rapid it may be, we are not told. The atmosphere of Venus, Dr. Herschel concludes, from his observations, to be very considerable. Her real diameter, from measures taken on the 24th of November 1791, he makes a little larger than that of the Earth, the apparent diameter being 18" 79. He says that, on the nicest scrutiny, he cannot find fault with the measures: yet he adds, "the two planets (Venus and the Earth) however, are so nearly of an equal size, that it would be necessary to repeat our measures of the diameter of Venus, in the most favourable circumstances, and with micrometers adjusted to the utmost degree of precision, in order to decide with perfect confidence, that she is, as appears most likely, larger than the Earth." As to the mountains, Dr. H. has not, in any of his observations, been able to discover the least trace of them; and he sneers, with a good deal of dry humour, at those observers (*Philos. Trans.* 1792, p. 337, &c.) who have seen such as *exceed four, five, or even six times the height of Chimbo-raço, the highest of our mountains*; which last estimation would make them above 23 miles perpendicular, and that on a globe very near the size of our own. For his own part, Dr. H. declares, that no eye, *which is not considerably better than his, or assisted by much better instruments*, will ever obtain a sight of the mountains in that planet, though, from analogy, he is inclined to believe that they exist. A supposed jagged border to Venus, and certain *flat spherical* forms on Saturn, also afford our great Astronomer some amusement: these two terms, he says, very coolly, *seem to me* to contradict each other. It is to be regretted, he also tells us, that the gentleman who saw the *flat spherical* forms on Saturn did not attend to the revolution of that planet on its axis, which could not remain an hour unknown to him when he saw these forms. It is scarcely necessary to add, that this paper is important.

Art. XIX. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland. By Thomas Barker, Esq. With the Rain in Surrey and Hampshire, for the Year 1792; and a Comparison of Wet Seasons. Communicated by Thomas White, Esq. F. R. S.

By these observations it appears, that the year 1792, though very wet, was not so much so as 1782 and 1774. In 1774,

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by this writer's observations, the total quantity of rain was 35 inches, and 235 thousandths; in 1782, little more than 32 inches; in 1792, only 29 inches, and less than a half. September 1774 is pointed out as the wettest month in fifty-seven years. There fell in that month rather more than 8 inches and a quarter of rain. Mr. Barker mentions at the end of the paper, his surprise to see, in the Supplement to the Gentleman's Magazine, $83\frac{1}{2}$ inches of rain, stated by Mr Gough as the quantity that fell at Kendal in 1792. "This," he says, "is an astonishing quantity, though it is a hilly country: it is almost four times my common year, and above double the greatest; and I should have thought it enough, in latitude 54° , to have made the whole country a marsh." This, however, would depend upon whether it could stagnate there or not; but the quantity is extraordinary, and perhaps there is some error of a figure in the printing.

The volume concludes, as usual, with a list of the presents made to the Royal Society, within eight months.

ART. VI. *Icones Pi&tae Plantarum Rariorum; or, Coloured Figures of rare Plants; with Descriptions and Observations.* By James Edward Smith, M. D. F. R. S. President of the Linnean Society. Folio. No. I. II. III. 3l. 3s. Davis and White. 1793.

THE happy art of engraving on copper, which has preserved the forms at least of so many precious remains of antiquity, and has immortalized the labours of Painters and Sculptors, has been applied with peculiar success to the science of Natural History at large, and of Botany in particular.

The works of the ancients have lost a considerable part of their importance from their being unacquainted with this most useful art, and the brief descriptions which they have so frequently given of plants which were considered as of high consequence in Physic, are absolutely unascertainable, from the want of figures expressive of the plants themselves. It is true indeed, that the rude wooden cuts with which the works of Fuchsius, Dodonæus, and some of the older Botanists, have been illustrated, serve admirably well to convey a general idea of the more common plants, but, as we grow more refined, we become fastidious, and should scarcely be induced to regard with patience such productions, if revived and circulated at the present day.

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The great oracle of modern Botany, whose dogmata have, perhaps, in some instances, been rather too implicitly complied with, has not scrupled to speak with some degree of disapprobation of coloured engravings in Botany, as if incapable of conveying the degree of information necessary for the purpose of science. "*Herbarium præstat omni iconi.*"—"*Ex icone enim quis potest aliquid argumentum firmum adducere?*" &c. &c. Now, though we perfectly agree with Linnæus, that a well-preserved herbarium is, in general, preferable to any set of engravings, yet, surely, there needs but little reflection to discover, that well-engraved and well-coloured figures are also, in numerous instances, preferable to any dried specimens; and if it be contended, that a dried plant can sometimes convey an idea of particulars which no figure can represent, we must, on the other hand, still insist that a figure can, and often does, convey ideas which no dried specimen can possibly exhibit. Linnæus was, however, in some degree, excusable for his want of respect for figures in general, on more accounts than one: first, because the art of engraving, and the manner of colouring such figures, was not arrived, in his earlier days, to the degree of perfection in which we now see it; and secondly, because in the northern region in which he (perhaps from a particular species of patriotism) was contented to reside, the more elegant productions of the pencil and the graver, with their respective concomitant expences, could hardly be supposed to meet with the necessary degree of encouragement, which animates the endeavours of the artists of richer and more favourable climates.

As a further argument in favour of engravings, we may add, that a Herbarium is, from its own nature, liable to accidents (unfortunately, too often experienced by Botanists) which are not likely to have any effect on collections of drawings and engravings.

We now with pleasure turn our attention, from the general topic, to the very elegant and splendid publication announced at the head of the present article, and which may, perhaps, be considered as at least equal to any thing of this nature hitherto seen in Europe. The assiduity with which the ingenious author has so successfully cultivated the science of Botany, has entitled him to the warmest thanks of all the scientific admirers of so useful as well as pleasing a branch of natural knowledge.

It is, indeed, scarcely possible to survey without a kind of rapture the numerous vegetable beauties which are in our own country presented to our view, in the stoves and conservatories of the principal patrons of Botany, and, above all, in the

magnificent collection of the Royal Gardens at Kew, where, in the elegant language of a Botanical Poet—

“ In one bright point admiring Nature eyes
The fruits and foliage of discordant skies :
Delighted Thames thro’ tropic umbrage glides,
With flow’rs antarctic bending o’er his sides.”

We are transported in idea to the ever-blooming regions of both the Indies, where

“ ——— Lofty trees to ancient song unknown,
The noble sons of potent heat, and floods
Prone-rushing from the clouds, rear high to heav’n
Their thorny stems, and broad around them throw
Meridian gloom.”

From repositories of this nature the representations given in the present publication are engraved, and the rarest and most beautiful vegetables are of course selected for the purpose.

In the first Number we are presented with the *Passiflora lunata*, or Crescent-leaved Passion-flower ; the *Antirrhinum reticulatum*, or Reticulated Toadflax, remarkable for the reticulated or anastomosing red veins on its flowers : the *Euphorbia punicea*, or Scarlet Spurge ; a most elegant and splendid species of the arborescent kind, with yellowish flowers, and the partial involucra growing beneath them, of the most vivid scarlet or carmine colour ; *Hedera capitata*, or Cluster-flowered Ivy ; *Wachendorfia paniculata*, or Panicked-flowered *Wachendorfia*, an elegant plant, which is a native of the Cape of Good Hope ; *Portlandia grandiflora*, or large-flowered *Portlandia* ; this is a highly elegant vegetable, and is named in honour of that celebrated patroness of Natural History, the late Dutchess Dowager of Portland ; it is a moderately large shrub, a native of America, and the West-Indian islands ; the flowers are very large, white, and deeply bell, or funnel-shaped.

Number II. presents us with the *Oxalis versicolor*, or striped-flowered Woodsorrel, a native of the Cape ; *Justicia coccinea*, or scarlet-flowered *Justicia*, a South American shrub, with rich red flowers ; *Sisyrinchium striatum*, or yellow-striated *Sisyrinchium* ; *Tradescantia discolor*, or purple-leaved Spiderwort ;—this is an extremely singular and beautiful plant, which is now frequently seen in our hot-houses ; the leaves are of a fine green above, and of a deep purple beneath ; the flowers, which are white and pretty numerous, are imbedded in a purple spathe or guard, consisting of very large, approximated, concave bractææ, or floral leaves—this plant is a native of South America ; *Ligusticum cornubiense*, or Cornish Lov-

age; this is a native of our own country, and, as the name imports, is found in Cornwall, where, though not extremely rare, it has had the fate to be very little observed, and has never before been well represented. The next plant is *Hydrangea hortensis*, or Chinese Guelder-rose; a favourite plant at present in our conservatories, and possessed of a great share of beauty; it is a shrub, which is cultivated in the gardens of China and Japan, and in the appearance of its flowers bears a near resemblance to the Guelder-rose, or *Viburnum Opulus flore pleno* of Europe; the flowers are of a most beautiful rose-colour.

The third Number contains a very curious species of *Pelargonium*, (*ci-devant* Geranium) called the sapphire-leaved Cranebill, a native of the Cape of Good Hope, and which flowered in the year 1792 in the garden of the Marquis of Rockingham. The next is the *Epidendrum tripterum*, or triangular-fruited *Epidendrum*, a native of Jamaica, and remarkable for the appearance of the green bulbs of its root, which appear above ground, and bear a considerable resemblance to green-gage plumbs. The succeeding figure is another species of this genus, namely the *Epidendrum Barringtoniæ*, or large-flowered *Epidendrum*, which flowered in the collection of the Hon. Mrs. Barrington. The next plant is *Pergularia odoratissima*, or Chinese Creeper, a climbing shrub, with yellowish-green flowers, nearly of the size of primroses, and of a very fragrant smell, especially in the evening. It highly resembles another species known by the name of the *West Coast-creeper*, an East-Indian plant. We have next a very large and august species of *Convolvulus*, which in its general appearance resembles much the *Convolvulus purpureus*, or great purple *Convolvulus*, but greatly exceeds it in size. It is named *Convolvulus speciosus*, or broad-leaved Bindweed. The last plant in this Number is the *Exacum viscosum*, or clammy Gentianella, a native of the Canary Islands; it is a subfrutescent species, and in habit greatly resembles the elegant English plant known by the name of the Yellow Willow-herb, or *Lysimachia vulgaris* of Linnaeus.

We should add, that the specific descriptions, &c, which are given in Latin and English, are executed with that degree of precision and exactness so necessary in all works of modern Botany.

The drawing, engraving, and colouring, is conducted by Mr. Sowerby, whose talents as a Botanical Painter are well known to the public. They are engraved with great elegance, and coloured in a very splendid manner; perhaps, in some few instances, rather too highly; if, however, in these instances,
nature

nature does not quite match the colours that proceed from the pencil of Mr. Sowerby, we may still apply the compliment paid to the pictures of a celebrated artist :

“ Cupit esse suum quod videt artis opus.”

ART. VII. *Medical Advice to the Inhabitants of Warm Climates, on the domestic Treatment of all the Diseases incident therein; with a few useful Hints to new Settlers for the Preservation of Health, and the Prevention of Sickness. By Robert Thomas, (late of the Island of Nevis) Surgeon. To the Work are prefixed, some Observations on the proper Management of new Negroes, and the general Condition of Slaves in the Sugar Colonies. Also are annexed, a List of the Medicines recommended in the Treatment of the Diseases, and an explanatory Table of the Weights and Measures used by Apothecaries. 8vo. 6s. Johnson. 1793.*

THIS work is intended as a domestic companion to the inhabitants of the West Indies, where, from the distance of many of the estates from the residence of the Surgeon, such a guide seems peculiarly necessary. It is written in a familiar manner, but apparently with sufficient accuracy. The descriptions of the diseases are, in general, clear, and the method of cure rational, and easy of adoption. The author has given some rules for the conduct of Europeans on their first arrival in any of the islands; which they should contrive to effect, he says, in the months of January, February, and March; the air, during these months, being more dry and temperate than at any other season of the year. They should choose for their habitation a situation that is high, well ventilated, and not incommoded with damps. But as most of the towns, he says, are built on low grounds, and in the neighbourhood of swamps, there seems to be little power of selection. The rest of his observations consist in general maxims of prudence, that are equally necessary in all places. Persons resident in these climates, he says, should not indulge in the use of spirits or strong drinks before dinner, nor drink large draughts of cold liquors, or expose themselves to a stream of air, when heated with violent exercise. Particularly he reprobates an inordinate passion for dancing—an amusement, not likely, we should have thought, to be carried to excess in such warm countries. On the general treatment of negroes he has some useful observations. Planters who buy full-grown negroes are rarely repaid the purchase-money by their labour. Such
negroes

negroes are less docile and tractable than young ones, and frequently retain such an affectionate remembrance of their country and families, as induces despondency, which often terminates in some fatal disease.—They should be chosen from ten to fifteen years of age. He recommends removing the women, when near the period of parturition, from their own miserable huts to the sick house, for the management of which he proposes some useful regulations. The women would then, he says, be better taken care of, and a greater number of the young negroes preserved, than by the present custom of leaving the management of them entirely to the mothers, who are extremely careless and inattentive to their welfare. The miseries of the negroes have been much exaggerated, he says, by those who favour the system of abolishing the Slave-trade, which, if carried into effect, will, he thinks, in the end, ruin the islands. In the course of nine years residence, during which time he has had upwards of three thousand negroes annually under his care, Mr. Thomas was never called upon to administer assistance to a negro, in consequence of any violence or cruelty exercised over him either by the master, manager, or overseer. We shall conclude this article with the author's account of the Jaw-fall.

“ This disease is evidently a species of tetanus. Negro children are more apt to be attacked with it than white ones. In many of the West-India islands it carries off great numbers in the first month of their birth.

“ CAUSES.—A neglect in purging off the meconium, or that dark-coloured substance which is lodged in the bowels of new-born children, has generally been supposed to be the chief occasional cause of this complaint, and it no doubt, may sometimes prove so; but exposure to cold and currents of air, *dividing the navel-string with a blunt, lacerating instrument, and making stimulating applications afterwards to the wound, are, in my opinion, more frequent causes.*

“ PROGNOSTIC.—It proves fatal in almost every instance.

“ TREATMENT.—As no effectual means have yet been discovered for the cure of the Jaw-fall, all that can be advised is, to avoid as much as possible, such causes as are known to give rise to it.—Every lying-in woman should, therefore, be lodged in a comfortable apartment, which is annoyed neither by smoke, rain, or any partial currents of air. On the birth of the child, the navel-string should be divided with a pair of sharp scissars; after which, the portion that remains should be wrapped up in a piece of scorched linen. No force whatever should be used to bring on a separation of it, which should take place spontaneously. To carry off the meconium, two tea spoons full of castor oil may be given to the infant on the day of its birth, which may be repeated as often as shall be judged necessary, should the mother's milk not prove sufficiently purgative.”

Doctor

Doctor Moses Bartram, of South Carolina, in his account of the Trismus nascentium, * to which he appears to have paid considerable attention, found the disease to be principally owing to the rough and careless manner of treating the navel-string, which is peculiar, he says, to the negroes, who put no bandage upon the belly of the new-born infants, to prevent its being torn or injured, as the Europeans universally do. This coincidence in opinion, relative to the cause of the complaint, by two gentlemen living at a great distance, and having no communication with each other, gives credibility and strength to their doctrine, so that we may hope that this disease, hitherto so fatal and destructive, will be hereafter in a great measure prevented.

ART. VIII. *Scripture Characters; or, a Practical Improvement of the principal Histories in the Old and New Testament.* By Thomas Robinson, M. A. Vicar of St. Mary's, Leicester, and late Fellow of Trinity College, Cambridge. The Second Edition†. 4 vols. 8vo. 1l. 4s. or 12mo. 13s. Matthews, for the Author, 1793.

IT is not an unusual, and seems to be an unexceptionable proceeding with Reviewers, to let an author explain his intentions and views in his own words. From the preface, therefore, we give the following extract:

“ The following practical reflections on Scripture Characters were originally drawn up for the instruction of a plain congregation, and delivered to them in the form of sermons. The author presumes not to solicit the attention of critical readers, who are pleased with novelty of sentiment, literary remarks, or the embellishments of style and language. For such persons he does not write. But he hopes that the serious enquirer after sacred truth, and the humble Christian, who laying aside fruitless controversy, is anxious to advance his own spiritual edification, will hereby be instructed, confirmed, and comforted, “ in the way of righteousness.”

“ The design is, to point out the proper improvement of the inspired history, and to offer such reflections upon the various occurrences as a pious mind would wish to indulge. To this end, plainness of speech is studied, curious researches are avoided, nor is any new infor-

* See Account of the Transactions of the College of Physicians at Philadelphia, p. 108 of our last Number.

† The First Edition, on a smaller scale, we believe was never completed.

mation aimed at, as being entirely foreign from the plan. Those doctrines which have been generally received in the Christian church are taken for granted, and a practical application of them is addressed to persons of different descriptions."——

On this passage we must remark, that "critical readers," if they are also friends to religion, will undoubtedly be at least as well pleased with piety, as with novelty of sentiment; with edifying, as with literary remarks; and with the embellishments of zeal and sound devotion, as with those of style and language: and in these respects we have frequently been gratified in the perusal of this work.

In another part of the preface, the author speaks of "several of the characters here delineated." This account is not altogether accurate. *Delineation of Characters* is a very different undertaking from any thing we have here met with. We do not recollect any attempt of this sort. It is possible, indeed, that our memory may have failed us, or that our attention may sometimes have been relaxed. In turning over the prodigious number of these pages (more than two thousand! the Reviewer must claim for himself the indulgence which he concedes: "Operi longo fas est obrepere somnum."

The purpose of the book is expressed with more exactness in another passage of the preface—"to deduce useful instructions from the principal events recorded in the Scriptures."

We proceed to set before our readers some extracts, from which a fair judgment may be formed of the work in general.

"This divine person testified his approbation of *Abraham's* character and conduct, and, as if he had been an equal, communicated to him the determination to destroy Sodom, and the cities around it. Such an awful desolation in his own neighbourhood, the good man could not hear of without extreme distress; and with anxious desires to save his fellow-creatures from impending wrath, he undertook to become their intercessor. Emboldened by the condescension of God towards himself, he prayed earnestly that the place might be spared, if but a few righteous persons should be found. This intercession of the Patriarch with God is described with inexpressible simplicity. To enter into the proper spirit of it, the whole passage should be read and studied with attention. To comment upon it, would be to weaken its force and elegance. Come, and learn from Abraham, what compassion you should have for sinners, and with what importunity you should put up your prayers for them! Come, and carefully observe, that you may copy after, the deep humiliation and the holy boldness of Abraham before God! For surely the same kind of address becometh us:—"Behold now, I am but dust and ashes: O let not the Lord be angry, and I will speak!" Come, and admire the rich mercy of God, who is "slow to anger," and declares that judgment

is "his strange work." He was pleased with Abraham's charitable petitions, and, in answer to them, engaged to spare the wicked for the sake of fifty righteous, if so many should be found there. *The terms were brought lower and lower, till at length he promised, "I will not destroy it for ten's sake."* It appears throughout this interview, that "the effectual fervent prayer of a righteous man availeth much." Abraham, indeed, failed in his requests for the whole place; but in consequence of them, Lot was miraculously delivered. Be encouraged, then, to expect, by your importunate intercession, the blessing of God upon your families, your friends, your neighbourhood. To this end, you must not only pray, but you must live, like Abraham."—*Vol. I. p. 113.*

"Those should be esteemed as the best friends of their country, who exert their influence for the suppression of sin, and the encouragement of holiness. Nor is this the business of Magistrates alone: there is not one entrusted with a family, who is not bound to say with *Joshua*, "As for me and my house, we will serve the Lord." May such a determination be formed in the heart of every master, and of every parent, who shall cast their eyes upon these pages! How else will you give account of the important charge which is committed to you? O let not your children and your servants be witnesses against you! Nor let the careless and prophane conduct of others direct your practice. Though you should be derided and despised as precise and singular, be not afraid or ashamed to pray with and instruct all those who are under your care; for thus only will you prove that you feel the worth of your own souls."—*Vol. I. p. 516.*

"It has often been urged, that by supposing a change in the mode of speech, which is usual in the Hebrew language, the *imprecations* are no other than *predictions* of evil. And when it is said, [Ps. 109] "Let it be thus done," it may be fairly translated, at least in many places, It shall be accomplished."—*Vol. II. p. 197.*

We apprehend that a far more satisfactory account of these imprecations has been given by other divines; particularly by Mr. William Green, in his New Translation of the Psalms, printed at Cambridge, 1762: from which excellent performance we extract the following note on Ps. 109: "Dr. Sykes, in the Introduction to his Paraphrase on the Hebrews, p. 32. has observed, that the following imprecations are not the imprecations of *David* against his enemies, but of his enemies against *him*. Before this was observed, nothing was more distant from the thoughts of the learned: and now it is observed, nothing is more obvious."—Mr. Green's translation of, and notes upon, this Psalm, will scarcely leave a doubt in the mind of any reader, with regard to the justness of his construction.

"What thanks and praise do we owe to God for the regular and quiet administration of his ordinances amongst us? Are we sensible of their value? Do we indeed rejoice and bless God, that houses of
prayer

prayer are erected throughout our land ; that they are not *set against* us, or *applied to profane purposes* ? Let us offer up our petitions, that our privileges may be continued to us and our posterity : and, while we are favoured with them, let us labour to improve them to our own spiritual advantage. Let us “ serve the Lord with gladness, enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name.”—*Vol. II. p. 373.*

Our readers will probably have anticipated the judgment we are prepared to give concerning this work. Credit must be allowed to the author of it, for the best intention that can actuate a man in publishing any book ; namely, a manifest and strong desire to promote the true happiness of his readers in this world and the next. He must be praised also for unwearied diligence, a commendable share of learning, and a spirit that never “ shuns to declare unto us (what the writer conceives to be) all the counsel of God.” In a work so extensive as this, it is not surprising that some peculiar or fanciful theological notions and conjectures occasionally appear. To say, that a few things in it might have been stated with more correctness, and that some of the reflections might have been abridged, or omitted, without great loss, is to detract little from the value of a voluminous work. The author of these volumes will still be entitled to the praise of having put into the hands of plain and well-disposed Christians a great number of useful, edifying, practical reflections on the principal events recorded in Holy Scripture. With his own parishioners, in particular, (to whom they are affectionately ascribed) they will undoubtedly be a strong and acceptable “ testimony of his respect for them, and of his attention to their welfare.” And, whenever such testimonies as this appear from resident, laborious Parish Ministers, they will assuredly find, with us, what they are well entitled to receive, a very candid and favourable, we had almost said, a partial examination.

ART. IX. *Observations on the Passage between the Atlantic and Pacific Oceans, in two Memoirs on the Straits of Anian, and the Discoveries of de Fonte. Elucidated by a new and original Map. To which is prefixed, an Historical Abridgement of Discoveries in the North of America. By William Goldson. 4to. pp. 162, 8s. Jordan. 1793.*

A Work which has for its object to revive the spirit of enquiry into the existence of a passage between the Atlantic

tic and Pacific Oceans, commonly called, from the direction in which it has been chiefly sought from this country, the North-west Passage, cannot fail to be of some importance.— This publication by Mr. Goldson is rendered the more respectable by the scientific manner in which he has digested it. He sets out by giving an Historical Abridgement of 36 Voyages of Discovery, on this part of the American Coast, which occupies 52 pages. These voyages comprise the whole of those that have been made with that view, excepting some by the Spaniards, which, for the sake of their reference to the subject of his first Memoir, the author has thrown together, in the beginning of that part, in chronological order. The Memoir on the Straits of Anian tends to prove, chiefly from the voyage of Maldonado in 1698 *, that a passage exists from Prince William's Sound, in lat. 60 in the North Pacific Ocean, to the Frozen Sea, and thence to Baffin's Bay. The Memoir on the Discoveries of De Fonte, that another passage exists, by means of rivers and lakes, from the sea of Juan de Fuca at the back, or North East, of Nootka Sound, to another part of the Northern Ocean. The conclusion of the former Memoir contains some propositions so connected with a great object of public advantage that we shall lay it before our readers.

“ I shall venture to conclude, that, from the variety of observations offered in the preceding pages, there is a great probability, if not an absolute certainty, of the existence of a communication between the Atlantic and Pacific Oceans; the difficulties attending the navigation of which may be surmounted, and from the present improved state of maritime knowledge, the currents may be so ascertained, as to render it as safe and as certain as the passage through Hudson's Straits.

“ The Legislature has considered it a subject of such importance, as to offer a reward of 20,000*l.* to effect the discovery. Until within a few years this could only have been an object worth the attention of persons fitting out ships for the Davis' Straits Fishery. No advantages whatever have accrued in consequence of this great reward, and the reason is very obvious. If the owners of a ship employed in that fishery should be induced to order the master to endeavour to get to the northward, so as to effect a discovery, in hopes of obtaining the reward, and he should be so fortunate as to get three parts of the way through to the westward, but not succeed, neither his owners nor himself would be entitled to the smallest gratuity. For which reason, the persons engaged in that fishery are contented with falling in with the ice just within the straits, where

* So this author; a Spanish MS. we have seen says 1588, which is right; the error is Mr. Buache's, who has 1598.

they get a cargo of seal oil and skins, without running any risk to get farther to the northward. This was an oversight in the act which originally offered the reward, and likewise in that which extended it to the officers employed in his Majesty's navy, and ought to be remedied; as it has not only tended to cramp the spirit of discovery, but, at the same time, has been a check, I may venture to call it so, to the commercial interest of the country; as many persons, in hopes of a reward, might be induced to penetrate into Baffin's Bay, when they might not venture to run the risk of an attempt to effect a passage.

"For these reasons, I shall beg leave to submit to the attention of the Legislature, if it would not be for the advantage of the nation at large, whether we consider it in a commercial or a geographical view, to divide the premium into three several proportions, which should be given to the persons first discovering as far as certain fixed situations from each side of the continent. These situations I would propose to be,

"1st. The communication between Baffin's Bay and the Frozen Ocean, whether by Lancaster's, or any other opening to the westward.

"2. The mouth of the Copper-mine River, as determined by Mr. Heme.

"3d. Whale Island, as determined by Mr. M'Kenzie, at the mouth of the river discharging itself from the Great Slave Lake.

"It might be objected, that this method would be adding an additional expence beyond the original sum voted by Parliament; but as it would not amount perhaps to more than 10,000*l.* it ought not to be placed in competition with the national advantage which might in future accrue from it; as, setting aside the idea of finding a passage, owners of vessels in the Davis' Strait trade may be more induced, by means of these regulations, than they are at present, to explore Baffin's Bay, which may lay a foundation for a whale fishery in a part of the world hitherto neglected." P. 120.

Another matter of curiosity rather than utility, though not wholly devoid of the latter plea, we select from a different part of the book; on the subject of the famous Welch Settlement in America, long supposed to be fabulous, but lately much pleaded for by one or two enquirers*.

"I shall here venture to offer an opinion, which may not meet the entire approbation of every one of my readers: but such advances have been made, of late years, in the science of geography, that we are daily led to examine with strict attention, accounts which have been exploded for want of sufficient information. This has been the case with the history of Madoc, or Madog's voyage from Wales to America. It is well known that the Welch Chronicles make mention of his leaving that country, on account of some quarrel with his brothers, and on his return, he gave an account of a new country, which he had discovered across the Western Ocean, to form a

* Particularly Dr. John Williams, in two pamphlets published at White's, &c. in 1791 and 1792.

settlement in which, he afterwards sailed with ten ships, but never returned *.

“ I shall not enter into any arguments to defend this narrative against the objections which have been offered, on account of the polarity of the magnet not having been applied to the purposes of navigation in those days, without which it has been advanced, he could not have succeeded, either in returning to Wales, or finding the country on his return. I shall rest myself entirely upon the opinion which is now entertained of the authenticity of the account.

“ No traces of this colony were found for many years after settlements were made in America; but subsequent researches have brought to light a very numerous tribe, in a fertile country on the banks of the Upper Missouri, the people of which are white, and are a distinct species from the aborigines who surround them. They are likewise said to have written records of their descent, and many remains of European manners. To this nation the French have given the name of Padoucas. Persons versed in the Welch language say, that Madoc's followers would have been denominated Madogwys: now, when we consider that the French have always been famed for adapting names to their own vernacular idiom, and by that means rendering them very different from the original pronunciation, we may be led to conclude, that Padoucas is the same name, with the alteration of the initial letter, but to which they have given their own termination of *cas*, instead of the Welch *gwys*, (people) †.

“ Father Charlevoix observes, from the information he received, that the Padoucas, and their neighbours the Panis, are situated very near the coast of the Western Sea ‡. That those coasts were formerly inhabited by other nations, we have two evidences to produce. In the first place, according to some of the missionaries, “ the Illinois,” before the French arrived in Louisiana, “ were seated near the sea to the westward, from whence they were driven by their enemies §.” And we are informed, in another place, by Charlevoix, “ that not only the Illinois, but likewise the Miamis, came from the sea-coast to the westward ||.”

* This happened towards the end of the 12th century, and is recorded in the poems of Meredydh ap Rhys, who flourished in the year 1470; of Gutwin Owen, in 1480; and Cynfrig ap Gronw, near the same period. These bards preceded the expedition of Columbus, and relate, or allude to, that of Madoc, as an event well known, and universally received, to have happened three hundred years before. Vide Jones's Musical Relics of the Welch Bards, p. 19. (now 37) and Humfrey Lhuyd. Welch Chron. p. 228.

† Gentleman's Magazine, vol. for 1790.

‡ Dictionnaire Géograph. de la Martiniere. Ed. 1741 at Word Missouri.

§ Relation de la nov. France, l'An. 1670, 1671.

|| Journal du Pere Charlevoix, 1744, Lettre xx.

“ Comparing

“Comparing these circumstances with the others, I shall venture to take it for granted (without entering into any further arguments on their migrations from the eastern coast, where they must have landed, so far into the country), that the Padoucas are descended from the people who went over with Mzdoc. Being situated so contiguous to the western sea, it is natural to suppose, that a people, accustomed to navigation, would turn their attention to the advantages of their situation; so that we can by these means, not only account for the men with beards, and horses marked with Roman letters, without having recourse to the supposition that the Spaniards have settlements further to the northward than is generally agreed upon in Europe*; but likewise, allowing for the prejudices of the times, give some credit to the report of Coronado having seen large ships, loaded with merchandize, without supposing with him and some later authors, that they were from China or Japan†.” P. 71.

On the subject of Maldonado's Voyage, taken from M. Buache, a celebrated French Geographer, we shall only remark, that it is still deficient in proof. On a careful examination in the Archives at Simancas, nothing was there found in proof of Maldonado's assertions. But, on the contrary, papers were observed, of ten years posterior, which mentioned the English attempts at discoveries in those parts, and other memoirs of that kind for the purpose of putting the Spanish Ministry on their guard, as on a subject entirely new. The supposed discoveries are not alleged to have been mentioned by Maldonado himself till 1609, more than twenty years after the time, and then were only spoken of indirectly. Garcia de Sylva, in his account of his embassy to Persia in 1618, speaks of Maldonado as an ignorant impostor and romancer.

From all the enquiry we have been able to make, it does not appear that there is yet sufficient evidence collected by any adventurers, either to establish or refute the notion of a passage. The Archipelago of St. Lazarus turns out to be a vast collection of very large islands, but not leading to any open sea, as represented by De Fuca; only to straits and soundings. It is found also, from lunar observations made by order of the Hudson's Bay Company, that Lake Arabasca, and parts adjacent, are laid down many degrees too far west, in this and other maps.

* This circumstance is worthy the attention of Government; for the late convention with Spain confines the limits of our trade on the coast, to the northward of where the Spaniards are already settled. This is an indefinite term, and may give rise to a future question of right. As their northern settlement is at St. Francisco, in California, that should have been fixed as the extent of their boundary.

† Vide Memoire de Delisle sur la Mer de l'Ouest.

ART. X. *Biographia Britannica, Vol. V.**(Concluded from p. 168.)*

WHEN the present edition of the *Biographia Britannica* was first announced to the public, the preface held forth the promise of five hundred new lives, of which the fifty additional in the volume before us form a due proportion, as we cannot conceive the Editors will think it prudent to extend the work, at the very furthest, beyond *ten* volumes. If, however, many of the single lives should be carried to the length of that of Dr. Doddridge, in the present, it will be difficult to confine its limits within double that number of volumes. In saying this, we would be understood to speak generally, and not as alluding to the particular persuasion of either the writer, or the person whose life is narrated; as we presume the very same prudential consideration will induce the Editors rigidly to adhere to the impartial line professed in the original prefatory introduction, in which the following declaration is made. "We mean to rise above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profession and party. We scruple not to declare our attachment to the great interests of mankind, and our enmity to bigotry, superstition, and tyranny, whether found in Papist or Protestant, Whig or Tory, Churchman or Dissenter." A strict conformity to the principles here professed, will, we are convinced, be equally favourable to the interest and the fame of those concerned; but we will venture to predict, that any considerable deviation from them, in any way, will inevitably be followed by injury to the Conductors, and ruin to the work. To prove that the preceding observations are not made in particular allusion to the prolonged life of Dr. Doddridge, a man held in general and deserved esteem, both among Churchmen and Dissenters, we shall proceed to state, in some detail, the history of that life which engrosses nearly sixty pages of this fifth volume.

Dr. Philip Doddridge was born at London, in June 1702. He was descended of a reputable family in Devonshire, and among his ancestors is enumerated the Judge of that name, who flourished in the last century, and who, it is not a little remarkable, was a conspicuous defender both of regal power and of the ecclesiastical and civil rights of England, p. 267. The youth of Doddridge was marked by domestic calamity, and distinguished by an early attachment to religion and literature.

ture. He began to exercise the functions of his public ministry, when he was little more than twenty years of age, at the small village of Kibworth, in Leicestershire; and both at that place, and every other where he afterwards officiated, was remarkably acceptable to his admiring auditory. Among the writers of practical divinity, he was particularly attached to Archbishops Tillotson and Leighton; and Dr. Kippis recites, with very apparent pleasure, his frequent and energetic commendations of the eloquent and animated Barrow. Instructed by such excellent guides, whatever might be the general *cast* of his sentiments arising from situation and connections, his opinions concerning the established church and its ministers were through life stamped with a great portion of candour and liberality. Market-Harborough was the next theatre of Mr. Doddridge's pastoral exertions, and there he continued, indefatigable in his efforts to promote the interests of religion and virtue, exhibiting in himself a noble and exemplary pattern of the doctrines which he taught, till the year 1729, when he removed to Northampton. His sphere of utility, in this situation, was greatly enlarged: a flourishing academy under his tuition, added to an extensive flock, by whom he was honoured and beloved; the founding and superintendence of a charity school for the education of the children of the poorer part of his numerous congregation; and his other pursuits of a devotional and literary kind, occupied every moment of his time. His reputation for piety, learning, and talents, became widely diffused, not only over all the county in which he resided, and among the great body of Protestant Dissenters, but reached the remote region of Scotland (where he obtained the honour of a Doctor's degree from the University of Aberdeen) and was acknowledged and propagated by many eminent and learned persons in the established church; in the first rank of whom, Warburton was his friend and correspondent. The final completion, in 1740, of his great work, *The Family Expositor*, established on a lasting basis, that fame which his smaller productions had obtained; and having, for thirty years, run the noble career of a diligent and faithful minister of the Gospel, and a public instructor of youth, universally esteemed and cared for by men of all persuasions, this excellent man met, 'with the utmost resignation and firmness, a rather premature fate, occasioned by a neglected cold, caught during the performance of a Christian duty, in the fiftieth year of his age.

Dr. Kippis, who professedly writes this life, displays through the whole narration a candid and feeling mind, deeply affected

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affected by the remembrance of the virtues of his friend, and of the obligations he was under to him. He has inserted in it a pretty long account of the course of academical exercises in which the Doctor's pupils were trained; very little differing, he observes, from that which was afterwards adopted at the academies of Warrington and Hackney; and we must own it was not a little rigid. Among other rather severe tasks, it was enjoined to the superior class of pupils, every morning before breakfast, to read a chapter of the Old Testament directly from the Hebrew into English. This was done publicly before the tutor in the teaching room; and Dr. Kippis is ingenuous enough to own that, in this arduous exercise, some of his brother pupils would sometimes "slyly place an English Bible by the side of the Hebrew one." P. 278.

It is now necessary for us to attend to the pupils of a very different school, the school of Politics and of War: and, among the new lives, those of the two Digbys, successively Earls of Bristol, the former an able statesman, and the latter a great genius and an intrepid warrior in times of great danger and turbulence, deserve respectful notice; since they evince in the writer considerable extent of political observation, and diligent enquiry in respect to æras and events involved in no small intricacy and obscurity. They were nearly related to the great philosopher, as he was called in that credulous age, Sir Kenelme Digby, but whom our new Editors with great justice report to have been more of an empiric than a sound philosopher, as, they are of opinion, is sufficiently evident from his discourse and ridiculous conceits concerning the imagined effects of a certain sympathetic powder, which he invented.

John, the elder of these noblemen, received his education at Oxford; and, after making the tour of Europe, returned a very graceful and accomplished young man to the court of James I. by whom he was employed in various embassies to the different powers of Europe, raised to the dignity of the peerage, and appointed vice-chamberlain of his household. His principal political engagement, however, was the negotiation which he was employed to carry on with the court of Spain, relative to the proposed marriage between the Heir Apparent of England and the Infanta; a negotiation which Digby, a man of vigilance and penetration, would undoubtedly have brought to a happy issue, had it not been for the impetuous temerity of the Duke of Buckingham, who, jealous of the Earl of Bristol's rising influence, projected the ill-planned expedition of himself and the prince to the court of the Spanish

nish monarch. How that business terminated must be well known to all readers of English history ; but the latent cause and minute circumstances of that termination were never before so extensively unfolded as they are in the article here considered, by a full exhibition of the evidence on both sides, extracted from genuine documents on the subject ; documents, however, which are too long for insertion in this place, and will not admit of abridgment.

On Bristol's return to the court of London, an immediate and violent rupture took place between himself and Buckingham, which ended in the impeachment and complete discomfiture of the latter. This, however, was not effected by Bristol, without a series of aggravated oppressions, owing to the powerful influence of his opponent, all which he bore with manly firmness, and, both in his vindictory speeches before that Parliament, to whose bar he was so often and so unjustly dragged, and in his private addresses to the King from his confinement in the Tower, he appears to have spoken the language of a man free from the stains of guilt, and such as must have abashed both the royal persecutor, and appalled the ministerial favourite in the zenith of his power. Notwithstanding Charles, on his accession, renewed the persecutions of his father, yet, on the breaking out of the troubles, he joined the King's party, and accompanied his royal master, who had treated him so ill, to Edge Hill, to Oxford, and through many difficult scenes ; in return for which that prince restored him to his seat at the council-board, and appointed him one of the lords of the Bedchamber. At the conclusion of the war he retired to France, and his estates were confiscated. He died at Paris in January 1653, and was interred in the common burying-ground of the Huguenots in that city, without any of the honours due to his distinguished rank, talents, and virtues.

We come now to the consideration of a life marked by wonderful vicissitudes, and exhibiting a chain of contradictions. George, Earl of Bristol, eldest son of the preceding, was born at Madrid, during the first embassy of his father at that court. The manly beauty of his person was not less conspicuous than were the splendid talents which adorned his mind. In the kingdom in which he was born, he received the rudiments of his education, and thus became such a master of the Spanish language, that he spoke it through life with the utmost ease and fluency. He was early introduced upon the most august theatre, where an aspiring young nobleman, of lofty sentiments, and superior abilities, could display his uncommon attainments. When, by the in-

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trigues of the Duke of Buckingham, his father was committed to the Tower, our hero, scarcely fifteen years of age, was sent with a petition to the House of Commons in his behalf, which he spoke with such energy, accompanied with such graceful action, that every eye was fixed upon the youthful orator. When he had concluded the written petition, he addressed the House in a feeling, unpremeditated speech, which the general sentiment in his favour had encouraged him to make; and then, retiring respectfully from the bar, left his audience equally astonished at the powers of his mind, and the elegance of his person and manners. The best preceptors which the university of Oxford at that time afforded completed his education, and he left that university remarkably well grounded in classic literature. He then travelled for some time in France; and to the knowledge of books, added the more instructive and useful science of man. Although born to shine in courts, he found himself, on his return, compelled by the situation of his father to forego the pleasures of the court of England; and that youth, which might, otherwise, have been consumed in the headlong career of intemperance and folly, in the gay circle of St. James's, was nobly passed at Sherborne Castle, the residence of his exiled father, in the cultivation of his talents, and in the pursuit of science. In the conversation of his accomplished parent he found a perpetual fund of new instruction; and the constant society of all the young neighbouring nobility and gentry, distinguished for parts of literature, gave emulation to genius, and ardour to industry. Biography records these facts, by way of example to those, who, to the high birth, may add the abilities of a Digby: happy, if they may avoid the subsequent inconsistencies and attendant misfortunes of this very ingenious, but volatile nobleman.

The first marked deviation from better sense and sound consistency in this nobleman was his writing strenuously against Popery, in some letters addressed to his cousin Sir Kenelm Digby, and afterwards zealously embracing and defending that faith. These letters were written, during his retirement, in Dorsetshire; from which county, however, after a time, ambition and gallantry led him to the metropolis, where he engaged in an amour which involved him in a duel. His antagonist, who is not named, was an unworthy favourite at court; and the issue being disgraceful to that favourite, Lord Digby was committed to prison, and treated with very unusual severity for one of his rank. The personal insults thus offered to himself, being added to the accumulated wrongs of his father, he became incensed beyond measure against the government;

ment; and being chosen, in 1640, member for Dorsetshire, the ardour of his genius, and the rage of his resentment, broke forth in a variety of very eloquent and animated speeches, inserted by our biographers in the notes annexed to his life. But the flame was too fierce to burn long; and in 1641, he became the decided friend of the Court, and was so obnoxious to the Commons, by a speech delivered in the case of the Earl of Strafford, that he was expelled the House. He was now called up to the Lords, where his precipitate temper and his vanity involved both himself and the Court, whose measures he defended, or of which he was rather the soul, in a thousand difficulties; and, by those violent proceedings, he greatly contributed to hurry on the catastrophe of the unfortunate Charles. To Charles, however, he continued uniformly faithful, and was sent on private business of the greatest moment by that monarch to Colonel Lunsford, at Kingston upon Thames. We agree with our Editors, p. 221, that Anthony Wood has probably mis-stated his conduct in this expedition; and that, in all likelihood, his impetuous and martial disposition, did actually induce him to engage in some secret, or public, attempt to levy forces for supporting by arms the royal cause; for the consequence was, that Lunsford was sent to the Tower, and Digby obliged to seek his safety by retiring to Holland. Some intercepted letters of the latter from that country occasioned him to be impeached of high treason by the Commons; and affairs soon after drawing to extremities, Lord Digby, through various and imminent perils, came over to England, joined the royal standard, was raised to the rank of General, and displayed the most undaunted personal bravery in many desperate engagements with the parliamentary army.

On the murder of Charles, he fled to France, where, for a time, he endured a variety of distress, heightened by the stings of neglect, and the anguish of disappointment; for the ungrateful Charles at first listened to the voice of his enemies, and took from him the appointment of Secretary of State, which had been conferred upon him by his father during the civil commotions. Nothing, however, could extinguish the fire of his ambition, or check the vigour of his exertions. He soon rose to distinguished honours in the court of France; and if occasional disgrace and calamity attended him, they were the sole effect of his boundless dissipation; for, amidst his most daring schemes to heap upon himself honours and renown, he was ever devoted to the gaming table and the brothel.

During the course of these events his father died; and he not only succeeded him in the title, but having, by his wonderful address and dexterity, found means to gain the good opinion

opinion of the Sovereign in exile, he obtained from him the order of the Garter, which his father had also possessed. Passing over the innumerable train of incidents which befell the Earl of Bristol on the continent, his intrigues at Versailles, and final exile from France—his conduct in the Netherlands, and expedition to Madrid—in all which situations his principles were constantly sacrificed to his interests and convenience, let us once more attend him to England on the Restoration, where, deriving little wisdom from past experience, and little caution from reiterated disappointment, he again engaged in the most hazardous enterprizes of the political field, and, for a while, triumphed in the storms which his turbulent genius excited. Although his conversion to Popery absolutely forbid his being promoted either to the Council-board, or to any of the great offices of State, yet he for a long time maintained that secret ascendancy over the mind of his Sovereign, which secured him the influence, if not the station of a Prime Minister, in public affairs; and when at length he found the influence of Clarendon greatly to preponderate over his own, he had the assurance to menace both the Monarch and the Minister with the effects of his vengeance.

On the King's refusing to grant this haughty nobleman a certain favour which he requested, he informed his Majesty, that he was well acquainted with the cause of his refusal; that he knew the Chancellor governed him, and managed all his affairs, while he himself (the King) spent his whole time in pleasure and debaucheries. Thus had Bristol the hardihood to upbraid the very Sovereign, whom he had seduced into many irregularities, with the excesses of his private life; and he added, in the presence of Lord Aubigny, "that if justice was not done him in twenty-four hours, he would do somewhat that would awaken the King out of his slumber, and make him look better to his own business." By these severe reproaches of the Earl, it is added, the King was so confounded, that he did not preserve either presence of mind or dignity of character; but afterwards declared, that for such an insult offered to him in his own closet, he ought to have called for his guard, and sent Bristol to the Tower, p. 235. What the Earl menaced he put in practice, for, shortly after, he impeached Clarendon a first and a second time, but without the expected success; while the accuser, by that precipitate measure, totally lost the royal favour, as well as his own popularity. Clarendon, however, in his history, has done ample justice to this nobleman's talents and loyalty; and has thus evinced a greatness of mind which reflects more lustre upon himself than ever the persecution of Bristol did him dishonour or injury.

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The last signal instance of the eccentricity of the Earl of Bristol, upon record, was displayed in his conduct relative to the Test-Act, in favour of which, though a professed Roman Catholic, he spoke with great energy and eloquence, styling himself throughout his speech "a Catholic of the Church of Rome, but not of the Court of Rome;" an idle distinction, below the native greatness of his mind, but suitable to his usual duplicity, and the insidious nature of his politics. Dr. Kippis concludes this well-written life, of which, induced by the extraordinary character and genius of the subject, we have so extensively detailed the substance, with the following moral observation—and to make Biography useful, with such an observation every life of importance should conclude—"that the rising generation may be deeply impressed with the solemn truth, that the brightest genius, the most splendid talents, the most extensive knowledge, and the richest eloquence, are of little avail to the possessor, and of little benefit to the world, unless they are accompanied with rectitude of principle and steadiness of conduct."

It was our intention to have selected two or three more of the new lives, for the gratification of those of our readers whom it may not suit to purchase so voluminous a work; but as this article has already run to a considerable length, and as we find the sixth volume is in great forwardness, which will likewise have a just claim to our attention, we for the present dismiss the consideration of this elaborate undertaking with our best wishes for its success, and our fervent hope, that the few candid hints thrown out in the course of this and a former Review, will not be unattended to by the learned compilers.

ART. XI, *Memoires du Comte de Grammont, par le C. Antoine Hamilton. Edition ornée de 72 (76) Portraits, gravés d'après les Tableaux originaux. Chez Edwards, No. 78, Pall-mall.*

Memoirs of Count Grammont, by Count A. Hamilton. A new Translation, with Notes and Illustrations. Embellished with 76 Portraits of the principal Characters mentioned in the Work. 4to. 4l. 10s. Harding.

THESE splendid editions of a work universally famous for its elegant and fascinating account of a most profligate Court, are with propriety issued together, with the same embellishments and the same notes. It is, perhaps, impossible for
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any diligence at this day to collect portraits, perfectly ascertained, of all the personages here mentioned. The efforts of the present editors have gone a good way towards it, and when they have consented to insert any one to which objections may be made, it has been generally when nothing less exceptionable could be procured. The plates, a few excepted, are well engraved. The French edition has the recommendation of being printed with very great exactness, and the notes, which are written by Mr. Reid, are translated into French for that edition. Who is the author of the English translation we have not been able to learn ; but the task, which, from the peculiar style of the original, was not an easy one, is well executed.—The English reader may there perceive what we hope he will never see exemplified in an original in his own language, how many graces wit can give to depravity. As it cannot at this period be required to give any account of the original work, we shall content ourselves with laying before our readers a short specimen of the translation. The following passage exemplifies the liveliness of the style in the original, and proves that the translation is not deficient in spirit or elegance. This is the third translation that has appeared.

“ Sir, says the Chevalier de Grammont, the Prince of Condé besieged Lerida : the place in itself was nothing ; but Don Gregorio Brice, who defended it, was something. He was one of those Spaniards of the old stamp, as valiant as the Cid, as proud as all the Guzmans put together, and more gallant than all the Abencerrages of Grenada : He suffered us to make our first approaches to the place without the least molestation. The Marshal de Grammont, whose maxim it was, that a Governor, who at first makes a great blustering, and burns his suburbs in order to make a noble defence, generally makes a bad one, looked upon Gregorio de Brice’s politeness as no good omen for us ; but the Prince covered with glory, and elated with the campaigns of Rocroy, Norlinguen, and Fribourg, to insult both the place and the Governor, ordered the trenches to be mounted at noon by his own regiment, at the head of which marched four and twenty fiddlers, as if it had been to a wedding.

“ Night approaching, we were all in high spirits : our violins were playing soft airs, and we were comfortably regaling ourselves. God knows how we were joking about the poor Governor and his fortifications, both of which we promised ourselves to take in less than twenty-four hours. This was going on in the trenches, when we heard an ominous cry from the ramparts, repeated two or three times, of “ Alerte on the walls ! ” This cry was followed by a discharge of cannon and musketry, and this discharge by a vigorous sally, which having filled up our trenches, pursued us as far as our grand-guard.

“ The next day Gregorio Brice sent, by a trumpet, a present of ice and fruit to the Prince of Condé, humbly beseeching his

Highness to excuse his not returning the serenade which he was pleased to favour him with, as, unfortunately, he had no violins; but that if the music of last night was not disagreeable to him, he would endeavour to continue it as long as he did him the honour to remain before the place. The Spaniard was as good as his word; and as soon as we heard "Alerte on the walls!" we were sure of a sally that cleared our trenches, destroyed our works, and killed the best of our officers and soldiers. The Prince was so piqued at it, that, contrary to the opinion of the general officers, he obstinately persisted in carrying on a siege, which was like to ruin his army, and which he was at last forced to quit in a hurry.

"As our troops were retiring, Don Gregorio, far from giving himself those airs which Governors generally do on such occasions, made no other sally than sending a respectful compliment to the Prince. Signor Brice set out not long after for Madrid, to give an account of his conduct, and to receive the recompence he had merited. Your Majesty, perhaps, will be desirous to know what reception poor Brice met with, after having performed the most brilliant action the Spaniards could boast of in the war.—He was confined by the inquisition!" P. 149.

The cause of this ungrateful treatment was a delinquency of an amorous nature. Of the notes to this edition it will be sufficient to say, that they contain useful elucidations of several particulars, respecting the personages mentioned, compiled from Clarendon, Burnet, and many other historians.

ART. XII. *A Letter to Earl Stanhope, from Mr. Miles. With Notes.* 8vo. pp. 158. 3s. G. Nicol. 1794.

CONSIDERING this as an attack upon an individual, we should not be inclined to bring it forward to particular notice; but, considering that attack as made in vindication of our principles, our constitution, and our liberty (for a submission to the French, under any terms, would be the worst of slavery), it is a patriotic effort, and deserves not only attention but honour. Mr. Miles is a vigorous and eloquent writer, and his remonstrances have a degree of point and spirit, as well as good sense, which must make it difficult for any one to disregard them. Supposing the fact, that any noblemen can be found so base as to wish to overwhelm their hereditary honours in the sink of Democracy, no remonstrances can certainly be too strong for the purpose of recalling them to a sense of dignity and duty. Interest we will wave. Or if any can exist, who through fear, or any hidden motive, will descend to temporise with a party which in secret they abhor, they are,

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if possible, yet more contemptible. Without enquiring whether any of these suppositions are in the least applicable, as our author doubtless believes, to the individual here addressed, we shall select from the publication a passage which seems to us of considerable state importance, on account of the intelligence conveyed in it, and the strong testimony by which it is supported. We shall give it, with the short prefatory passage addressed to Lord S. because, thus taken, it will comprise the author's apology for the whole letter, and will more fully preserve and exemplify the general style of the composition.

“ My Lord, I would entreat you to excuse the freedom with which I have addressed you, but the importance of my subject is an apology for my warmth; and I am unwilling to believe that you can be offended with a man, whose motives, however ungracious his manner may be, are laudable, and who certainly has no other object in view, than to destroy, if possible, the delusion under which you have acted, and to revive in your breast that ardent zeal for the interest of your country, which marked the infancy of your parliamentary career. *I know that you have been deceived—I know that you entertained an opinion that Mr. Maret was authorised to treat with Mr. Pitt in November 1792; and that the War might have been avoided if the Minister had entered into a negotiation with that gentleman—* This opinion became general, and hence the torrent of abuse which flowed in every direction against Government, and bore down, for a time, the good sense and justice of the country. It is to the influence of this impression that I attribute the part which your Lordship has taken of late in public affairs, and the acrimony with which you accuse Administration with being the authors of a war, which Mr. Maret, the night I had the honour to see your Lordship at his apartments in Portman-square, might have assured you it was not in their power to have avoided. But that gentleman was less explicit with your Lordship than he was with me; nor did the Executive Council at Paris repose much more confidence in their Agent, than he appears to have done in your Lordship. At the period above-mentioned he had no authority to solicit an interview with Mr. Pitt, or to treat on the affairs of the two nations. His mission to England was of a private nature, and entirely confined to some domestic arrangements in the family of the late Duke of Orleans. That he should, thus circumstanced, have had a conference with Mr. Pitt, may well appear extraordinary to your Lordship; and having obtained an interview with the Minister, it was fair to conclude that he had come over expressly for the purpose. I will explain the enigma by informing your Lordship, that this conference was the result of that spirit of intrigue which reigns with more or less vehemence in all his countrymen. London at that time was crowded with a number of political adventurers, who were at once friends, enemies, spies, rivals, and informers against each other: all of them pretended to be Agents from the Executive Council; and one of these embryo Ambassadors, aspiring to the honour of superseding

feeding Mr. Chauvelin, announced himself as the person authorised to treat privately with the British Minister. He repeatedly declared that he had something of consequence to communicate from Mr. Le Brun : and pressing with unremitting zeal and assiduity for an interview, a confidential friend of Mr. Pitt was deputed to receive the propositions of this pretended agent : but when the parties met, it was not *this* man, but *another*, that was deputed to treat. That other, my Lord, was Mr. Maret ; and when he was produced from behind the curtain, it appeared that he had as little to say as his friend, and that neither was instructed to open any negociation, or to offer any propositions whatever to Government. Your Lordship will easily believe, that an interview obtained by trick, and that could lead to nothing, was not very long ; neither could the conversation that passed be very interesting. Mr. Maret, having nothing to say, contented himself with expressing the happiness he should feel in being instrumental in preserving a good understanding between the two nations ; and after a few general expressions of a similar nature, he retired. This was his frank acknowledgment to me at the time, and he has even declared it to me in his correspondence, in consequence of some letters that passed between us in the interval, on the subject of the deceit that had been practised by his precursor, and on the impudence of Le Brun, who, on receiving information of this interview, went down to the National Convention, and assured them that, “ *the English Minister had PROVOXED a conference with one of their secret agents, but that he had been peremptorily forbidden to open himself any further to Mr. Pitt, or to have any further intercourse whatever with him, either directly or indirectly, on public affairs.* ” I read the dispatch with equal indignation and surprise, for it contained expressions as indecent as they were unjust and arrogant : and on my pointing out to Mr. Maret the inferences that might be drawn from the falsehood of asserting that the conference to which he had been admitted, was at the *instance* of Mr. Pitt ; he observed they were mere words of course, the ill interpretation of which it should be his care to correct on his return to France. It is of little consequence to enquire, whether this assertion, so void of truth, originated with him or with Le Brun ; all I mean to infer from stating the fact, is, that little dependance can be placed on the evidence of men capable of such misrepresentation. It is now incumbent on me to convince your Lordship that the former person had no public mission to this country at the time that he obtained an interview with Mr. Pitt : and as a proof that I do not advance what I cannot establish, I refer your Lordship to an extract from a letter which I received from Mr. Maret, dated Paris. January 11, 1793, and which I am at liberty to publish, *without being guilty of a breach of confidence.* It was in consequence of my expressing myself with some acrimony, at the conduct of Le Brun, and the fraudulent artifice by which the interview with Mr. Pitt was obtained.—It is as follows :

“ Dites moi donc nettement, mon cher Miles, quels sont vos sujets de plaintes ? S'agirait-il de quelques inexactitudes qui se
sont

“ sont glissés dans le rapport que Le Brun a fait avant que je fusse
 “ de retour à Paris ? Je conviens avec vous que son énonciation
 “ sur les conférences de nos agens secrets n'est pas exacte—Je
 “ n'étais point AGENT SECRET—je n'avais ni AUTORISA-
 “ TION—NI MISSION, & j'ai dit la vérité en le déclarant à vous,
 “ et à Mr. Pitt—Le Ministre s'est trompé, et je n'ai trompé ni vous ni
 “ Mr. Pitt—Dieu vous garde de la soupçonner, si mon amitié vous
 “ est chère ! car je sens qu'elle ne survivrait pas à un soup-
 “ çon injurieux dont ma délicatesse et ma bonnefoi seraient frappées.
 “ —Au reste, mon cher Miles, ne nous occupons pas de ces tristes
 “ idées, et ne songeons qu'à l'intérêt que nous mettons réciproque-
 “ ment à être toujours amis.—

(Signé) “ HUGUES BERNARD MARET*.”

“ Your Lordship will perceive from the above extract, that Mr.
 Maret had no public mission to this country in 1792 ; and you might
 have learnt from himself, my Lord, the motives that decided him not
 to request an audience when he came over in the character of
 Chargé des Affaires, with “ *full powers to treat*,” as the pub-
 lic prints in the French interest had the audacity to assert on his ar-
 rival in 1793.—At all events, your Lordship cannot be ignorant that
 he was eight days in this country, without offering, or even intend-
 ing to deliver his credentials, until he received fresh instructions from
 Paris †. And if it had not been the object of France to deceive, de-
 lude, and finally attack this country, a conduct more conformable
 to justice, and to that decency and respect which are due from one
 nation to another, would certainly have been adopted, and adhered
 to.” P. 142.

* “ Paris, 11th January, 1793.

“ Tell me then freely, my dear Miles, what are the grounds
 “ of your complaint against me ?—Is it on account of the inaccu-
 “ racies which appeared in the report that Le Brun made before
 “ my return ?—I agree with you that his statement of the confe-
 “ rences with our secret agents is not exact—I was not a secret
 “ agent—I had no authority to treat, nor had I any mission ; and
 “ in declaring this to Mr. Pitt and to yourself, I acknowledged no-
 “ thing but the truth.—

“ The Minister (Le Brun) deceived himself, but I neither de-
 “ ceived you nor Mr. Pitt. If my friendship is dear to you, God
 “ preserve you from harbouring such an opinion ! for I feel very
 “ sensibly, that it will not survive a suspicion so injurious, which
 “ would equally wound my delicacy and my sincerity—Banish then,
 “ my dear Miles, those painful ideas, and think only of that zeal,
 “ and that interest which we mutually feel to continue in friendship
 “ with each other,

(Signed) “ HUGUES BERNARD MARET.”

† Vide The Conduct of France towards Great Britain, page 111,
 printed for G. Nicol, Pall-mall.

We

We shall make no comments or observations on this passage, nor further extend our notice of the pamphlet itself, than to say, that if it produce in any degree the effect of making Englishmen true to themselves, which is its evident intention, it is an excellent work. We conclude with the spirited expressions of Shakspeare :

This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself.

ART. XIII. *The Well-bred Scholar; or, Practical Essays on the best Methods of improving the Taste and assisting the Exertions of Youth in their Literary Pursuits.* By William Milns, Member of St. Mary-Hall, Oxford; Author of the *Penman's Repository* and *Linguist's Treasure*, &c. and Master of the City Commercial School, George-Yard, Lombard-Street. 8vo. 7s. Rivingtons, &c. 1794.

EDUCATION is one of the most laudable objects to which the matured powers of the understanding can be applied ; and society owes a higher obligation to no set of men than to those, who, practised in the arts of instruction, communicate the maxims they have derived from a long and laborious experience. In systems of education which issue from the closet, little confidence can with safety be reposed. Constructed upon principles which have never had a trial, or projecting refinements which never have been attained, they exhibit, too frequently, the images of fancy, rather than the transcript of wisdom ; and are therefore rarely practicable to any useful extent.

It is on this account, with singular pleasure, that we enter upon the examination of a work which professes to augment the stock of practical knowledge, and to expedite the progress of instruction, by rules of experimented utility.

Our author commences his treatise with some pertinent observations upon *English Grammar*, for which he justly contends, in opposition to the common systems which prevail in schools, as the indispensable ground-work of English literature.

From *Grammar* he proceeds to *English Composition* ; having previously introduced some very sensible remarks upon the necessity of attending to Rhetoric, that the pupil may add to the fund of words already derived from Grammar,

“ a cri-

“ a critical knowledge of his native tongue ; a just perception of its copiousness, its energy, and its power of accommodation to every subject.”

Mr. Milns distributes the different species of *English Composition* into *Letters, Fables, Themes, and Orations* ; upon each of which he expatiates with a degree of acuteness, taste, and perspicuity, not usually found in practical treatises.

Under the article of *Letters*, we meet with many observations, in which we entirely accord with the ingenious author. This species of composition has indeed been held of too easy execution ; this supposed facility has induced habits of negligence in the young letter-writer, and “ given (as Mr. M. very properly observes) a sort of sanction to the most careless, slovenly, and incoherent effusions.” Our author, having comprehended and exposed the false maxims which are usually resorted to, lays down, as essential characteristics of the Epistolary style, *purity, neatness, and simplicity*. To each of these he affixes a suitable explication ; and refers the student, for examples of each respectively, to Swift, Sir W. Temple, and Pliny, as translated by Melmoth.

Under the article of *Fables*, we find Mr. M. particularly judicious. His remarks on this species of composition are minute, discriminating, and instructive. We shall lay before our readers the analysis of a fable from Phædrus, as a happy specimen of didactic simplicity.

“ The fable of the *Wolf* and the *Lamb*, written by the former ; (i. e. Phædrus) abounds in beauties. But that peculiar merit, which is the object of our present remarks, is the admirable skill with which the interest of the plot, the reader's concern for oppressed innocence, and his indignation at powerful and cruel injustice, are kept continually increasing from the first line to the last. The moment we are told that *they came to drink at the same stream*, we tremble for the poor lamb, and our alarm is kept up till we are brought to the fatal catastrophe. The author is not trifling with us, when he stops to say, that *the wolf stood pretty high up the stream, and the lamb much lower down*. We shall soon see how this very situation tends to make the wolf's injustice more flagrant. After this momentary pause, our fears are roused by the very next words : *the son of rapine, urged by his ravenous appetite, cast about for an occasion of quarrel*. We easily suppose he would not be long at a loss for some pretence : *Why*, says he, *do you disturb the water which I am drinking ?* What arrogance and injustice in this charge ! *The poor fleecy innocent, all in a tremor, replies—How is it possible, Sir, I should do what you accuse me of ? The clear stream runs down from you to me*. We recover breath again : the lamb's reply is so forcible, and at the same time so respectful. But neither the evidence of truth, nor the meek, conciliating manner in which it is uttered, can divert the wolf from his murderous purpose. Though his first

first accusation is refuted, he has immediate recourse to another, equally groundless. *About six months ago, cries he, you aspersed my character.* Our anxiety for the lamb is now renewed. The wolf appears to have received some provocation—He will not delay a moment to revenge the insult. *Indeed, Sir, says the lamb, I was not born at that time.* Our suspense is here carried to the utmost height: We know the wolf will not bear any long parleying. But what will he do, after being foiled in both his charges? Stung to the quick by such home-truths, he falls into a passion: he takes a great oath—*Then, by Hercules, it was your father; and so saying, he flew upon the lamb, and with lawless fury tore him to pieces.*

Atque ita correptum lacerat injustâ nece.

How many ideas! how many affecting touches are brought into this line! *ita*, instantly, as soon as he spoke the word, without waiting for any further reply—*correptum*, what a picture of rapacity! he flies upon, he seizes the defenceless lamb—*lacerat*, he tears him to pieces—*injustâ*—though he could not make good a single charge against him—*nece*—he puts the innocent to death." P. 82.

In treating of *Themes*, our author recommends the plan laid down by the Abbé Batteux, of studying the Poets *first*; "a method which (says Mr. M.) I have found attended with the best effects in actual experience." For this purpose, Mr. M. has arranged a system of *Poetical* reading. The selection is for the most part judiciously made; but under the class of Descriptive poems, we were disappointed in not finding those delicious repositories of descriptive elegance, the *Traveller* and *Deserted Village*. We are also of opinion, that in recommending the translations of Horace and Juvenal by *Francis* and *Dryden*, exception should have been made of those Satires at least which fell into the happier hands of Pope and Johnson. These, though not strictly translations, preserve so eminently the spirit of their originals, that they will never be read without advantage.

Under the article of *Chronology*, we would suggest the addition of Grey's *Memoria Technica*; a book fantastical in many respects, yet of great mechanical utility to defective memories. We would further suggest, under the article of *Natural History*, the addition of an abridgment of *Natural Philosophy*, published by Wesley. This contains a great variety of important matter, digested with neatness and ability.

Our author pursues, with equal acuteness and discrimination, the subject of *Orations*. He adheres, in discussing these, to the divisions usually adopted in books of Rhetoric; and brings his examples from the best translations of the Greek and Roman orators.

This

This work is closed by some useful observations on the study of Languages. Mr. M.'s reprobation of translated school-books we cordially support. We think that the works of Florian should not have been omitted in an enumeration of French Pastorals; nor should the *Lettere Peruviane* have been over looked in a plan of elementary study for the Italian language. Upon the whole, we think Mr. Milns deserves well of the Public, and particularly of Literary Preceptors, for the elegant and perspicuous manner with which he has digested these practical observations; and we have little doubt that a sedulous adherence to the plan laid down would smoothe the course of early instruction, and facilitate the acquisition of useful and ornamental literature.

ART. XIV. *Impartial History of the late Revolution in France.*

[*Concluded from our last, page 140.*]

THE example of the French Revolution is useful, not merely as it exhibits the baneful tendency of the principles on which it was founded; but also as it displays the means by which those principles were carried into effect, and made to produce the ruin of a flourishing country. Of these means, the principal and most operative was a change, or pretended reform, in the ancient representation of that country. It being determined by the King to convene the States General, the democratic party artfully excited two great questions respecting the organization of that assembly. The first of these questions related to the number of members, of which the respective chambers or houses should be composed. The second to the mode of their deliberation; *i. e.* whether it should be in one chamber or in three; or, according to the usual phrase, whether they should vote *par ordres* or *par têtes*. All the factions throughout the kingdom demanded with one voice a double representation of the Commons, and the union, or, as it was called, the amalgamation of the three orders into one assembly.

“ On the great question, respecting the number of the deputies to be sent by the different orders to the meeting of the States General, the opinions of individuals were divided, according to the interest of the parties which they respectively espoused; and the Ministry themselves were far from decided. The general principles of equity seemed to dictate, that as the *Tiers Etat*, or Commons, so infinitely exceeded

exceeded in number the whole body of the two other orders, the Nobility and Clergy, the number of their deputies should bear some proportion to the numbers whom they represented. On the contrary, it might easily be foreseen that such an arrangement virtually involved the ruin of the privileged orders, and perhaps the overthrow of Monarchy itself. On so momentous a question, the Minister did not presume to decide, and it was agreed once more to convoke the assembly of the Notables." Page 34.

On this question of proportion, although no exact rule had ever been established, there was no precedent to warrant the idea of a double representation of the Commons. In the last assembly of the States (in 1614) the Ecclesiastical chamber was composed of 140; that of the Nobility of 132; and that of the *Tiers Etat* of 182 deputies. The Parliament of Paris, who in 1788, by denying their own constitutional competence to confirm the King's edicts for the imposition of taxes, had rendered the convocation of the States indispensable, had advised the King to adopt the above model. This adherence to precedent would have been a safe and prudent measure; but it would have disappointed the views of the popular party, who strenuously insisted that the Commons should have twice as many representatives as either of the two other orders. In support of this claim, it was urged, that as the *Tiers Etat* had experienced a great increase in population, riches, and consequence, its representation should be augmented in some proportionate degree. But notwithstanding such a pretence appears to our authors to be dictated by "the general principle of equity," it is founded on false grounds; for it supposes that the influence of the people in the legislature does not keep pace with their consequence in the State, without a corresponding increase of the number of their representatives. Whereas, in fact, the latter, without any augmentation of numbers, acquire an additional weight from every increase of consequence in those whom they represent; and should they at the same time receive a considerable accession of number, they would inevitably destroy the political balance, and overwhelm the other branches of the legislature. The increased consequence of the people, therefore, while it renders a corresponding increase in the numbers of their representatives unnecessary for any beneficial purpose, furnishes the strongest reason against such a measure, by rendering it replete with dangers of the most alarming kind. The experience of France, by verifying these remarks, suggests an impressive warning against rash innovation and *systematic* attempts at reform.

X

It

It was not only the interest, but the duty of the higher orders, to resist with firmness and spirit, innovations, which it is admitted “involved *their* ruin, and perhaps the overthrow of the Monarchy.” But for every measure, however just and reasonable, adopted by them in defence of themselves and of the Crown, they are here censured in the most unqualified terms. The following just and unanswerable declaration of the “haughty” Nobility of Brittany (as they are termed) is introduced under the description of an “intemperate proceeding of the Aristocracy.”

“They (the Nobility) early published a resolution, by which they pretended to establish the following as incontestible maxims:— That it was the essence of the States General to be composed of three distinct orders, voting separately, and each possessing the same influence as either of the others; that the interests of each order were constitutionally secured by its negative on the determinations of the other two; that the nation itself, consisting of the three orders, ought never to destroy this parity of influence, every innovation upon which opened a door to tyranny, and could tend only to perpetuate anarchy and confusion; that the difference of population in the several *bailliages* was a trifling inconvenience, which the example of a neighbouring nation evinced to be scarcely worthy the attention of a free people; that the forms adopted in 1614 could be changed only by the authority of the States General—an authority which the Notables could not usurp, without exposing themselves to general condemnation, and even bringing into question the legality of the future National Assembly; lastly, that that Minister who should seek to sow dissension among the different orders of the State, should be regarded in no other light than as an enemy to his country.” P. 38.

These truly sage principles are termed “intolerant;” and those mischievous ones, which they were intended to guard against, are dignified, in this *impartial* History, with the term of “principles of Liberty.”

The Assembly of Notables, to whom Mr. Neckar referred the important question respecting the organization of the States General, was adverse to the proposed system of innovation, and, like the Parliaments, recommended the example of 1614, both in respect to the numbers of representatives to be chosen, and the form of their assembling. The conduct of that Assembly is, however, thus described:—

“It was early visible that the Notables were divided in their opinions, there being a small, but respectable minority, who embraced the cause of the people. The rest were highly aristocratical in their sentiments; and beginning to be justly alarmed for the downfall of their usurpation, exerted themselves to the best of their power to resist the ruin by which they were about to be overtaken.”

Of the section of Monsieur, it is said, that a majority of its members "embraced the side of liberty;" which is afterwards explained, by stating that in that section a majority of 13 to 12 were for doubling the representation of the *Tiers Etat*. Thus are the seducing epithets of "liberty," and "the cause of the people," applied to principles and proceedings irreconcilably hostile to both. The reference made by Mr. Neckar to the Notables proved a mere farce; for, after their opinion was given as above stated, this Minister, to whose advice the Sovereign unfortunately resigned himself, decided, that "the number of deputies to the ensuing States General should not fall short of a thousand; that it should be apportioned with all practicable accuracy, conformably to the population and financial contributions of the different bailliages; and that the representation of the *Tiers Etat* should be equal to the sum of the representation of the other two orders."—On the question whether the States should vote by heads or by orders, no express determination was published; but it might easily be foreseen that this question was in effect decided, by the manner in which the first was disposed of; and that the ascendancy given to the Commons would enable them to obtain a complete victory over the two other orders. There is sufficient reason to conclude that the Minister did not intend or apprehend such consequences. But that supposition affords a vindication of his heart rather than of his head; and, notwithstanding the eulogy bestowed in p. 17, on his "great abilities" and "unimpeachable integrity," it may be considered as one of the leading misfortunes of France, that the King reposed his confidence in a man who was born a republican, whose habits of life were far from being fitted to qualify him for the management of a great empire—whose characteristic was vanity—whose idol was popularity—and who was weak enough to imagine that he could stem the torrent, which, if he did not let it loose, he greatly contributed to swell.

The success of the popular party in thus obtaining a double representation of the *Tiers Etat*, not only encouraged them to pursue, with increased activity, the still more favourite object of an amalgamation of orders, but also rendered its acquisition easy and certain; particularly as Government had, by a total silence on this question, left it entirely open. The Commons, besides that they were made equal in number to the two other orders taken together, were sure of the support of a considerable number both of the Nobles and Clergy, who, whether from profligacy or mad enthusiasm, were disposed to abandon their own cause. This in particular was the case with many of the *Curés*, who formed a larger proportion than

had been usual of the deputies of the Clergy. It was plain that, with such advantages, if the Commons could effect an union of the States into one Assembly, they would become superior to all opposition, and have it in their power to annihilate the other orders, by reducing them to political insignificance. This, therefore, became the grand object of their pursuit; and accordingly they demanded, upon their first meeting, that the orders should proceed to verify their powers in common, and not in separate chambers; pretending, that "no writs could be verified out of the chamber of the Commons." This claim evidently contained a direct attack upon the separate existence of the two other orders; and although the contest was rendered extremely unequal, as well by the desertions which those orders experienced, as by the number and union of their opponents, strengthened by the immense weight of the democratical or popular party, still it could not be expected that they would tamely surrender their immemorial rights, which were coeval with the Monarchy, and essential to its preservation. Their resistance to the attack made upon their constitutional existence, as distinct orders of the State, is here perversely ascribed to "the pertinacity with which the privileged orders were determined to adhere to their peculiar advantages." P. 65.—Soon afterwards a much more unjust and illiberal construction presents itself.

"It is evident, that the voting by orders, and not by poll, that is, the assembling of the different orders in their respective chambers, and investing each with the prerogative of putting a negative on the proceedings of the other two, was the only stratagem which the Court party could employ to disconcert the measures of the patriots; and it must be confessed, that such an arrangement would probably have rendered the whole proceedings of the States General a solemn farce, and could never have established any substantial reform." P. 69.

It is difficult to conceive a grosser instance of perversion than that of stating, as a *Court stratagem*, the opposition that was made to the attempts of the Commons to overthrow the independence of the other orders, more ancient than themselves, and to destroy that essential distinction between the different States of the kingdom, which was as fundamental a principle of the Constitution as the hereditary nature of the Crown, or the existence of the Monarchy itself. At the meeting of the States General in 1355 it was expressly established by that Assembly, that the *unanimous consent of the three Orders was indispensably requisite to give to any decree the force of a law*, and that the decisions of two of the Orders could not be

*deemed binding on the third**: a resolution, which, though obviously framed in order to secure the independence of the Commons, must be considered as equally sacred with regard to each of the other orders, whose independence was at least as essential to the public welfare. But such even-handed justice is unknown to our *impartial* Historians, who are ready to find an excuse for any encroachment or innovation made by the popular party, on the ground of its being necessary to effect a "substantial reform:" a curious mode of reasoning, and very current among modern reformers, by which a supposed necessity of substantial reform is made to justify the destruction of the very substance to be reformed.

During five weeks the States remained, in consequence of the remarkable pretensions and pertinacity of the Commons, in a state of inaction, and made no advances towards the accomplishment of the important objects of their mission.— "The Commons, satisfied that a state of inaction would in a short time effect their wishes, determined to persevere." p. 78. At length, the Abbé Sieyès (who from the commencement of the Revolution, has maintained a great ascendancy, though with varying degrees of publicity, in all the numerous factions which have successively prepared, pursued, and completed the ruin of France; and who, it is said, has still the art to exercise a leading influence behind the anarchical curtain) "proposed that they (the Commons whom he had already joined) should make a last effort for a (an) union of orders; and should this fail, that they should form themselves into an *active Assembly* for the dispatch of business." p. 83. In compliance with this proposal a final invitation was given to the other orders to join the Commons; which being of course rejected, excepted by some *Curés* (who are here, therefore, called "venerable pastors,") the other part of the proposal was carried into effect. "At length the Deputies of the people felt themselves supported by the public opinion, and on the 17th of June proceeded to the *daring step* of assuming to themselves the Legislative Government." p. 84. In fact, not only the "public opinion," but the public passions had been most artfully worked upon to prepare the way to this "daring step," which with much more propriety might be termed a *daring stride*: for immediately afterwards we see the Com-

* See Gifford's History of France, vol. II. p. 76. It is with pleasure we observe, that the author of this excellent and judicious History, which extends only to the reign of Louis XV. inclusive, has announced an intention of publishing a copious History of the Reign and Life of Louis XVI. which cannot fail to be a valuable acquisition to the Public.

mons—the Deputies of the *Tiers Etat*, a third part of the States General, together with some Deputies of the Clergy, assuming “the since celebrated denomination of the *National Assembly* ;” and in order, doubtless, to consolidate their usurpation, pronouncing that “all levies, imposts, and taxes were unconstitutional, which were not enacted by the formal consent of the Representatives of the Nation; that, consequently, the existing taxes were illegal and null, but that they should continue to be levied only until the separation of that Assembly, from whatever cause that might happen.” P. 85—86. This conduct, however, appears to be merely “temperate and firm” in the eyes of our impartial historians.

The King, concerned to find that the States were not likely to take any step towards effectuating the important purposes for which they had been convened, summoned them to a Royal Session to be holden on the 23d of June; when addressing them in the character of the common father of all his people, anxious for their prosperity and happiness, he enjoined them to put an end to their fatal divisions, and proposed a plan of reform through all the Departments of Government and of the State: a plan which was so framed as to correspond with the wishes of the nation as expressed in their *Cahiers*, which had for its object the abolition of every abuse and the establishment of every right of a free people, and which should have been received with unbounded joy, and made the basis of a *Magna Charta* of the French nation. Certain it is, if the King, instead of being a mild and benevolent Prince, anxious for the welfare and felicity of his subjects, had driven them by intolerable tyranny and oppression to take up arms in their defence, the most decisive victories could not have procured them greater advantages than were voluntarily and cheerfully held out in this royal declaration. So gracious and benevolent a proposal did not, however, accord with the factious views of the Commons; neither can it find favour with their advocates, the authors of this *impartial* history. Indeed the latter seem to have contented themselves with adopting on this subject the sentiments, and with translating the expressions contained in a very violent history of the Revolution, *par deux amis de la Liberté* (a remark that might be applied to various parts of the work before us) for had they consulted the declaration itself, they could never have presumed to affirm that “the odious tyranny of *Lettres de Cachet* was formally announced to be continued with only a few modifications,” or that “a guarded silence was observed concerning the liberty of the press.” Our readers will be enabled to judge of the justness of the historians claim to *impartiality*, by perusing the articles of the declaration

ration which relate to the above subjects, and which we here present to their notice.

Art. 15. "The King, desirous to secure the personal liberty of all citizens on a solid and permanent footing, invites the States General to seek and propose to him, the best means of conciliating the *abolition* of those orders, known by the name of *Lettres de Cachet* with the maintenance of public safety, and the precautions necessary to be taken in certain cases, either to preserve the honour of families, to repress with celerity the first efforts of sedition, or to save the State from the effects of a criminal correspondence with foreign powers."

Art. 16. "The States General will communicate to his Majesty the most proper means of conciliating the liberty of the press, with the respect due to religion, to manners, and to the personal honour of citizens."

The conciliatory proposals of his Majesty served only to increase the insolence and pertinacity of the Commons, who, adhering to their plan of bringing over the other orders, passed a vote, declaring the "persons of the Deputies inviolable."—The following day they were joined by "the majority of the Clergy" to the eternal disgrace of that order; and "on the 25th, forty-nine Members of the Nobility, with the (infamous) Duke of Orleans at their head, made their appearance in the Assembly." It was moved, indeed, among the nobles by the Count de Clermont Tonnere, and seconded by M. de Lally Tolendal, that their order should accede to the proposed union; but the majority resolved to continue firm. At length, in an evil moment, the King was persuaded to give way, and to issue his mandate for the amalgamation of orders. At the same moment he in effect signed his own death-warrant—ensured the overthrow of the Monarchy—and, by a mistaken pursuit of peace and harmony, prepared worse evils for the country than could have resulted even from civil war.

Nothing now remained to counteract the designs of a most profligate faction, which, emboldened by success, and powerfully assisted by a spirit of popular fury and licentiousness, had become irresistible. This faction speedily completed the destruction of the higher orders, which, being deprived of their separate existence, were totally without defence. It abolished all gradation of rank, invaded the most sacred rights of property, levelled both the throne and the altar, and, under the pretence of giving effect to wild and visionary principles of liberty, incompatible with the nature of society, threw the most ancient and powerful state of Europe into the completest confusion and anarchy, and in the result endangered the security
of

of every other state, and the moral harmony of the whole world. In following our authors through the detail of this destruction, we should have little to remark, but a vindication of the principles, which, in their practical application, have produced so much mischief, and a very gross misrepresentation of important occurrences. Although we have given abundant specimens to justify this observation, we cannot refrain from quoting the following description of the shocking procession from Versailles to Paris, when the Royal Family, after having their palace forced, their guards murdered, and the life of the Queen exposed to the most imminent danger, were, on the 6th of October, 1789, conducted by a mob of Parisian furies to their prison in the capital.

“ It was two o’clock in the afternoon before the procession set out. During the progress all was gaiety and joy among the soldiers and spectators; and such was the respect in which the French nation still held the name and person of their King, that the multitude were superstitiously persuaded that the royal presence would actually put an end to the famine.” P. 249.

Who, on reading this description, would suppose it possible, that the unfortunate Monarch was on this occasion, preceded by ruffians, who with naked and ensanguined arms, carried pikes on which were fixed the heads of two of the King’s body guards, who had a little before been murdered by the mob; and that not only were the eyes of the Royal captives shocked with so dreadful a spectacle, frequently presented before the windows of their carriage, but their ears were incessantly assailed with the grossest insults, and the most horrid cries and yells, during the whole of this more than savage procession.

It cannot appear surprising, that a work containing such erroneous statements of the early events of the French Revolution should lay the blame of the war which has since broken out, on the powers first engaged therein with France, who are here treated in the truly democratical style with a profusion of the liberal appellations of *Tyrants*, *Despots*, *Royal Banditti*, &c. &c. In support of the construction, that the war was entirely offensive on the part of the Allies, the Treaty of Pilnitz, between the Emperor Leopold and the King of Prussia (the existence of which is undoubted) is insinuated to have had for its object “ the partition of France as well as Poland, or at least of a considerable portion of the territories of both, among the Confederated Powers.” p. 448. And another partition treaty, upon the like principle, is given at length, as having *actually* been signed at Pavia, in the month of July 1791, by the Emperor Leopold (*himself*), by the Ministers of Russia, Spain, and Prussia; and England and Holland are stated to have

have afterwards acceded to this treaty. Our authors, however, merit not more praise for their diplomatic accuracy than for their historical *impartiality*. The treaty of Pilnitz was founded upon the principle, which subsequent events have most amply confirmed, that the situation of the King of France (who had about two months before unsuccessfully endeavoured to effect his escape, and had been brought back a prisoner to Paris, was an object of common interest to all the Sovereigns of Europe. But so far were the contracting parties from entertaining any hostile disposition towards France, that upon the French Monarch's agreeing soon afterwards to accept the Constitution which was imposed upon him, and being again set up as a pageant of Royalty, though still detained a prisoner in his capital, the Emperor formally announced, that *as the danger meant to be provided against was no longer immediate, the treaty was not meant to be acted upon*. The treaty of Pavia, which is here detailed in great form, is not only unsupported by any evidence to prove that it ever existed, but carries on the face of it evident marks of fabrication, and is almost universally considered as spurious.

With a parity of principle and of reasoning, Great Britain is represented as having "provoked" the war on her part. And we are told that "it is an insult on common sense to say there is no person (in France) with whom to treat." Accordingly our authors conclude "with earnestly recommending peace by whatever means it can be achieved." Vol. II. p. 351. We will not insult our readers with comments on such observations.—We will not suppose it possible that any thing we can say can add weight to the testimony of facts, which prove indisputably that France has been the aggressor, with respect not only to Great Britain, but to every other power engaged in the contest; and that, not merely by an actual commencement of hostilities, but by having adopted a system incompatible with the peace, security and order of every civilized State: and that on a vigorous prosecution of the war depend our best hopes of bringing it to a successful and honourable termination.

It will be readily perceived that the importance of the subjects to which we have principally directed our remarks, rather than any intrinsic merit of the work itself, has induced us to bestow so much attention upon this History of the French Revolution, to our account of which we think it right to subjoin this caution; that since there are writers and readers (doubtless) who can consider as impartial, a history that breathes throughout the spirit of democracy, and approves all those steps which have led to the confusion and horror prevalent in France, it behoves the friends of our Laws and Constitution to

to continue on their guard against the open and secret manœuvres of such men ; to trace them under all their disguises, and resist their attempts, however speciously proposed. With them, it is evident, reform means subversion, and patriotism hostility to that Constitution which true patriots have formed, and the world has viewed with admiration.

ART. XV. *An Epitome of History in a concise View of the most important Revolutions of Events which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics now subsisting in the World ; also their Forms of Government ; accompanied with short Accounts of the different Religions which prevail, their peculiar Doctrines, Ceremonies, Worship, Constitutions, and Ecclesiastical Government. . By John Payne, Author of the System of Geography, and of the Naval, Commercial, and general History of Great Britain. Designed for the Youth of both Sexes. 8vo. 6s. Johnson. 1794.*

THIS volume will certainly answer the purpose for which it was intended, and will prove an agreeable and useful if not an infallible guide. The information seems to have been drawn from the most respectable authorities, and is conveyed in a style, which, if not attracting from its splendor, is never offensive from its meanness. This is, however, to be considered only as the commencement of the work, and its contents are confined to a view of the principal States of Europe. A second Volume is announced, which is to exhibit the most interesting Asiatic histories.

The author commences his volume with an account of England, but we shall select, as a specimen of the manner and style of this publication, a portion of what is said on Russia.

“ The occurrences in Europe, since the peace of 1774, have uniformly contributed to raise the consequence and power of Russia. When the fatal contest with her American Colonies deprived Great Britain of the usual supply of naval stores from the western world, the ports of Russia were resorted to for hemp, timber, and iron. The maritime war which Britain was soon after compelled to wage with France and Spain, caused a prodigious demand for those articles of commerce ; and the politic Catharine took care to avail herself to the utmost of those favourable circumstances. The essential services which England had rendered to Russia, in forming its marine, were not regarded, when interest interdicted a return of good offices. The indignant spirit of Great Britain was compelled to submit to the regulations laid down by an armed neutrality in matters of commerce, where she had hitherto dictated the law, and on an element
of

of which she had claimed the sovereignty. Hereby Russia, Sweden, and Denmark were leagued to maintain the honour of their respective flags ; to defend their ships, and protect them from being searched whilst freighted with naval stores, to whatever port they might be bound ; and hence the arsenals of France and Spain were amply supplied with every requisite for the preservation and increase of their navies ; and the local advantages which this island possesses, and which had enabled her, in former wars, greatly to distress her enemies in these points, were rendered unavailing. The States General of the United Provinces were admitted parties to this treaty in January 1781.

“ In those instances which have hitherto been spoken of, the ambitious and ardent spirit of this great potentate, may, perhaps, be said to have led her to measures which tended to aggrandize the country over which she reigns, without violating those political principles which civilized countries have concurred in adopting, as the laws of nations ; but her conduct towards Poland has been strongly marked no less with injustice than with rapacity. If laying claim to, and actually seizing upon an extensive territory, unquestionably making a part of that kingdom, was a violation of all justice and good faith, the causing a powerful army to proceed thither in the most hostile manner, for the express purpose of overturning a new constitution, formed upon an enlarged and equitable principle of liberty, and approved by the general consent of the natives of all ranks and degrees, was such an atrocious act of unqualified tyranny as may be said to have no parallel in the regal enormities which disgrace the modern history of Europe.

The munificence of the Empress to men of science, has drawn to her court many eminent professors of the liberal arts, among whom Professor Euler, from Berlin, has received signal marks of her favour. She invited the great D'Alembert to Russia, in 1762, to superintend the education of her only son the Grand Duke, then eight years of age ; but that philosopher declined the honour, although the solicitation was reiterated by a cogent letter, under the Empress's own hand.

“ A new code of laws has since been formed for the Russian empire, under the auspices of this imperial prodigy, by which the tediousness, perplexity, and indecision of the Russian jurisprudence is done away, and the country is relieved from the disgrace and oppression consequent on legal chicane ; nor is the criminal law less reformed than the civil. A copy of this statute-book having been presented to the late King of Prussia, that monarch wrote a letter to the Empress, in which he expresses himself in the following manner : “ I have read with admiration your work. The ancient Greeks, who were admirers of all merit, but assigned the first seat of glory to legislators, would have placed your Imperial Majesty between Solon and Lycurgus,” P. 77.

Mr. Payne seems to possess the indispensable qualities of an historian ; great perseverance, undismayed and undiminished by laborious research, and we sincerely wish that he may meet with the success which, in our opinion, he well deserves.

ART,

ART. XVI. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark, lately imported into this Country, under the Name of Yellow Bark; including Practical Observations respecting the Choice of Bark in general. By John Relph, M. D. Physician to Guy's Hospital. 8vo. pp. 177. 3s. Phillips, Johnson, &c. 1794.*

IT has long been lamented that the Peruvian Bark in common use is neither so speedy nor certain in the cure of fever, as it was found to be on its first introduction into Europe. This may be accounted for by considering, that when the prejudices (at first very violent) that had been conceived against the use of the Bark had subsided, and its real value came to be ascertained, the demand for it soon became so excessive, that the old trees were in a few years destroyed, and recourse was necessarily had to younger trees, that had not attained their maturity, or acquired their full strength and activity. Afterwards, though Bark obtained from old trees continued still to be brought over, yet, as this was taken partly from the stumps of the trees that had been destroyed, and partly from other species of Cinchona, which grow near the true and effectual species, but which are known to possess very little febrifuge virtue, the young, or Quill Bark, was found to be much superior to it, and was therefore generally preferred. In time, the circumstances which gave birth to this preference being forgotten, or not understood, physicians began to imagine, that its superior value arose solely from its being young; and were thence led to reject, indifferently, all pieces of Bark that were large, or from their wrinkled surfaces appeared to be taken from the trunks of old trees. This prejudice in favour of young, or Quill Bark, was so general, that when in the year 1779 a large parcel of old Bark, part of the cargo of a Spanish vessel that had been captured, was brought here, it was a long time before the apothecaries would venture to purchase it. But at length, on a few trials being made, proving that it had the general character of the Cinchona, or Peruvian Bark, and that it was more bitter and astringent, and was higher coloured than the best Bark that had been lately seen, it by degrees acquired its just value and reputation. To this Dr. Saunders materially contributed, by an ingenious Essay on the subject, in which he not only showed, from various chemical tests, that it possessed all the properties of the Cinchona, in a much higher degree than the Quill Bark, but, from numerous experiments in the cure of diseases, made by
himself

himself and many of his friends, whose communications he published at the end of his Essay, it appeared to be equal to the Bark that had been so highly commended by Sydenham and Morton. The Red Bark, therefore, which was the name it acquired, came into general use. But as this cargo came to our hands by accident, we have not been able to learn whether it was the produce of some forests which the Spaniards have reserved for themselves, and which they do not suffer to be stripped for general trade ; or whether it was procured from a cluster of trees accidentally discovered. Be this as it may, it is generally thought that no Bark of the same quality has been imported since ; and the Bark, now sold for Red Bark, is either adulterated or decayed, and very little, if at all, superior to the common Pale Bark. At this period, therefore, it gives us pleasure to find that the Public have for some time been supplied with a new species of Bark, the Yellow Bark, which appears to be equal, superior, the writer of this enquiry thinks it, to the Red Bark, or to any of the Barks that have hitherto been brought into Europe. Dr. Relph thinks it probable that it is a new species of *Cinchona*, or a species that has not been before described, and that it has been known only a very few years. All that he has been able to learn of its history is, that it comes from a very distant country in the interior parts of America ; and we are sorry to add, that the difficulty of procuring it is so great, as there are no large navigable rivers near the place that produces it, by which it might be brought down to the sea, that there is little hope of its being regularly supplied to us. The Doctor enumerates the different species of *Cinchona* that had been seen by Arrot, Condamine, and Jussieu ; and then proceeds to describe the Bark, which is the subject of this enquiry. " This Bark," he says, " though denominated Yellow, is only to be understood as approaching nearer to that colour than any other species of Peruvian Bark imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having, in certain directions of light, a sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, rigid to the feel, and easily rubbed into powder between the fingers and thumb ; neither remarkably weighty, nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour corresponding unequivocally to those of the *Cinchona officinalis*. The external surface of this Bark is of a somewhat deeper colour than

than that of the internal, and in some specimens it is as deep as that of the Red Bark. The pieces vary much in size; some are about two inches and an half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller; and some are to be found from 12 to 18 inches in length, with the breadth and thickness in proportion. I have also seen, the author adds, whole chests of this Bark, the pieces of which were nearly cylindrical, and as completely covered with an outer coat as the most perfect specimens of common Bark. The epidermis of the large pieces is of reddish brown colour, rough, and of a somewhat spongy texture; but that of the smaller pieces is of a grey colour, harder, and much more compact." This Bark was first noticed here, the author says, in the course of the last year; but from the account of the *cortex chinæ vel chinchinæ regius*, or *cortex flavus*, described by Professor Murray in his *Apparatus Medicaminum*, and which Dr. R. concludes to be the same kind of Bark, it appears to have been known at Frankfort as early as June, 1790: and, from the account of Dr. Michael O'Ryan, late Professor of Physic at Lyons in France, whose description of that unfortunate city, and of the management of the hospital there, forms an interesting and pleasing part of the volume before us, it appears to have been constantly used in that place since the latter end of the year 1786. From the sensible properties the Yellow Bark exhibited, Dr. R. was induced to submit it to the test of chemical experiments; these were conducted with great ingenuity, by Mr. Babington, Teacher of Chemistry at Guy's Hospital; and show it to be possessed of those qualities in which the virtues of the *Quinquina* are supposed to reside, in a degree superior to any other kind of Bark he was able to procure. The volume concludes with communications from several medical practitioners; from whose accounts it appears, that the Yellow Bark has been administered, in various complaints, with much greater success than usually attends the exhibition of the common Bark. The Public, therefore, are much indebted to Dr. Ralph, for the trouble he has taken to ascertain its qualities, and for giving so clear a description of it, as will make it easily cognisable whenever it shall be met with.

ART. XVII. *The History of the Life and Death of our Blessed Saviour.* By Mrs. Catherine D'Oyley. 711 pp. 8vo. 9s. Baker, Southampton; Law, London. 1794.

THE author thus states the origin and design of this performance :

“ Having much leisure, and wishing to employ it as usefully as possible, she some years ago took upon herself the superintendence of one of those private charitable establishments, which have been instituted in various parts of the kingdom for the increase of religion, and encouragement of industry amongst the children of the poor : and that she might perform this voluntary duty so as to make a lasting impression upon the minds of her pupils, she determined attentively to peruse the sacred Scriptures, with the several excellent commentaries, and to intersperse such observations of her own mind, as might enable her to fulfil that pleasing duty.—To the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators, she confesses herself indebted for the best part of what she now offers to the public.” P. iv.

This is one among the many instances within our knowledge of persons of good family devoting their leisure to a very active exercise of piety and charity. And it strengthens the pleasing hope we have long entertained, that irreligion and impiety do not abound among us so generally, among the higher classes, as some persons hastily, and others insidiously, would teach us to believe. Perhaps the most exaggerated charges of irreligion against the present age, come from persons who themselves are, and who would persuade others to be irreligious and profane.

The work consists of practical observations on the principal events in the life of our Saviour, and contains so many proofs of extensive reading and sound judgment, that it is far from discrediting the large and very respectable list of subscribers prefixed to it ; at the head of which are their Majesties and all the Princesses.

The method used by the author is the following:—After prefixing a very rapid sketch of such parts of the Old Testament as she conceived necessary to her design, she gives the Life of our Saviour, at the commencement from some of the early chapters of St. Matthew and St. Luke, because they take up the history from an earlier period, afterwards from the Gospel of St. John, occasionally commenting on some parables contained in the other Gospels, and not inserted in that of St. John. The divisions of the book are then formed from the chapters of that Evangelist, and Mrs. D. comments on
as

as many verses together as appear to her convenient for suggesting some illustration or useful reflection.

A single specimen will give our readers the best comprehension of the manner in which this task is executed.

“ 7. Philip answered him, ‘Two hundred pennyworth of bread
“ is not sufficient for them, that every one of them may take a
“ little.

“ 8. One of his disciples, Andrew, Simon-Peter’s brother, saith
“ unto him,

“ 9. There is a lad here, which hath five barley loaves and two
“ small fishes : but what are they among so many ?

“ 10. And Jesus said, Make the men sit down. Now there was
“ much grass in the place. So the men sat down, in number about
“ five thousand.

“ And Jesus took the loaves ; and when he had given thanks, he
“ distributed to the disciples, and the disciples to them that were set
“ down ; and likewise of the fishes as much as they would.”

“ Here let me call your attention to the conduct of our Lord, in a point which, I am afraid, is too frequently neglected. Although exercising the power of his God-head, in creating food, yet would he not omit the duty which, in his human nature, he owed to God the Father for the blessing. The Son of God descended from Heaven to be our pattern, as well as our saviour. Can any Christian, then, hope to be excused, who presumes to sit down to table without begging a blessing upon the provision, which the Almighty bestows upon him ?

“ Nothing is more deservingly held in abhorrence than ingratitude : and shall we not thankfully acknowledge our constant obligations to our kind and generous Benefactor ? But there are still further advantages attending our begging God’s blessing upon the good things he has been pleased to provide for us : we all know that intemperance will convert the most wholesome nourishment, either of eating or drinking, into poison ; and nothing is more likely to check our inordinate appetites, and to make us moderate in the use of God’s blessings, than the pious recollection and acknowledgment, that to him we are indebted for them.

“ The miracle of multiplying food was not, in reality, more wonderful than the manner in which God daily supplies us : millions are constantly fed, in a way no less miraculous ; but as this happens regularly, it does not make the same awful impression upon our minds. What can be more wonderful than the production of grain ? The Almighty, who has been pleased to feed us by the growth of corn, and the production of animals, might equally have supported us without our own labour ; but here we have a fresh instance of eternal wisdom, in making the industry of man necessary for supplying him with the requisites of life : for much of wickedness as we now see in the world, how greatly would it be increased if every thing were provided for us without any exertions of our own ; industry being (as Stanhope very justly observes in his comment upon this miracle) a great check to vice.” P. 232.

It appears to us that all which was intended and professed in this undertaking has been ably and faithfully executed; and we recommend the book as an excellent manual for families, and for every plain and pious Christian who reads the Scriptures with the best of all views, that of becoming daily a better man. It is written with the simplicity, fervour, and seriousness which become the subject, and indicate a truly Christian spirit. The author speaks diffidently, in her preface and in several parts of the book (as p. 104) of her own powers of composition; yet we see nothing that betrays ignorance or incapacity; and by drawing plain and excellent rules from history for the conduct of life, with exalted sentiments of piety, avoiding controversy, she has done much to promote the true spirit of Christianity.

BRITISH CATALOGUE.

POETRY.

ART. 18. *Pursuits of Literature; or, What you will. A Satyrical Poem in Dialogue. Part I.* 4to. 2s. Owen. 1794.

This writer makes honourable mention of the Baviad and its author, who, he says, "has taken some pleasant trouble off his hands, the *Albums*, the *Laura-Marias*, &c." But will not the Public think that he is endeavouring to take from that author's hands those "nobler and more reluctant animals," which he promised afterwards to assail? This, however, he will not be able to do; with no small share of poetic talent, and some of wit, he cannot so write as to preclude the efforts of one who is his superior in both these requisites, and greatly so in polish of style, and the artifices of diversifying a composition. The sameness in the whole tenor of this dialogue is fatiguing. It is all question—"What! must I," &c.: a mode already used, as much as was judicious, in the Baviad itself. Many of the notes have merit. The following are so much the best lines in the poem, that whoever forms his idea of the whole from them will be disappointed. Yet, to select inferior lines, would be less favourable to the author, and less pleasing to our readers.

What!—from the Muse, by *cryptogamic* stealth,
Must I purloin her native sterling wealth;
Itching for novel subjects, novel dreams,
Rouse great LINNÆUS from his sober themes;
In filmy, gauzy, gossamery lines,
With *lucid* language, and most dark designs,

Y

La

In sweet *tetrandryan*, *monogynian* strains,
 Pant for a *pistill* in botanic pains;
 On the luxurious lap of Flora thrown,
 On beds of yielding vegetable down,
 Raise lust in pinks; and, with unhallow'd fire,
 Bid the soft virgin violet expire.

Page 14.

Had the whole been equal to these lines, it might have been pronounced a first-rate poem. We do not say, that there are not other good lines; there are many; but the general tenor is by no means of this stamp. As in satires is too common, there are some wanton attacks in this composition. The author seems to tell us that he is an old, and even a retiring candidate for fame. He begins—

“ I who once deem'd my race of labour run.—

But we do not attempt to withdraw the veil which, he says, ought to be worn by satirists.

ART. 19. *The Genius of Shakspeare, a Summer Dream.* 4to. 2s. 6d. Couch and Laking.

This Dreamer is really a very extraordinary man. He has been favoured with a sight of all that Shakspeare ever saw, and more indeed than Shakspeare ever dreamt of. We listened with attention to the author's relation of his Dream, through between 6 and 700 lines; and we fairly concluded that he must have mistaken the delirium of a fever for the visions of sleep. In this opinion we were confirmed by a re-perusal of the first stanza, to which we had not before paid sufficient attention.

“ When stretched upon the bank of Avon stream,
 “ That silent glided smooth along,
 “ Lapt and lull'd with airy song,
 “ My temples beat
 “ With ardent heat,
 “ The radiant sun's unbounded ray
 “ Gilded nature all so gay,
 “ That verdant fields rejoicing sung,
 “ And rocky echoes rung;
 “ And while the music of the spheres
 “ Delightful dwelt upon my pensive ears,
 “ I sunk into a dream.”

Now, not to mention the strong marks of derangement which the lines betray, it is manifest, from his own report, that the author had put himself into a situation where no *Rational Dreamer* would ever have been found. Who that was quite sane would have *stretched* himself upon the parched *bank* of a river at a time when “ the sun's unbounded ray” was gilding (by which he means burning) “ nature all so gay?” The consequence was natural—“ His temples beat with ardent heat;” that is to say, a brain-fever ensued; and what follows presents the expressions of his delirious moments. We cannot but for our own sakes, and that of the public, express our wishes, that if this

worthy gentleman should indulge in any future dreams, he may either choose a situation more favourable to *Poetic Visions*, or that (which would in fact be better) he may have the good fortune, when he wakes, to—forget them.

ART. 20. *A Crying Epistle from Britannia to Colonel Mack; including a naked Portrait of the King, Queen, and Prince; with Notes, Political, Philosophical, and Personal. By Anthony Pasquin, Esq.* 8vo. 2s. Symonds. 1794.

A few months ago we met with a spurious Anthony Pasquin, (vol. III. p. 336). This, if we may trust the evidence of the style, is the real Tony. In his portrait of the King, we read, “the intellectual endowments of a King, in a *component* State, like the government of England, are but of trivial moment, when compared with the necessity of such advantages in persons whom Destiny has placed in a *lower sphere of circumvolution*.” P. 27. Presently we have, “the *dubiety* of popular attachment is not,” &c.; and, alas! this beautiful style is disfigured by numberless *errata*. Thus we find the author in his prose; but in his verses we lose him: and as one great purpose of this effort is to recommend Lord Landsdown to the Royal Councils (p. 49), we cannot but suspect that some *wit* of that little senate has improved his Epistle. It is certainly, though doggerel, greatly superior to the unrhymed part.

Under the auspices of Generals Symonds and Ridgway, Pasquin, in some of his notes, uses all the weapons of that *creditable* party; and as it is difficult at present to distinguish the party he professes to join, from that which he thus appears to court, we shall not attempt the discrimination. The Frontispiece represents Colonel Mack, a grotesque figure, bestriding the world: and the Epistle is in this style and measure—

O chief! before whose arm whole nations fled;
Wonderful man! though fierce, yet so well bred;
Who knits his brows, and looks battalions dead:
But slash, dash, maim, my *Herculean* Mack,
Lord, what a way I'm in—Good lack!

Could the author have made *Herculean* answer his purpose, this would have been better: but we must not be too nice.

DRAMATIC.

ART. 21. *The Maid of Normandy; or, The Death of the Queen of France. A Tragedy, in Four Acts. By Edmund John Eyre, Author of the Dreamer awake, &c. &c. late of Pembroke College, Cambridge, and now of the Theatres, Worcester, Wolverhampton, and Shrewsbury.* 8vo. 1s. 6d. Longman. 1794.

We conjecture that the author of this piece is a respectable actor, whom the kindness of his friends has encouraged to write a play for his own benefit. So far all was well: but when he proceeded to printing, he certainly went a step too far. The performance is ex-

extremely incorrect: it has so little of *plot*, that the several acts and scenes are almost independent on each other; and it has not much that can be called *character*. Some other title should have been chosen for it, instead of the dignified one of a Tragedy. The personages are the late Queen of France, Roberspierre, &c. &c.

ART. 22. *The Box-Lobby Challenge. A Comedy, as performed at the Theatre-Royal, Hay-market. Written by Richard Cumberland, Esq.* 2d Edition. 8vo. 1s. 6d. Debrett.

Crotcher, a very sprightly fellow, son of a printer, contrives, by means of his friend, to pass himself upon the family of the Grampusses for a scholar, in order to become bear-leader to the young squire. By means of this introduction, he plays his cards so artfully with the managing dowager, Lady Diana Grampus, that she becomes enamoured of him; and thus his fortune is made. This is the real story; and to this point, as principal, the labours of the Poet are directed. The other characters, though superior in rank, are subordinate in dramatic effect; and the *Box-Lobby Challenge*, from which the Play is denominated, though it produces *one* marriage, and *some* dialogue, is but little subservient to the main end. The characters in this piece, without being novel, are amusing; the dialogue is supported with much comic humour; and the defects are such as may be pardoned in a Drama, the characters of which are taken partly from low-life, and whose object is, to catch and express the manners of the passing day.

P O L I T I C S.

ART. 23. *The Tocsin of Britannia: with a novel Plan for a Constitutional Army. By John Stewart, the Traveller.* 8vo. 56 pp. 2s. Owen. 1794.

ART. 24. *Second Peal of the Tocsin of Britannia; or, Alarm-Bell of Britons; with Plans of National Armament and National Defence. Addressed to the British Yeomanry. By John Stewart the Traveller.* 8vo. 52 pp. 2s. Owen. 1794.

This extraordinary gentleman, who makes occasionally more wonderful excursions with his head than he has ever made with his feet, appears to be affected with a truly patriotic zeal to preserve his countrymen from the corruption of Jacobinical principles within, and from external invasion. He proposes (like Mr. Young) a constitutional army of property, in which the qualification shall be an acre of land, a house, or 500l. sterling in effects. In this part of his tract, and in a hand-bill which he proposes to circulate among the lower classes, he is temperate and worthy of attention. But there is floating in his head a wild theory, in the expressions alluding to which we are sorry to trace the jargon of a strange rhapsody of impiety termed *The Book*: and whenever that comes across him he is lost, beyond all trace of reason. Who would suppose that the same person

person could propose the following papers? The one a hand-bill recommended to wealthy patriots to print and circulate all over the kingdom; the other, a manifesto to be issued by the Combined Powers, after stopping all offensive operations of the war.—*Hand-Bill*: “Poor and industrious fellow countrymen, beware of an artful, cunning class of men, who call themselves Patriots, and go about with inflammatory discourse and seditious writings, to wean your love from the British Constitution, which has for ages raised your condition of peace, plenty, and liberty, to be envied by the enslaved and miserable poor of all other nations. They impose upon you, by long harangues when you are assembled, and seduce you with the flattering words of Liberty and Equality, to change the present form of Government, where power is responsible, for one in which you could have no share, and they would have all the power without any responsibility. Examine the character of these Patriots. You will find the most part of them dissipated, thoughtless rakes, who having no powers of reason to give happiness to themselves, seek to be appointed by you the guardians of the public happiness.” &c. &c. This and the remainder is equally well executed, and certainly is calculated, in the main, to have a good effect. But let us hear how the Princes are to speak.—*Manifesto*: “In the sacred name of universal good, enlightened by the intelligence of progressive truth, sensible that all modes of being are co-existent and co-essential parts of one great integer, whose energies operate in their respective spheres, communicable in motival influence, but incommunicable in motival direction, rendering thereby every sphere the final and independant director of its own collective energies, to produce the greatest quantity of good to self and nature, in time and eternity, measured by and related to the circumference of its own orbit; we, the Potentates of Europe, looking upon ourselves as the central and protecting energy of the sensitive sphere of existence.” &c. &c.—Here the author is no longer the *walking Traveller*: he is on his high horse!—We sigh at such inconsistencies.

ART. 25. (*Respectfully inscribed to the Mayor of Bath*) *Desulcory Thoughts on the atrocious Cruelties of the French Nation; with Observations on the Necessity of the War, and a calm Admonitory Address to all English Jacobins. By a Loyal Subject to the King and Constitution of Great Britain.* 8vo. 2s. Crutwell, Bath. Bell, Strand, London. 1794.

A well-meant endeavour to deter the people of this country from imbibing the idea so frequently proposed to them, that a subversion of the present government, and the introduction of equality, in the popular sense, would make them richer or happier. On the contrary, this author emphatically persuades them, from the striking example of our Gallic neighbours, which has been proposed for their imitation, that of such a Revolution, the certain result would be an accumulation of misery. He delineates, in glowing colours, *the atrocious cruelties of the French Nation*; and contends both for the impossibility of having remained at peace, and of not continuing at war,

with a people, whose human nature seems changed into an unheated-of and savage ferocity.

This is a performance, in which goodness of heart is conspicuous. Where so much honest ardour appears, we are unwilling to exercise the severity of criticism. It may not, however, be amiss to apprise this ingenious desultory gentleman, that his future productions will appear more advantageously to himself, and his readers, if they are somewhat more regularly digested. No particular is more remarkable in this spirited pamphlet than the multiplicity of the notes, and the perpetual quotations from Shakspeare, which, however, for the most part, appear to be apposite enough. The author has dedicated his work to Dr. Harrington of Bath, a gentleman well known in the regions of taste and science, and revered as an excellent magistrate of that city. The profits (without deduction for paper or printing) are destined to the fund instituted for the relief of the widows and children of the seamen and marines, who fell in the defence of their country, on the late glorious first of June.

MEDICINE.

ART. 26. *A Treatise on the Blood, or general Arrangement of many important Facts, relative to the Vital Fluid; with some cursory Observations on the Theory of Animal Heat; interspersed with Pathological and Physiological Remarks from the Inductions of Modern Chymistry.* By Hugh Moises, Surgeon of the Western Regiment of Middlesex Militia, and late Senior Pupil to the General Hospital, Nottingham. 8vo. pp. 270. 5s. T. Evans. 1794.

This work, as the title intimates, is not to be considered, as a regular treatise; but as a collection of facts, or rather of opinions, extracted from various books; and we are obliged to add, neither collected with judgment, nor arranged in a clear, methodical manner; but thrown together with little order or connection. "Blood," says the author, "is the most important and the most impenetrable of the excrementitious humours; it is the source, and, as it were, the focus of all the other animal fluids." What the author means by the impenetrability of the blood, we do not comprehend; nor why a fluid essential to life should be called an excrementitious humour: neither, indeed, is the remainder of the sentence much more intelligible. But for this obscurity, the author is not so much to be blamed, it seems, as Nature, who does not choose to divulge all her secrets at once, lest succeeding philosophers should have nothing to employ their talents upon. But let us hear how the author expresses himself upon this subject. "The operations of nature are, in many instances, very obscure; and though our predecessors have not hitherto been so fortunate as to resolve the mystery, yet she may be more indulgent to some future favourite. We may naturally suppose she would not exhaust her enigmatic store on the present race, to the prejudice of our successors, and thereby plunge successive generations into a state of inactivity and indolence. No, the capricious Dame favours not such partiality; on the contrary, we find the resolution of almost every problem

blem leads but to others, perhaps still more obscure." The author has been very liberal in his quotations from Goodwin, Beddoes, and other experimentalists; but as he has added little or nothing from his own stock, students, we believe, will be better satisfied, we are sure they will be more benefited, by consulting the originals.

ART. 27. *An Account of a Fever which appeared in several parts of Somersetshire in the Year 1792. By Richard Poole, Surgeon, &c. Sherborne; and Member of the Medical Society at Guy's Hospital.* 8vo. pp. 36. 1s. Johnson.

This fever, from Mr. P.'s account, was very fatal where it raged. In Milborne-Port, out of nearly an hundred attacked, between twenty and thirty died. At Crowcombe, the mortality was in proportion much greater, and in the marshy soil around Bridgewater numbers fell victims to it, notwithstanding every advantage of the most approved medical assistance. It seems to have been a Typhus, attended with anomalous symptoms, varying according to constitution, and other circumstances. In the cure, or what we should call the treatment of this disease, Mr. P. found that copious bleeding in the beginning, although it relieved a partial affection of the chest, produced such a prostration of strength, as, in many cases, proved fatal in a few days. Mr. P. therefore had recourse to blistering for this symptom. Lac Ammoniaci and Tinct. Scillæ were at the same time given so as to produce nausea. The other symptoms were, in our opinion, judiciously treated. The author mentions one case which terminated favourably, notwithstanding the patient, a gentleman in the prime of life, was attacked with violent deliriums soon after the access of the fever. This patient took four grains of opium, and ten of musk, every five or six hours, which, "in the violence of the disease, was" barely sufficient to keep him moderately composed; and if the dose "was omitted, or the quantity much lessened, the delirium recommenced with increased force."

DIVINITY.

ART. 28. *A Sermon preached at New-Brentford Church. By the Rev. A. Greenlaw, on Friday, Feb. 28, 1794. Being the Day appointed for a General Fast.* 4to. 23 pp. 1s. Murray.

A very clear and sensible deduction of the necessity for regular government, so constituted as to prevent confusion, and check inordinate ambition; with a strong exhortation to maintain, with spirit and zeal, the advantages, political and religious, that we now enjoy. The language is good and unaffected. The text, 1 Pet. ii. 16, 17.

ART. 29. *Two Affize Sermons. By R. Valpy, D. D. F. A. S. Published at the Request of the High Sheriff and Grand Jury of the County of Berks. With Notes Historical and Political, and an Appendix.* 8vo. 3s. Richardsons, &c. 1793.

The former of these discourses was reviewed in our second volume, p. 460, and, as it deserved, was highly commended. Dr. Valpy has since

since subjoined a second sermon, preached at the same place a twelve-month after the first, the particular subject of which is the duty of submission to Magistrates. We praised the former discourse; but it is not easy to express sufficiently our admiration of the latter, and its Appendix. The best qualities of the divine, the general scholar, the truly philosophical reasoner, the benevolent man, and the able writer, are displayed throughout these excellent productions. We should hardly go too far, were we to say that we have no where seen so much sound, and yet curious philosophical speculation, on the connection of governments with national manners, as in the first article of the Appendix. France, Dr. Valpy thinks, and very strongly argues, cannot long exist under a democratic government. After giving a striking account of that cruelty which has, in all ages, disgraced the national character of that people, and referred to Voltaire's *Commentaire sur l'Esprit des Loix* for a further confirmation of it, he adds, "Such is the French character. It requires a strong controlling power, and compressing authority. A man, who is now insolent and imperious in a club, would, four years ago, have betrayed his dearest connections, to obtain a smile from the menial servant of a Statesman." P. 119.—Soon after he qualifies his assertion very wisely in this manner: "If France, indeed, contrary to every probability, should continue to add conquest to conquest, she may preserve a Republican form of government. During such a fascinating progress, the people are drawn by the dazzling lustre of glory from a contemplation of their internal situation. It is, besides, more easy to conquer than to govern. With a lever, a small force may move the world; but to sustain the weight of it requires the strength of Hercules." P. 124.

But let us turn from the philosopher to view the preacher in his own province; exhorting men to religion from the strongest motives human and divine. "If ever public spirit was a duty, the present awful state of Europe renders it doubly so. Nothing but the destroyer of candour, a party spirit; nothing but the bane of manly sentiment, discontented jealousy; nothing but the parent of selfishness, infidelity, could countenance the levelling efforts of the day, at a time when our natural and civil strength, by the blessings of our constitution, is the wonder of the earth. Yet if God be not with us, by the revived effect of his law upon our hearts, this sun will be eclipsed; this temple will, like the fabric of consular Rome, be levelled with the ground. Public resolutions and associations, however patriotically intended to remind us of our danger and our duty; laws and civil constitutions, though like ours, the fruit of the purest wisdom and the widest experience, are mere shadows, if the imparted laws and constitutions of Heaven are not received, obeyed, and revered by man. O SINNERS! whether you infringe the laws of your country by the violence of open transgression, or seditiously undermine the public reverence for established order, and promote those revolutions which shake society to its foundations; however you may evade the laws of man upon earth, remember that your existence will not be closed in the grave! The God of Love and Benevolence, who has endowed us with the social sensibilities of the heart, will vindicate his gracious purposes, by the punishment of offences committed against the good of society. The time will come, when the gathered clouds of hea-
venly

venly justice will not be dispelled by the melting rays of mercy ; when the mask of hypocrisy shall fall ; when the proud heart of presumption shall sink ; when what is now scarce whispered by the unheeded murmurs of conscience, will be sounded by the trump of the Archangel to the remotest regions of the earth." P. 100.—Reader, is this energetical ? is this pious ? is it in all points excellent ? Deny yourself not the pleasure and advantage of perusing the whole ; for the specimens are fairly chosen, and the character we have given is drawn without partiality.

ART. 30. *The Dependence of Morals upon Religion. A Sermon, preached at Dalmeny, February 28, 1794; the Day appointed for a General Fast, on occasion of the War with France. By Thomas Robertson, D. D. F. R. S. Edin. Minister of Dalmeny. 4to. 1s. Bell and Bradfute, Edinburgh. 1794.*

A plain and sensible sermon on the imperfection of morals without religion, made remarkable by the conclusion, and the subjoined Appendix, which was delivered as the close of the discourse. The original sermon ends thus : " Banish religion, and no other tie can long be sacred among men : decency and honour, generosity and charity, law and justice themselves, would at length give way ; and a perversion of the human character take place, more fatal than *what* history has yet recorded." The author then proceeds to tell his hearers, that, seventeen years before, he had preached the same sermon in the same church. " Upon the principles of reason, I showed what would be the consequence, should any man or nation renounce the fear of God, and the practice of religion. I had no conception at the same time, that any nation would actually do so." He then very justly points out how entirely the depravation of morals in France was owing to the desertion of religion, displays the consequences, and draws a warning from them for ourselves.—This is making a good use of an old sermon.

ART. 31. *The Immutability of God, and the Trials of Christ's Ministry; represented in Two Sermons, preached at Essex Chapel, in the Strand, March 30, and April 6, 1794. By Joshua Toulmin, A. M. Published at earnest Request. 8vo. 49 pp. 1s. Johnson.*

The author tells us, in his advertisement prefixed, that the first of these discourses obviously applies to the changes which are taking place in the world ; but that application is most slight and transitory. It is a good sermon on the Immutability of God. The second discourse, in like manner, though professedly applied to Dr. Priestley, is solely upon the trials and sufferings of Christ. It may be observed, however, that many of the sufferings are estimated upon the supposition that Jesus felt as a mere man, concerning the prosperity of a design he had in hand ; and consequently are more applicable than they ought to be to the disappointments of a common mortal. " Disappointment in the prosecution of a *favourite scheme*," says Mr. T. " is no small trial." It is remarkable, that none are so forward to compare

compare themselves and their friends to Christ, as they who, in a theological sense, deny Christ. The reason is obvious; we think the comparison presumptuous; they put themselves on a level with their Redeemer, and all is easy.

ART. 32. *A Discourse on the Lord's Day; or Christian Sabbath. In which the Points of Doctrine on that Subject and the correspondent Line of Practice are briefly and distinctly stated. Published in addition to three Sermons for the Festivals and Fasts of the Church of England. By Joseph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Albans. Very small 8vo. 27 pp. 6d. Rivingtons. 1794.*

The title to this discourse is not delusive. More plain, distinct, and concise statement of doctrinal points, cannot easily be found.—The reflections are in the same style; practical and simple. The author points out why we should hallow the Christian Sabbath by abstinence from business and amusement, and properly exhorts to the observation of these rules.

ART. 33. *A Charge given at the Primary Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in the Year 1793. By Joseph Plymley, M. A. Archdeacon. 4to. 1s. 21 pp. Eddowes, Shrewsbury; Longman, &c. London. 1793.*

This charge presents to our observation the pleasing picture of an Archdeacon truly studious to execute the duties of his office, for the benefit of religion, with prudence as well as with propriety. He particularly adverts to the repair of parish churches, and to the case of residence, suggesting the means which may tend to make the latter more general. The very necessary enquiry how far the want of residence is the misfortune rather than the fault of the Clergy, is carried on by means of judicious calculations from the *Liber Regis*, &c. The author concludes by saying, what we trust will be found true, that “an institution so friendly in its general intention, and so mild in its general administration,” as the establishment of our church, “can receive but little injury from the misapprehensions or misrepresentations with which it may occasionally be assailed.”

ART. 34. *A Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation; with copious Notes and Illustrations, partly original, and partly selected from the best Commentators; calculated to render the Book of Psalms intelligible to every Capacity. By William Robert Wake, Vicar of Backwell, Somerset, and Curate of St. Michael's, Bath. 2 vols. 8vo. 7s. 6d. Crutwell, Bath. Robinsons, &c. London, 1793.*

“There is neither speech nor language, but their voice is plainly audible”—“Amongst them has he constituted a receptacle for the sun,” &c. Is this rendering the version more intelligible to every capacity than it was without alteration? Exactly the contrary. This fault pervades

vades the book, which, in other respects, is well executed. The arguments in general are well drawn up. and the notes appear to be judicious. The translation of the Psalms contained in the Liturgy is by many considered as the best, though the most ancient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education.

A very singular species of Erratum stands in the Preface. p. xi. in which the four first lines require to be read in this order, 1, 3, 4, 2. Besides that, *an* of *entangled* is twice repeated. We presume that this leaf has since been cancelled, if the error was detected in time.

ART. 35. *The Effect and Duty of the Times; a Sermon preached at the Lock Chapel, and St. Mildred's Church, Bread-street, on Friday, February 28, 1794, the Day of the late General Fast. By Tho. Scott, Chaplain of the Lock Hospital. 8vo. 6d. Jordan. 1794.*

The author appears to be very conversant with the bible, particularly the Old Testament; not indeed as a critic, but as a ready citer of texts, with various degrees of pertinency to the cases in hand. The discourse is very plain, pious, and practical; but is not distinguished by much power either of oratory or of reasoning.

ART. 36. *National Calamities, Tokens of the Divine Displeasure; a Sermon preached at the Meeting-house, Dean-street, Tooley-street, Southwark, on Feb. 28, being the Day appointed for a General Fast. By William Button. 8vo. 6d. Trapp. 1794.*

The purpose of this and some other Fast Sermons of the same stamp, cannot easily be mistaken. Our constitution is praised slightly and generally, p. 20; while the evils inseparable from the just and necessary war in which we are now engaged, in defence of that Constitution, are set forth with all *the Preacher's* powers of amplification, p. 9. "What dreadful effects has it produced!—At what an expence is it carried on! Millions have been already expended, and millions more are wanted. Trade and commerce declines; our manufacturers are destitute of employment; the once wealthy are become reduced; the poor, with their families, are brought into the most distressed situation; and, O, tremble! I shudder at the mentioning of it! thousands have fallen in battle, have perished by the sword." To this is added a whole page of interjections, in the same *emphatical* strain. Certainly such evils do, in some degree, attend this and every war: and all men who have not cast off humanity, are deeply affected by them. But the question is, whether we shall support a war against the French, which they have forced upon us; or whether the present state of France shall be the state of Great Britain.

The general account of this discourse, as a composition, can, with justice, be no other than this:—It is a mere declamation; poor in ideas, and mean in language,

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ART. 37. *A Sermon preached at the Chapel in Prince's-street, Westminster, on Friday, February 28. 1794. By Andrew Kippis, D. D. F. R. S. and S. A. Published by request. 4to. 1s. Robinsons. 1794.*

This is a very sensible, temperate, and well-appropriated discourse. The sentiments it breathes are those of unaffected piety and universal philanthropy. Dr. Kippis selects for his subject Psalm xxvi. v. 10. "Surely the wrath of man shall praise thee: the remainder of them shalt thou restrain."—He sets out by considering war as one of the most dreadful calamities to which the children of Adam are subject, and although (he continues) "in the present state of things, where there are so many jarring interests, and where so much injustice is often practised, hostilities, in the course of human events, will arise among the nations of the earth: yet, when an evil doth exist, is a sad proof of the degeneracy of man. For did real goodness flourish among our race, no such method would be requisite to settle the pretensions and disputes of public communities." P. 1. Taking, therefore, war for one of those scourges which will inevitably afflict mankind in this their imperfect state, Dr. K. resorts to those principles which may explain its operation on the great scheme of Providence. In the discussion of this point the Doctor exercises a considerable portion of judgment and candour; and adduces, in support of the propositions he advances, some pertinent observations from history and experience.

ART. 38. *A Discourse delivered at St. Saviour's Southwark, on Sunday Morning, March 2, 1794, on occasion of the Vacancy for a Chaplain of that Parish. By David Giljon, M. A. Curate, Southwark. Rivingtons. 1s.*

More egotism and spiritual consequence we have not often met with in a single discourse. That a teacher of Christianity should entertain a dignified sense of his spiritual functions, is at once commendable and useful; but to assail the ears of a congregation with a tissue of self-eulogies, and a recitation of clerical services, can in our judgment, answer no virtuous end. The hints thrown out in that address to the parishioners with which this Sermon is prefaced, leads us to suppose, that the inhabitants of St. Saviour's, Southwark, will not entertain a very different judgment from ourselves of this *four* Philippic.

MISCELLANIES.

ART. 39. *The Translator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Esq. to his Remarks respecting Trajan's Persecution of the Christians in Bithynia. By William Meimoth, Esq. 8vo. pp. 39. 1s. Doddsley. 1794.*

The chief point of controversy between these most respectable opponents is, whether the Christians of Bithynia were persecuted under Trajan, on the ground of the ancient laws of the Roman State, or by the arbitrary decree of the Emperor. The former assertion had

had been made by Mr. Melmoth, in his notes to Pliny's Letters, but was strongly denied by Mr. Bryant in his Treatise on the Truth of the Christian religion. Mr. Melmoth here takes up his first position, and defends it modestly but firmly. As the merit of the first Christians is not affected by the question on what law they were persecuted, it certainly is not required of an advocate for Christianity to prove that a new law was made against them; and to Mr. Bryant's question, "How could the police of Rome, and its ancient institutions, affect the people of Bithynia and Pontus?" the answer seems most obvious. "Because they were become subject to Rome, and all its general laws." Mr. Melmoth, with the greatest respect for the learning and character of his antagonist, has here brought forward the learning necessary to support his point; with that elegant simplicity of manner, which renders all his writings classical and interesting.

ART. 40. *Familiar Letters on a Variety of Subjects. Addressed to a Friend, by the Rev. Edward Barry, Author of Theological, Philosophical, and Moral Essays, &c. &c. &c.* 12mo. pp. 170. 5s. Payne.

This little volume is dedicated to Mrs. Mary Mestayer, of Prospect Hill, in the County of Berks, and the author informs us, in a preliminary Address, that when he directed the letters, from his Cure in the country, to a Lady for whom he must ever feel the dearest regard, and exactly in the same form as they now appear, he little expected that there should since have occurred reasons for making them public; he adds, that as these are irrelative to public animadversion, and wholly of a private concern, he presumes, that he shall not be blamed for omitting to express himself more largely on that head. The public have only to question him as to the production itself, and not the cause of it, and to their tribunal he again commits himself; if in general what he has now written shall discover any usefulness of thought or aptness of expression, he is not, under these circumstances, guilty of a present intrusion: but if altogether devoid of such apologies for its appearance, the author, no doubt, will hear of it in proper time, and will not further trespass by sending out what he has in contemplation—a second volume.

Certain it is, that in this first volume there is nothing which will induce the generality of readers to be very solicitous for the appearance of a second. The subjects are generally familiar; the thoughts, though usually just, are not placed in any new or striking point of view: the style, though not laboured, is sometimes a little affected, and the letters, though they might be amusing to the person who received them, cannot much interest or entertain the public.

ART. 41. *The Shrine of Bertha; a Novel, in a Series of Letters. In Two Volumes. By Miss M. E. Robinson.* 12mo. 6s. Lane. 1794.

It is the duty of a critic to be no respecter of persons; and his native proneness to gallantry must be checked by a superior attachment to

to sincerity and truth. The Shrine of Bertha we understand to be the production of a very youthful author; and far be it from us to chill the genius of Miss Robinson by any cold or unkind strictures: but we must acknowledge ourselves unable to prognosticate, from the work before us, that degree of celebrity for the daughter, which the Public has been willing to bestow upon the mother. The incidents in this novel—like the letter-press—are but thinly sprinkled; the style, however, is animated, and suitable to the characters; and the reader is often relieved from an uninteresting correspondence, by the poetical talents of Mrs. Robinson.

ART. 42. *Maxims of Gallantry; or, The History of the Court de Verney.* 8vo. 5s. pp. 198. Parsons. 1793.

This wears so much the appearance of issuing from the French school, that we were much inclined to think it a translation. Whether it be original or not, we are unable to recommend it either for its good writing or moral sentiment. It contains many tales of gallantry, whose beginning, progress, and conclusion, cannot be accused of disappointing curiosity, for they do not excite it.

ART. 43. *A Picture of the Isle of Wight, delineated upon the Spot, in the Year 1793. By Henry Penruddocke Wyndham.* 8vo. pp. 152. 5s. Egerton. 1794.

The picturesque beauties of the Isle of Wight have, in particular of late years, as they well indeed deserve, excited the attention of our countrymen. This island certainly comprehends within a very small compass all the varieties of scenery which can either excite astonishment from their boldness and sublimity, or satisfy the softer or more complacent feelings, by the less obtrusive, but no less powerful, claims of silent and solitary beauty.

Few, we apprehend, will choose to visit the Isle of Wight without Mr. Wyndham's book, which might easily have been rendered perfect in its kind, by the addition of a map. Without this, the traveller must be perpetually at a loss to judge both of the fidelity of the author, and of the expediency of the advice which he communicates. This omission will, however, probably be supplied in a future edition, for which there seems likely to be a speedy call. The more prominent features of the island are described by Mr. W. with an agreeable vivacity, and the distances from place to place are marked with an accuracy which cannot fail of contributing to the traveller's convenience.

ART. 44. *A Gazetteer of the Netherlands; containing a full Account of all the Cities, Towns, and Villages, in the Seventeen Provinces, and the Bishopric of Liege; with the relative Distance of the Cities and great Towns from each other and from Paris; and the Distances of each Village from the nearest City or Town in their respective Provinces.*

vinces. Embellished with two new Maps, neatly coloured; one of the Seven United Provinces; and the other of the Catholic Netherlands.
12mo. 4s. 6d. Robinsons. 1794.

This publication seems to be intended as a supplement to the Gazetteer of France, noticed in our first volume, p. 210. The late events of the war have turned the public attention so completely towards the Netherlands, and latterly even to the Seven United Provinces, that a work of this nature cannot fail to meet with purchasers. The articles Gemappe, Willemstat, and others, prove that the compilers have been careful to bring down the notices of places to the present times.

ART. 45. *Experimental Enquiry concerning the Natural Powers of Wind and Water to turn Mills and other Machines depending on a Circular Motion; also an Experimental Examination of the Quantity and Proportion of Mechanic Power necessary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Rest. With Four Plates of Machines.* By John Smeaton, F. R. S. 8vo. 4s. 6d. Taylor. 1794.

These Essays appeared many years ago in the Philosophical Transactions, and were no sooner published than they attracted the attention of the Public. Mr. Smeaton, for the communication of his Experiments, was honoured with the annual medal, given by the Royal Society; and mills, in various parts of Britain, were constructed upon the principles deduced from his Experiments, the truth of which in every instance has been fully confirmed.

Part the First contains the result of twenty-seven sets of experiments upon the power of Undershot Wheels, together with maxims and observations deduced from these experiments.

Part the Second exhibits a great variety of experiments upon Overshot Wheels; from all which Mr. S. makes it appear, that the effect of Overshot Wheels, under the same circumstances of quantity and fall, is, at a medium, double that of Undershot, the truth of which was never before thoroughly ascertained.

Part the Third treats of Windmills, and the construction and effect of windmill sails; and contains various experiments upon sails of different structures, positions, and quantities of surface.

The whole concludes, as the title expresses, with an experimental examination of the quantity and proportion of Mechanic Power necessary to be employed, in giving different degrees of velocity to heavy bodies from a state of rest.

These Essays, it is presumed, will be found to form the most valuable publication that has yet appeared upon the subject.

ART. 46. *The French Family Cook: Being a complete System of French Cookery. Adapted to the Tables, not only of the Opulent, but of Persons of moderate Fortune and Condition. Containing Directions for choosin^g, dressing, and serving up, all Sorts of Butcher's Meat, Poultry, &c.; the different Modes of making all Kinds of Soups, Ragouts, Fricandeaus, Creams, Ratafias, Compôts, Preserves, &c. &c. as well*

as a great Variety of cheap and elegant Side Dishes, calculated to grace a Table at a small Expence; Instructions for making out Bills of Fare for the four Seasons of the Year, and to furnish a Table with few or any Number of Dishes, at the most moderate possible Expence. Necessary for Housekeepers, Butlers, Cooks, and all who are concerned in the Superintendence of a Family. Translated from the French. 8vo. 5s. Bell, Oxford-street. 1793.

Apparently a very stale hash of ingredients, probably never belonging to any French kitchen. We do not pretend to any great skill or science in the culinary art; but we believe the word *cullis*, which frequently occurs here, to be obsolete. If it still exists as a culinary term, it is an instance of the preservation of a word, which, in the time of Jonson and Fletcher, was intelligible in common language.

ART. 47. *The Universal Gazetteer, or modern Geographical Index; containing a concise Description of the Empires, Kingdoms, Cities, Towns, Seas, Rivers, &c. &c. in the known World; the Government, Manners, and Religion, of the Inhabitants; with the Extent, Boundaries, Produce, Revenue, Trade, Manufactures, &c. of the different Countries. Including a full Account of the Counties, Cities, Towns, Villages, &c. of England and Scotland. Illustrated with six elegant Maps. By John Watson, A. M. 8vo. Three alphabets complete, and four letters of another. 7s. bound, Kearsley. 1794.*

The utility of such alphabetical compilations has never been doubted; and as information is accumulated from various quarters, they ought progressively to become more and more satisfactory. Laurence Echard set the example, calling his work a *Gazetteer*, because he intended it as an instructor for coffee-house politicians, and readers of *Gazettes*. M. l'Advocat, in France, under the feigned name of Vosgien, published an abridgement of La Martiniere, to obtain currency for which, he pretended it to be a much worse thing—a translation of Echard. Since the time of Echard, several other *Gazetteers* have been published here; as Salmon's, Brookes's, &c. This new work pretends to no more than to have taken advantage of former publications, and of *Travels*, with a particular augmentation of the articles relating to Great Britain.

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Constitutions des principaux Etats de l'Europe & des Etats-unis de l'Amerique, par M. de la Croix, Professeur de Droit Public au Lycée;* In 8vo. Four Volumes. A Paris. 1790—3.

Le moment où je parle est déjà loin de moi.

This work exhibits a collection of discourses, from which, in order to enable our readers to judge of their character and tendency, we shall, agreeably to our usual manner in this language, which is so generally understood, present them with some extracts. To some of these it will appear, that the motto adopted by our author is not inapplicable.

On the subject of Switzerland he exclaims—"Oui, c'est à ces roches stériles, à ces abîmes qui effraient l'œil du voyageur, à ces gorges de montagne, d'où la mort menace l'ennemi téméraire, que les Cantons de la Suisse doivent le bonheur d'avoir brisé pour jamais le joug d'une puissance oppressive.—Si la nature les eut placé sur un sol fécond, d'un accès facile: si elle ne leur eut donné pour perspective que de riches côteaux, pour source d'abondance que des champs fertiles et de vastes plaines coupées par des fleuves réguliers dans leur cours, ces hommes, qui sont aujourd'hui des Souverains, ne seroient que des sujets. Mais elle leur a accordé pour rempart contre l'oppression, ces masses énormes de glace, dont les éternelles bases défient toutes les puissances humaines; elle les a environnés de torrens, de précipices que nulle armée ne peut franchir; les habitans qu'elle paroît avoir le plus mal partagés, sont ceux, qu'elle a le plus particulièrement défendus contre les atteintes du despotisme. Oui, quand bien même tous les Potentats de l'Europe s'armeroient contre la Suisse, pour en arracher la liberté, elle pourroit rendre leurs efforts inutiles, et se réfugiant à des hauteurs inaccessibles, elle y demeurerait inviolable." Tom. III. p. 2.

What has served more especially to confirm the political force of the thirteen Cantons is, the famous pact by which they engaged to afford each other mutual assistance and protection against all external enemies and intestine commotions. But, observes our author, "Peut-être la Suisse a-t-elle donné trop d'extension à sa ligue défensive. La nature sembloit en avoir fixé les limites entre les Alpes, et le Jura, le Rhin, et le Rhône. Tels étoient les remparts et les fortifications que cette auguste Souveraine leur avoit tracés de sa main puissante. *Ces hommes qui n'ont pas voulu avoir de rois pour maîtres, ont des sujets.* Ce sont les habitans de quelques districts répandus dans l'intérieur de la Suisse; ou qui lui sont adjacens; ils appartiennent en Souveraineté à un, ou à plusieurs Cantons, suivant qu'ils ont été conquis par leurs armes séparées ou réunies." P. 13.

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The marine of the King of Naples which heretofore consisted only of two ships of sixty guns, some xebecs, and a few galleys, is, at present, placed on a very different footing. “Le système du Ministère actuel,” says M. de la Croix, “est d’élever Naples au rang des puissances respectables sur terre et sur mer.—Combien il seroit plus avantageux à la nation de rivaliser avec les autres peuples par le commerce et l’industrie, que par de longues files d’oisifs stipendies, ou une forte marine qui languit dans les ports! Le Ministre Acton n’auroit il pas plus de droit à la reconnaissance du peuple, si sans altérer le revenu de la couronne, il le faisoit porter sur des bases moins nuisibles au commerce. . . . P. 161.

“Nous ne sommes pas à même d’apprécier son Ministre actuel : mais nous ne pouvons nous empêcher de regretter que Ferdinand IV. n’ait pas accordé plus de confiance à un homme du mérite de Filangieri qui auroit à jamais illustré son regne, s’il eu suivi ses conseils.—Mais les Princes profitent si rarement des plus précieux dans de la nature!—L’auteur de *l’Esprit des Loix* entra-t-il jamais aux conseils de Louis XV? Filangieri honoré du vain titre de Conseiller d’État au Département des Finances de Naples, n’eut jamais la moindre influence sur les opérations du Gouvernement de son pays. Qu’est-il résulté de cet oubli? Qu’il a généralisé ses idées; que, ne pouvant pas travailler uniquement pour sa patrie, il a travaillé pour celle des autres.” P. 170.

In regard to Spain, our author observes, that “On a, depuis environ un siècle beaucoup déclamé contre l’Espagne. L’humanité ne lui pardonnera jamais les cruautés exercées par ses navigateurs sur les malheureux habitans du Mexique et du Pérou; on peut dire, sans exagération que l’avarice Espagnole a fait disparaître un peuple entier de dessus la terre, pour la fouiller à son aise, et en arracher tranquillement les richesses qu’elle recèle dans son sein. Si un aussi grand crime pouvoit jamais trouver un défenseur, peut-être diroit il que ce ne fut pas le crime de la nation, mais celui de quelques particuliers; qu’ils y ont été forcés, parcequ’ils étoient en petit nombre; qu’ils ont cru devoir profiter d’une terreur subite, pour n’être pas à leur tour, immolés par des nations qui, en revenant de leur surprise, et en appréciant les forces de leurs ennemis, les anroient pressés, étouffés de leur nombre? Quoiqu’il en soit, il étoit de la grandeur de l’Espagne de désavouer hautement les cruautés commises par ces aventuriers qui ont souillé son nom. Elle devoit venger le sang des rois, des *Incas* lâchement versé, et prouver à l’Europe que si le Gouvernement recueilloit les fruits de tant de barbaries, il n’en étoit pas du moins le complice.” P. 241.

To the discourse on the History and Constitution of Spain are subjoined admonitions, to which we do not imagine that the nation or its Sovereign will be at all likely to attend, but which we shall, however, transcribe; “Que sa Monarchie,” says Mr. L., “soit toujours environné d’une haut noblesse; mais que ses grands n’aient dans l’administration, d’autre influence que celle du droit naturel. Que ses pontifes se glorifient d’être toujours en rapport immédiat avec le chef de l’Eglise, mais qu’ils ne soient pas plus sévères que le Dieu dont ils tiennent leur mission. Que les conquérans du Mexique, du Pérou, continuent de recueillir les fruits de leurs malheureux tri-
omphes;

omphes; mais qu'ils n'achèvent pas de faire périr dans les entrailles de la terre, les descendans de ceux qui adoroient le soleil. Que l'Espagne soit bien assurée qu'elle ne sera jamais plus riche que lorsqu'elle recevra moins d'or; qu'elle ne sera jamais plus forte, que lorsqu'elle aura moins de soldats enrôlés; qu'elle aura moins de misérables, lorsqu'elle aura moins d'hôpitaux; que sa population sera plus productive, à mesure que ses cités, deviendront moins habitées, &c." P. 241.

In the fourth volume the author treats of 1. The origin of the French, with their customs, antecedently to the Kings of the first race. 2. Of the manners of the Germans, and the entrance of the Franks into Gaul. 3. Of the origin of the French, and of the Salic law. 4. Of the conquests of Clovis, and the influence of religion on the liberty of the French. 5. Of the division of the kingdom among the children of Clovis and their descendants, and the fatal effects of that partition. 6. Of the deplorable end of Queen Brunehaut, the reigns of Clotharius II. and Dagobert, with the aggrandizement of the Maires. 7. The government of Pepin and Charles Martel. 8. Of the reign of Charlemagne. 9. Of that of Louis-le Débonnaire and his children; and, lastly, 10. The conclusion of the second race.

Esprit des Journaux.

ART. 49. *Oeuvres de Fontenelle, &c. Nouvelle édition, augmentée de plusieurs Pièces relatives à l'Auteur, mises pour la Première fois par Ordre de Matières, et plus correcte que toutes les Précédentes. Huit volumes in 8vo. A Paris.*

We mention this re-impression of the works of a person, whom even Voltaire has declared to be *le premier des sçavans qui n'ont pas eu le don de l'invention*, merely on account of their new arrangements, and the additions made to them. Among the latter is *Brutus*, a tragedy, which appeared in 1680, and which has hitherto been ascribed to *Mlle. Barnard*.

Mercurie François.

G E R M A N Y.

ART. 50. *Guide des Voyageurs en Europe; avec une carte itinéraire de l'Europe, et une carte de la Suisse; par Mr. Reichard, Conseiller de S. A. S. M^{gr}. le Duc regnant de Saxe-Gotha et Altenbourg.— A Weimar, 1793. 2 vols. in large 8vo. The first consisting of about 800 and the second of 500 pp.*

We cannot describe the object of this work more completely than by adopting the words of our author himself in the *Avant-propos* which he has prefixed to it.

“ Le but (says he) que le rédacteur s'est proposé en publiant cet ouvrage, a été d'offrir aux voyageurs une collection exacte et soignée de renseignemens et d'observations, qui leur éviteroit l'achat de beaucoup de volumes, dont ils trouveroient l'essentiel ici. Il a étendu ses recherches à toutes sortes d'objets, mais il n'a pas entrepris de les épuiser, ni de satisfaire en entier les curieux de tous les genres. On

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comprend assez qu'alors il auroit fallu une bibliothèque entière, et cet ouvrage, devant être portatif, auroit été inutile à la majeure partie des voyageurs. D'ailleurs il y a suppléé en indiquant à la suite de chaque pays et de chaque ville principale, les descriptions les plus récentes, afin de mettre ses lecteurs à portée de recourir aux sources, où chacun peut trouver des connoissances ultérieures.

“ Le rédacteur a donné un précis des choses remarquables à voir sur les routes et dans les villes où l'on s'arrête. Il n'a rien négligé de ce qui pouvoit rendre la lecture de ces observations locales moins sèches. . . . Il a aussi désigné les bonnes auberges. . . .

“ Le rédacteur a parcouru la ci-devant France, la Suisse, et une partie de l'Allemagne et de la Lombardie ; il a donc pu parler de ce qu'il y a vu, et il en répond. Mais pour ce qui regarde les autres états de l'Europe, où il n'a pas été, il lui a fallu consulter les relations les plus accréditées, et ce sera aux personnes qui parcoureront ces pays, à juger si ces relations l'ont guidé utilement.”

On examining the account, given by the author, of our own country, from which we may be enabled to form some idea of the manner in which the rest is executed, we find his statements to be, in general, very circumstantial and accurate. He treats in it, under distinct heads, of the extent, climate, soil, religion, language, articles of commerce and manufactures, government, revenue, land and sea-forces, the armorial bearings, weights and measures, the different species of coin, &c. in a full and satisfactory manner ; after which he proceeds to describe some of the most remarkable places in Great Britain and Ireland, pointing out, under separate articles, their population, public edifices, collections of natural and other curiosities, libraries, walks, lodges of free-masons, manufactures, amusements, literary and other useful establishments ; together with an account of the roads, the state of the posts, as also of the various buildings or other objects worthy the attention of the traveller on the roads between different places. To these details are subjoined a list of the several maps and guides which have been recently published in different places, and observations extracted from the latest descriptions of the country, or of parts of it, by travellers, whether natives or foreigners.—Mr. R. has observed the same arrangement with respect to the other nations of Europe, and his account of Switzerland, in particular, with the annexed map, will be found exceedingly useful to persons who visit that country.

By way of supplement to the second volume, we are presented with what are here intitled *Observations générales et pratiques sur les Voyages, par M. le Comte de Berchthold, suivies de remarques détachées du rédacteur du Guide sur le même sujet* ; together with some useful tables, and an account of certain national feasts.

Upon the whole, we know of no book of this kind, in which so much useful information, collected from the best authorities, is brought into so small a compass. For any defects which may be observed in his style the author apologizes in the preface. How far this was necessary, our readers will be still further able to judge from the following extract, taken from his account of France.

Gouvernement. “ Avant la révolution de 1789 (says Mr. R.) la France fut divisée en 42 gouvernemens généraux. L'assemblée constituante

situante y substitua 83 départemens. Elle crea, de plus, 540 districts, 44,000 municipalités et dix arrondissemens métropolitains. Avant la révolution le gouvernement étoit monarchique et absolu ; la constitution de 1791 en fit une démocratie, tempérée par les loix et par un roi, qui n'étoit regardé que comme le pouvoir exécutif, et le premier fonctionnaire de la nation. Les évènements du 10 Août 1792 ont changé la face de cette constitution. La convention nationale vient de décréter la république, et l'abolition de la royauté. Au moment où cette feuille part pour la presse, ni la forme de cette république, ni celle de la nouvelle constitution, ont été fixé par les représentans de la nation. C'est aux tems futurs d'en décider. Le

Roi de France portoit pour armes, d'azur à trois fleurs de
Armoiries. lis d'or, deux en chef et une à la base. L'écusson étoit environné des colliers des ordres de S. Michel et du S. Esprit. Tout cela n'existe plus. La noblesse et les ordres de chevalerie sont supprimées, comme chacun sait. L'écharpe blanche, le pavillon, et le drapeau blanc, ont fait place aux cocardes et aux drapeaux tricolors, et la couronne a cédé aux bonnets rouges. La convention nationale n'a point encore décrété les armoiries de la nouvelle république.

“ Avant la révolution, les revenus publics suivant le dernier compte rendu par M. Necker étoient de 475,294,000 livres par an, et les dépenses de l'état excédoient cette somme de 56,150,000 livres. La révolution n'étant pas encore assise par le tems, on ne sauroit dire
Revenues. Dettes. quels sont les revenus actuels de l'état, ni quels sont ses dépenses. Les dettes de la nouvelle république montoient au mois de Novembre 1792 à 7

milliards ; les rentes viagères n'y sont pas comprises. Au tems de l'administration de M. Necker, les dettes n'étoient que 3 milliards.

Forces de Terre et de Mer. “ Suivant les rapports des ministres de la marine et de la guerre en 1791, les forces nationales étoient de 246 vaisseaux grands et petits, et l'armée de terre, dite troupes de ligne, étoit forte de 143,000 hommes. Les gardes nationales forment un corps de près de 3 millions. Dans la guerre de 1792, plus de 400,000 hommes combattoient sur les frontières.”

ART. 51. *Predigten über die ganze Christliche Moral. Aus den Werken der besten Deutschen Redner gesammelt.—Sermons on Christian Morality, selected from the Works of the best German Divines, by J. B. Müller. Gießen, 6 vols. in large 8vo. of about 700 pp. each.*

It was the wish of the person who brought together these discourses on Christian Morality, arranged in a systematical order, to furnish all Christians indiscriminately, who are anxious to be instructed in the knowledge and encouraged to the exercise of their duty in their respective situations of life, with a book that might be, in some degree, calculated to answer both these salutary purposes. Accordingly it will be found to contain the precepts and exhortations of writers, of whom it is generally acknowledged that they explained and enforced the practice of the Christian virtues with dignity and energy, and who have, therefore, a just claim to the honourable title of experienced teachers of, and the best guides to, practical Christianity.

The first volume comprises, besides some introductory sermons on Christian Morality in general, the first part of those on our duty to God,

God, of which the rest take up about one half of the second volume. From p. 378 of that volume, we are presented with some of those on our duty towards ourselves, which are concluded in the third. In the fourth, and part of the fifth volume, are discussed our duties to other men, in general; while the remainder of that, and the greater part of the last, or sixth volume, treat of the duties of different persons, arising from the several relations in which they stand to each other—as that of princes to their subjects, husbands to wives, parents to children, the rich to the poor, &c., and inversely. These are followed by three discourses on the duties of Christians in respect to the word of God, on Baptism, and on the Lord's Supper. The whole is accompanied with a complete list of the sermons which have been published on these subjects in the German language.

As these sermons are, with very few exceptions, selected with great judgment from the works of some of the most eminent theological writers in a country where the style of preaching nearly resembles our own, and as all those which contain any controversial matter have been studiously avoided, we can safely recommend them as forming one of the most perfect systems of religious morality, delivered from the pulpit, that has ever fallen under our notice, and shall therefore not scruple to propose them as models for the imitation of those among our young divines who may happen to be acquainted with the language in which they are composed.

ART. 52. CATHOLICON: *Allgemeines Polyglotten-Lexicon der Naturgeschichte mit erklärenden Anmerkungen, von Philip Andreas Nemnich I. U. D. Erste und zweyte Lief. rungen.*—Catholicon: *Universal Polyglot-Lexicon of Natural History, with explanatory Remarks, by P. A. Nemnich.* First Delivery consisting of 840, and the second, extending to Fus—, of 844 columns. In 4to. Hamburg, Halle, and Leipzig, 1793.

Allgemeines Wörterbuch der Marine in allen Europäischen Seesprachen nebst vollständigen Erklärungen, von Johann Hinrich Røding. Mit Kupfern.—*Universal Dictionary of the Marine in all the European Naval Idioms, together with complete Explanations, by J. H. Røding. With Plates.* First Delivery, forming in all 868, and the second, reaching to Fux—, 574 columns. In 4to. Hamburg, Halle, and Leipzig, 1793.

It is with peculiar satisfaction that we announce the publication of a work so useful in itself, and from its extent so difficult in the execution, as the present, which, therefore, certainly reflects the greatest honour, not only on the persons who have undertaken it, but likewise on those who have encouraged it by their subscriptions, the number of which we should be happy by our account of it to increase.

Indeed it could hardly have been expected that a work of such magnitude, requiring so comprehensive a knowledge both of words and things, should have been attempted in any other way than by the united efforts of a society of learned men, and yet by the unremitting exertions and extraordinary attainments of two men, the publication has not only commenced, but we are even assured, on the best authority, that the whole is at this time perfectly ready for the press. The public may therefore depend on its being completed
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within a reasonable time, if the undertaking should meet with that support which it so highly deserves.

What has hitherto appeared of this important work is divided into two parts, two *livraisons* of each of which we have now before us. Of one of these parts, or divisions, as is expressed in the title itself, Mr. *Nemnich* is the author; and for the other, the public is indebted to Mr. *Röding*, a man not less distinguished by his uncommon knowledge of languages, as well ancient as modern. We will endeavour to give our readers some idea of both these parts, beginning with the first.

The object then of the first part of this work is, to take in the whole compass of Natural History, including the terminology both of that science and of Anatomy, together with suitable explanations, and, where it may be required, illustrated by examples; the whole in all the European languages. To these are added likewise, the corresponding *exotic* terms, collected from the most approved writers; such as the Chinese, according to Loureiro, the Arabic, from Forskal, the Japanese, from Thunberg, &c. Among the European languages, the principal are the German, Dutch, Danish, Swedish, English, French, Italian, Spanish, Portuguese, with all the synonymous terms, as also the Latin and Greek words, occurring in ancient authors, accompanied for the most part with critical remarks. To these succeed the other dead languages, as the Anglo-Saxon, Mæso-Gothic, Teutonic, &c., together with a great number of provincial words and idioms in all the abovementioned tongues.

These are followed by the Russian, Polish, Bohemian, Servian (of which last the author had been furnished with a dictionary in MS. by Dr. Anton of Görlitz) the Slavonic, Illyrian, Walachian, Epirotic, Hungarian, Lettish, Ehstnish, the languages of Tartary, Finland, Lapland, Greenland, &c. From the remarks with which this work is interspersed, Mr. N. shows that he possesses a competent knowledge of all these languages, so that we are, in general, led by him from the name to an acquaintance with the nature of the thing itself. With respect to the classification of the words, we have observed that, 1. The term most commonly used to denote any particular object takes the lead; after which follow the synonyma, arranged according to the different degrees of frequency or propriety with which they are employed; and lastly, the names which have by different authors been erroneously given to the object. 2. We are then presented with short explanations, not only of the words, but likewise of the things themselves, so that this dictionary is equally valuable as exhibiting an exceedingly copious collection of words, in a great variety of languages, and as it forms a kind of repertory, in which are stated the opinions both of ancient and modern writers on the subject of Natural History. It may, therefore, be recommended as a work that will alike answer the purposes of teachers and learners, and will be found particularly useful to gardeners, economists, manufacturers, merchants, &c.

In the second division of the work, which contains a dictionary of the Marine, the author, Mr. *Röding*, treats—1. Of the Literature, or Bibliography, of the Marine, in 288 pages, and in a very full and satisfactory manner, as our readers will easily conceive when they

they are informed, that an account is here given of 1500 works, printed or in MS., on that subject, arranged according to chronological order. Among these are found many curious and interesting foreign, particularly Portuguese and Spanish articles, with the merits, or even the existence, of which we were hitherto very imperfectly acquainted; to which are likewise added the titles, with some notices respecting the contents, of all the dissertations in the transactions of different Societies relative to the same important object.

This is followed by the dictionary itself, in the German, Dutch, Danish, Swedish, English, French, Italian (including the differences of the Genoese, Neapolitan, and Venetian dialects), Portuguese and Spanish languages, to which, at the end of the work, will be subjoined a Russian index. To these idioms the author has thought fit to confine himself, and when no correspondent simple term has occurred in any of them, which, however, is rarely the case, he has taken care to express the idea by a periphrasis, so that for the languages above-mentioned this may be considered as a complete dictionary of the Marine.

We are sorry that the limits of our publication will not permit us to lay before our readers extracts from some of the very circumstantial accounts of the different naval manœuvres, dignities, &c. which would doubtless be found equally entertaining and instructive. Such is, for instance, the article *Ablausen, to launch a ship*, pp. 15—26. in which the author describes the methods practised for this purpose among the ancients by the Carthaginians, Greeks, and Romans; and among the moderns by the French, English, Swedes, Dutch, Hamburgers, Spaniards, Portuguese, Genoese, and Neapolitans; the whole being accompanied with brief explanations of the several technical terms, and, where it was judged necessary, illustrated by figures. In regard to the mode employed by the Carthaginians, we are told that they placed men on both sides of the ship, whose business was to keep it in equilibrium with their backs, and that sometimes these vessels were drawn by men and horses, on a kind of sledge constructed for that purpose, across the country; circumstances from the consideration of which we shall not be likely to form any very favourable idea of their size. Of a machine invented by Archimedes, with a view to facilitate this operation among his countrymen, we have a delineation in the works of *Schefer* and *Besson*, on the accuracy of which, however, Mr. R. thinks we cannot rely.

So again under the word *Admiral*, pp. 52—63, we have, besides a preliminary disquisition on the etymology and original meaning of the term, a very interesting historical account of that office, with the duties and pay annexed to it, among both ancient and modern nations; as the ancient Greeks and Romans, the Greeks under the Emperors, the Turks, Venetians, Maltese, Neapolitans, Genoese, French, Spaniards, Portuguese, English, Dutch, Danes, Swedes, and Russians. To the first *livraison* of this division are subjoined the Spanish, and to the second the English, Italian, and Portuguese indexes, together with three plates.

Upon the whole, it cannot be doubted, as has already been observed, that this work, the only one of the kind since the imperfect attempts of Calepin and Megiser, will be found exceedingly useful to professional men, as it will also certainly be to the traveller, the philosopher,
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and more especially to the historian. To the first of these, by exhibiting to him the harmony of the languages of the countries which he is to visit, it will greatly facilitate the acquisition of those languages; the second will be enabled, from the richness or poverty of the idiom of any country, to judge, in some measure, of the degree of general knowledge possessed by its inhabitants; whilst the historian, from a juxta-position of the corresponding terms of different languages, if he cannot absolutely determine from what ancient nation any particular people was immediately derived, will, at least, form probable conjectures respecting their relation to each other, according to the doctrine laid down by the celebrated *Garcilasso de la Vega*, in his History of the Incas, concerning the barbarous nations described by him, that *Los que se entendian en un lenguaje, se tenian por parientes, y assi eran amigos y confederados; los que no se entendian, por la varieddad de las lenguas, se tenian por enemigos y contrarios, y se baxian cruel guerra, basta à comerse unos a otros, como si fueran brutos de diversas especies.*

We are not surprised, therefore, that some of the most eminent German Professors, who are the best judges of these matters, in that, or perhaps, in any other country, such as *Tychsen, Hynne, Bruns, Adelung, J. R. Forster*, and *Büttner*, have, in the preface to the second *prospectus* of this work, published at Halle in 1791, borne testimony to its utility to the persons above-mentioned, and expressed their wishes that it may meet with that countenance from the public to which it has unquestionably the justest claim.

It is believed that the whole will not exceed the number of 40 alphabets, to be published in *deliveries*, each containing about five alphabets, the price of which will be 5 rix dollars 20 ggr. (in Louis d'ors at 5 rix dollars) each, and on writing paper 7 rix dollars, for such only as contribute towards the support of the work.

ART. 53. *Bilderbuch für Kinder, enthaltend eine angenehme Sammlung von Thieren, Pflanzen, Blumen, Früchten, Mineralien, Trächten und allerhand andern unterrichtenden Gegenständen aus dem Reiche der Natur, der Künste und Wissenschaften; alle nach den besten Originalen gewählt, gestochen, und mit einer kurzen, wissenschaftlichen, und den Verstandes-kräften eines Kindes angemessenen Erklärung begleitet; von F. G. Bertuch.—Picture-Book for Children, containing an agreeable variety of Animals, Plants, Flowers, Fruits, Minerals, Habits, and other instructive objects from the kingdom of Nature, the Arts and Sciences; selected from the best Originals, engraved and accompanied with brief scientific Explanations, (both in German and French) suited to the comprehension of children; by F. G. Bertuch, 1—xv livraison, 4°. Weimar, 1792-3.*

The utility of a book of this kind, says our author, has been acknowledged by all persons who have written on the subject of early education, from the time of Locke down to that of Basedow, Campe, and Salzmann. Indeed before any of them, Comenius had given an example of such a work in his famous *Orbis pictus*, upon which various improvements have since been attempted by different authors with different degrees of success. Mr. B. does not think it so much incumbent on him to point out the specific excellencies or defects of such works, as to state in general what he considers to be the requisites

sites without which they can, in his judgment, hardly be expected to answer the purpose for which they are designed. They are as follow :

1. Such a work should exhibit just and accurate representations of the objects described, which should likewise be neatly engraved. It is inconceivable with what avidity the imagination of a child seizes these first impressions, how firmly it retains them, and how difficult it would be at a more advanced age to eradicate the improper notions it may have acquired at this early period ; so that it will depend chiefly on the exactness of the figures contained in such a book, whether it is to promote the business of useful education, or whether, by communicating inadequate or false ideas, which are afterwards to be unlearned, it may be regarded only as an obstacle to it. Where the objects therefore are so much diversified as in the present work, in order that the figures may not be merely the result of their own imagination, several artists should be employed in the departments to which each has been particularly accustomed.

2. Too many figures must not be crowded into one plate. Without this caution, the attention of the young learner will be distracted, and the teacher will find it difficult to confine it to one object.

3. The figures must not be of too small a form, and the proportions which the objects represented bear to each other in regard to size should, as far as possible, be carefully observed ; a circumstance to which little attention has generally been paid. Thus, in the new *Orbis pictus*, plate III. an hatchet is represented as large as a tower ; and in plate V. a squirrel is made of the same size with the rein-deer.

4. The description must be concise and clear, without any appearance of learning, in as much as the child is not to study his Picture Book, but to amuse himself with it. It will therefore be sufficient to assign the proper name of the object, accompanied with a short explanation, adapted to the capacity of a child. The rest may be supplied by the teacher from his own knowledge of the subject.

5. The object described should be foreign, or, at least, rare. Representations of common and well known objects are but little calculated to amuse or instruct children, who are not so able to judge of, or be pleased with, the execution, as persons of a more advanced age, and to whom, therefore, the novelty of the figure will be its principal recommendation.

6. Though the execution must be good, the work should not, however, be rendered too expensive to be purchased by parents in moderate circumstances, or such as they would be unwilling to put into the hands of the children themselves, to whom it should, on the contrary, become a source of constant entertainment at their leisure hours.

7. It should not be given to children all together, in one large volume, but in successive *deliveries*, as a reward of their good behaviour, and their attention to what is required of them.

8. Though all appearance of systematic order ought to be concealed, a certain secret arrangement should, however, be observed, which the teacher may, at a future period, point out to his pupil. That he may be entertained by such a work at an early age, it will be necessary that the objects should be presented to him in the book in the same variety, and with as little visible regard to system, as they would offer themselves to his notice in the world itself.

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These are the principal rules which the author has laid down for himself in the conduct of a work of this nature, and to which he appears to have conformed in such a manner as not only to have surpassed all his predecessors in this mode of instruction, but likewise to have produced a book, which, from the variety of its matter, and the superior style in which the figures are designed and engraved, may be found very entertaining and useful even to those persons who have already made some progress in the sciences of which it treats. Indeed we doubt whether most parents would not scruple to trust their children with a collection of plates, the execution of which does so much honour to the persons employed in this work, though we must again observe, that any others would, instead of producing the desired effect, have served only to mislead the pupil.

That the explanations are perfectly suited to the comprehension of children, whilst at the same time they contain all which it is necessary for them to know relative to the objects described, will, we think, appear from the following account of the *Rein-deer*, with which we shall present our readers in the French language only.

“ Le Renne est pour tous les pays froids de nôtre hemisphere, soit en Europe, en Asie, ou en Amérique (où on le nomme *Caribou*) un des dons les plus précieux de la nature. Sans lui la Laponie, p. e., ne pourroit être habitée, car il est l'unique richesse des habitans de ce pays. Il y a des rennes sauvages qui vivent en liberté, et des rennes domestiques. Il n'en coute presque rien au Lapon pour entretenir son renne, qui se nourrit des plus mauvais herbages, et surtout d'une certaine espece de mousse à la quelle il a donné son nom. On emploie au contraire le renne à toutes sortes d'usages, et ces animaux fournissent à tous les besoins des Lapons. Ils tiennent lieu de chevaux; on les attelle aux traîneaux, et fait avec eux des voyages très-prompts; la femelle, qu'on traite deux fois le jour, donne un lait fort nourrissant et fort bon. Il n'est aucune partie du renne que le Lapon ne fasse servir à quelque chose. Sa chair et son lait font sa nourriture ordinaire; sa graisse tient lieu de beurre, et sert à engraisser les alimens; on fait des boudins de son sang; sa vessie sert de flacon à eau de vie; sa peau fournit des habits, des bottes, des lits, et des tentes; ses nerfs desséchés et fendus donnent une espèce de fil à coudre; on prépare de ses boyaux des cordes, et de ses os des couteaux, des cuillères et d'autres utensiles de ménage. En un mot, le renne est aussi indispensable aux peuple du nord, que le chameau l'est dans les sables brûlans des deserts de l'Afrique et de l'Arabie.

“ Le Renne mâle, No. 1. est d'un gris rougeâtre, avec de longues bandes blanches au cou et au garrot, et son bois n'est composé que de branches rondes qu'il met bas en hyver comme nôtre cerf.

“ Le Renne femelle, No. 2. est plus brun par tout le corps, et son bois se termine en palettes découpées à la partie supérieure. Le renne est un peu plus petit, mais plus fort, que nôtre cerf, et court avec une vitesse extraordinaire, aussi est-ce de là qu'il a reçu son nom.”

This work is so contrived, that the parts belonging to each science may be separated by any person who would wish to bind it in *suites*; and with each volume, consisting of 20 deliveries, or 100 plates, and so many leaves of text, will be given a title and the proper indexes. The price of each number with illuminated plates is one *guilder*, or 16 *grschen* (about half-a-crown), and with *black* plates 8 gr. only.

GEOLO-

G E O L O G I C A L L E T T E R S.

L E T T E R I V.

T O P R O F E S S O R B L U M E N B A C H,

By M. D E L U C.

(Concluded.)

19. THE *beds of coals*, by their great utility as *combustible* substances, have procured us informations with respect to our globe, which we never should have obtained but through this object of public interest; for naturalists would never have attempted, at so much expence, to dig so low, and in so many places, beneath the surface of the earth, merely through a spirit of research. Let us, therefore, now see what these subterraneous works have brought to light.

20. I have shown in my *Letters on the History of the Earth and Man*, and in the 13th and 17th of my Letters in the *Journal de Physique*, that the substance of *coal* was formerly *peat*; and I believe it is now not doubted. But those *vegetables*, whose remains, having withered and become diluted without undergoing decomposition, formed that *peat*, were very different from those which at present produce the ingredients of *peat* on our continents: this we learn, from finding in the *strata* of other kinds which cover the coals, impressions of *vegetables* which grew at the surface of that ancient *peat*, and from which it proceeded. Among these impressions we discover some *vegetables* which grow at present in the same latitudes, such as the *sphagnum palustre*, and some of the *junci*, which form a great part of the mass of our *peat*, as well as many known *ferns*: but, in the first place, these last do not belong now to our climates; and besides, we find among these some impressions of *plants* totally unknown on our continents. We have then, in *coal strata*, as also in some *strata of sand-stone*, some monuments of that *vegetation* which began on the first *continents*, namely, those which were left dry in the revolution that characterizes the third *period* of the ancient history of the earth; and, by comparing these ancient specimens with the present *vegetation* on our *lands*, we discover, as well as from all the other geological phenomena, that the *terrestrial causes* have undergone great changes during the first ages of our globe.

21. To guide us through the phenomena themselves, towards the discovery of the causes which produced the change of the ancient *peat* into our *coal strata*, and which have reduced them to the state in which we now find them, we must first consider, that these beds of *vegetable*

table matter are inclosed between beds of *stony matter*, in which *marine bodies* are found: by which we see, that the *peats*, from which they proceed, have been *submersed*, and that in this state they have been covered by *strata* produced by *precipitation* from the *liquid* which then formed the sea. We see besides, from that immediate consequence, why the *stony strata* which inclose those of *coal*, though in many respects they resemble others formed elsewhere in the same period, have particular characters that distinguish them; for instance, we always find there argillaceous *strata*, containing much *iron ore*, scattered through their mass, in nodules, which often contain within them impressions of *vegetables*. With regard to this, it must be remembered, that at those times, when the *liquid* of the *sea* still contained the elements of many sorts of the future *strata*, the nature of those that were forming depended in part on the nature of the new ingredients which produced the *precipitation*. Now the submerged *peat* gives us a general idea of a source of fresh ingredients proper to determine particular *precipitations*; at the same time that this *peat* itself underwent certain modifications which occasioned it to change its aspect.

22. If there were need of any further proof of the origin of *coal*, as proceeding from *peat* immersed in the *sea*, we should find such in the *fossil peat*, which differs from *coal* only in this, that being of posterior origin, it had not undergone the last transformation when the *sea* abandoned its ancient bed. I have spoken of these beds of *vegetables* in my 17th Letter in the *Journal de Physique*, from my observations at *Steinberg* near *Munden*, at *Veisner*, and at *Robelberg* in *Hesse*, where this phenomenon is found to correspond with what we observe in some parts of *Switzerland* and *England*. The *vegetable* substances are still very distinct in these beds, where particularly we find a quantity of the trunks, branches, and roots of trees, as in our present great *peat lands*. Now these *vegetable beds* are *fossil*; for we find them between *stony strata*, forming high *hills*, owing to catastrophes similar to those which produced the *hills*, composed of other sorts of *strata*. The three *mountains* or *hills* of which I have just spoken, stand now as *eminences*, only because the rest of the *strata* around them have sunk; and it is in their steep sides, where we find the sections of their *strata*, that those of *vegetables* have been discovered; without this, they would have continued unknown for ever.

23. It remains now to enquire what has been the cause of this *submersion* of the ancient *peat*, repeated even many times in the same places, as well as of the convulsions that succeeded; events which we trace in the *coal-fields* as it were in the archives of the country. One fact still serves to guide us in this research; namely, that those masses of *strata* in which the *coal* lies, are always in some manner inlaid in the masses of the more ancient *strata*. Well informed miners, when they have a sufficient practice in certain *coal-fields*, know all their *strata* as they severally lie one above another; so that, as soon as in digging they meet with any of these *stony strata*, they know towards what point of the horizon, and at what distance they shall find *coal*, and even a certain particular *stratum* of *coal*; but such knowledge, which may apply to one district, does not serve for another: a miner who removes to another country and finds *coal*, can only carry with him

him to his new district the general principles of his art, by which he must begin to study all the *strata* of his *field*. It is thus that in a course of time the miners of any country come to understand the extent of their *coals*, that is, of the field in which they have a prospect of finding them, or to determine at least its boundaries, which are every where pointed out by soils of different species: oftentimes by *strata* of *talcareous stone*, which, if inclined towards the former, always pass under them, or present to them abrupt sections.

24. Since the *stony strata* which inclose and environ the *coal* contain *marine bodies*, this is still a further proof that they had originally a position nearly *horizontal*; nevertheless we find them commonly considerably *inclined*, and sometimes nearly *vertical*: so that they have undergone, it is plain, the same catastrophes of which we have already seen so many instances. When the beds of *coal* are much inclined, the miners are commonly impeded towards the bottom, before they have dug them thoroughly down, by the difficulty of drawing off the water; which circumstance has led some naturalists to think, that the *coal* is continued very low into the earth: but in this they erred; for the same *stratum* which the miners thus abandon towards the bottom, appears again further on, and even repeatedly, towards the top, where it *bassets* (in the language of miners) or presents an upward section, in such a manner as to make us certain that all these masses, now distinct, are parts of one and the same mass, formerly contiguous, the broken portions of which have fallen to one side, and rest one against the other. Thus the object of the chief miner is to discover all these portions of the same assemblage of *strata* which prevail in his field; which is a task of no small difficulty when the country is intersected with hills; for the separate portions do not always incline towards the same point, and I have, for instance, seen, near *Aix la Chapelle*, the same bed of *coal*, broken in such a manner, that the vertical section, perpendicular to the lateral direction of its planes, forms an *N*, the outer angle of which at the top belonged to a hill, and the inner angle at bottom was beneath a valley. Lastly, the separate masses of *strata* so inclined, which taken together have sensibly the same inclination, are often interrupted by fractures in the same manner as the metallic veins: but there is not the same difficulty to recover the displaced portions; for as soon as the pitman has found out, behind a *vein* of rubbish (which here is analogous to the *bad veins* which intersect the metallic fields) the *stony stratum* which there occupies the place where the *coal* ought to be, he easily can judge where he shall find the latter again.

25. The phenomena of *coal-fields* being thus described according to their true characters, they are found to be only a particular modification of four general causes already explained, through which were formed, at the bottom of the ancient sea, *strata* of various substances, which, from time to time, underwent great revolutions: and thus we easily can discover of what sort the catastrophes were, that happened in those places that are now called *coal-fields*. I have already explained, why, in the revolutions that happened to this sea, *islands* came to be formed: it was because fresh quantities of the *liquid* being ingulfed into new *caverns*, though the fissures that were made in the
crust,

crust, and its surface thus sinking at the exterior, those portions of its bottom, which had not sunk so low as the rest, were then left dry. Now it was upon some of these *islands* that the *peat*, material of the future *coal*, was formed; as it covers many *islands* of the *North Sea*, which also have come out of the *sea* under the form of *sand-banks*. I have shown before, from very striking phenomena, that these portions of the *crust*, which, in the catastrophes that happened to the bottom of the ancient sea, remained higher than the rest, were themselves exposed to sinkings, when, in the course of a period more or less long, the action of the *liquid* on the disunited substances within extended beneath their *props*. Then the portions, which had been thus supported for some time, sunk down, and if they happened to fall below the surface of the *liquid*, there they received a fresh accumulation of *strata*. Here then, I say, is a general cause, which, in its different modifications, shows itself in a thousand several ways on the surface of our continents, in such sort that the phenomena of *coals* is only a branch of them, modified by a previous formation of *peat*. When the *islands*, of which I have been speaking, came to sink, the *peat* was covered with other *strata*, owing to the precipitations that continued to take place in the *liquid*. When afterwards a new quantity of the *liquid* came to be absorbed by the rupture of the *crust* in any part of the bottom of the sea, and its surface sunk sufficiently for the former *islands* again to appear, fresh *peat* was formed on them, which sometimes again sunk beneath the *liquid*, by a new depression of their base. Lastly, in some of the subsequent great revolutions at the bottom of the sea, these masses, composed of vegetable and mineral *strata*, underwent much greater catastrophes; they broke and sunk down into deeper *caverns*, and the state into which these *strata* were then reduced differs nothing from what we observe in our mountains, except that they belong to a lower stage of *ruins*, by the very repetition of their sinkings; which is common to every part of our *plains*, and is found so wherever there is some inducement to be at the expence of digging deep in them.

26. The production of *chalk* is an operation which I also place in this same period; but in taking this up immediately after having treated of *coal*, I do not pretend to follow the order of the times; this I hinted to you in my former letter. This order is marked with precision in each place, as much by the superposition of *strata* of different species, as by the traces of successive accidents. The same successions are also repeated in a number of places, but they are not general, and we find in the intervals other kinds of successions, also more or less repeated, intermixed with monuments of particular effects. It is only therefore, by persevering in our observations, that we may come to unravel this chaos, of which, however, having pointed out the particular causes, no doubt can arise in respect to the general operations.

27. I shall not revert to the opinion, which has been completely refuted, of those who have imagined that our *calcareous strata* have been formed from the remains of *marine animals*; confining myself to one of its accessories, as erroneous as it is itself, namely, that *chalk* is the first state through which these substances have passed before they became

became *lime-stone*; a change which has been supposed owing only to their becoming hardened through some operation which required time. But 1st, I have found places where the *chalk* is seen immediately incumbent on the *lime-stone*: these are observable in large sections of their *strata*, forming precipices in some hills, or *cliffs* on the sea-shore; and here we observe, that the first *stratum* of *chalk*, namely, that which rests on the *lime-stone*, does not in the least differ in substance from all the other *strata* of *chalk* there or elsewhere; and that the *lime-stone* it joins is also similar to all others of the same mass; so that the two classes of *strata* are completely distinct from one another. 2dly, Each of these classes of *strata* contain *marine bodies*, but they differ considerably from each other; for, to confine myself to one instance only, in the *lime-stone* we find quantities of the *cornua ammonis*, of which we have no traces in the incumbent *chalk*: which serves directly to prove, that the *liquid* of the sea had undergone some essential change at the time when these latter *precipitations* took place, as it affected, not only the *precipitations*, but the *sea-animals*. 3dly, One of the characters of the *chalk* is, that it contains a great abundance of *flints*, some of them forming, as it were, a pavement between some of its *strata*, others sprinkled through their mass: these hard bodies would be to be met with again in the *lime-stone* below, if it was only more ancient *chalk*; but we find them not.

28. I have stated, in the 18th and 24th of my Letters to the *Journal de Physique*, my reasons for believing that the *flints* are local transformations of the *chalk* itself, produced by some unknown cause; which circumstance I shall here confine myself to mention only, as I do also with respect to another, which I have proved in the 13th of those Letters, and before in my *Letters on the History of the Earth and of Man*; namely, that all the *flinty gravel* dispersed among the loose *strata* of the surface of our continents has been formed in *chalk strata*. It appears then, from this last phenomenon, that at the times posterior to the formation of these *strata*, there happened in certain parts of the *liquid*, changes which gave it a power of dissolving them, without, however, its having any effect on the *flints*, which thus were spread on the bottom of the sea.

29. I think it not necessary to return here to those considerations, from which it is evident, that the chemical operations through which our globe has arrived at the state in which we now find it, can only be assimilated by general characters to those that we observe to take place now. Thus, with regard to the dissolution of the *chalk*, in the same *liquid* that produced it, it will be sufficient to observe, that in many known cases, changes almost insensible in a *liquid* produce this same effect. Modifications of a like nature in the *liquid* might, when sufficiently attended to, account in the end for many other particular phenomena which still embarrass us, as I am going to bring another instance of that sort from the beds of *rock-salt*.

30. This phenomenon, so visibly particular, has nevertheless (like the phenomena of *volcanos*) given birth to geological systems, in which, supposing that there could be no other producing cause of a *salt* so nearly resembling *sea-salt*, but the evaporation of a certain quantity of the *water of the sea*, and finding nevertheless *stony strata* interposed

interposed between the beds of *rock-salt*, they thought it necessary to conceive, that the *sea* had at various times covered our *continents*. I have shown, in the 24th of my Letters in the *Journal de Physique*, that this idea of the going and coming of the *sea* is contradicted by all the facts; and there also I have made it evident, that nothing in general chemistry contradicts the supposition, that these *salts* have been precipitated from the *sea* itself, owing to some local changes in its *liquid*. But after this *precipitation*, there followed others of a different kind, which produced certain *stony strata*; and these, after various successions of the two sorts, in some places, served to protect the *strata* of *salt* from the action of the *liquid*, when it was arrived at that state in which it could dissolve them.

31. This phenomenon then, considered in its general character, belongs to the general causes to which we owe all our *strata*; and in that particularity, of a change in the *liquid*, which rendered it capable of dissolving a substance formed in it, it is analogous to the dissolution of the *chalky strata*, with only this difference, that the latter have left us their *flints*; whereas nothing in the *salt strata* could remain to point out those substances which, since their formation, have been dissolved. Lastly, These alternate strata of *rock-salt* and *stone* are now, like the beds of *coal* and *fossil peat*, in those broken masses which form all the eminences on our continents, and extend, in this confused state, under other *strata* which characterize the following period.

SIXTH PERIOD.

32. I fix the commencement of this new *period* at the time when the greater part of the *stony strata*, after having been produced, had already suffered the catastrophes I have described in the preceding periods. The *precipitations* which continued to take place in the *liquid*, produced then scarcely any substances capable of forming hard *strata* by remaining at rest at the bottom of the sea; these new *precipitations* were different powders, calcareous, argillaceous, and ferruginous, and a great abundance of various sands. I have proved in my first Letter, that all these *strata* are, like the former, the immediate productions of the ancient sea. As for the *gravels* which we find intermixed, those of *flint* proceed, as I have said above, from the *strata* of *chalk* that have been dissolved; and those which are fragments of *stony strata*, chiefly *primordial*, proceed from the revolutions which the bottom of the *sea* has so often experienced, other instances of which we shall soon come to. I have treated this matter at length in the works quoted above.

33. The *strata* that mark this Period, namely the *loose strata* at the surface of our continents, were accumulated on the *stony strata* in the disorder in which they already were, except on the *mountains*, many of which were become *islands*. We find also, here and there, in the plains, hills formed of *stony strata*, which have not been covered, or do not remain covered with these now substances, and other masses of the same *strata*, which have been covered, but whose highest parts are very near the surface of the plains. These stony

masses are *ruins* of the former *crust*, and their broken *strata* are inclined in every direction. Here again, the public interest has much assisted Geology : they seek after these scattered masses in sandy countries, to procure stones for building ; of which M. DE DOLOMIEU has given us a very interesting instance with respect to the lower Egypt ; stating, that in the *sands*, which he has proved to have existed before the *Nile*, or any of our rivers, there rise here and there, *calcareous rocks*, the *strata* of which extend beneath the *sands* ; and that it is in the neighbourhood of these *rocks* they got the materials with which the most ancient towns of that country were built. Now in following under the soil in many countries, these summits of subterraneous *mountains*, we find, as in the *coal fields* and mines of *rock salt*, that the bases of our hills and plains, which are covered with loose matter, are, as well as the *mountains* that are raised above, the *ruins* of *stony strata*.

34. These *loose strata* themselves have undergone divers catastrophes before they were abandoned by the *sea* ; and probably also they suffered at the æra of this great revolution. The marks of these catastrophes are the abrupt sides we find in many of the hills, which present vast sections, the whole of which, or greater or less portions towards the top, are *loose strata*. In this latter case, we find beneath the *loose strata*, the same section continued through the *stony strata*, which consequently must have participated with all that lie below them, in the same catastrophe. We can have no doubt but that these must have been the effects of the last sinkings which the mass of *strata* suffered in these places. I have observed this phenomenon, with all its modifications, in various countries, and everywhere it was evident that it could have had no other cause ; and besides it exhibited all the other characters that distinguish it : the *loose strata*, thus broken, are often much *inclined* together with those that lie below them ; and they are almost every where studded, like our *calcareous mountains*, with great and small fragments of the *primordial strata*, driven from the inner parts by the violent eruptions of the elastic fluids during the partial sinkings of the whole assemblage of *strata* quite to the *granite*.

35. Another phenomenon, which, among our Geological monuments, characterizes this *Period*, is, the remains of *terrestrial animals* found in the *loose strata* ; the first trace of the existence of these *animals* on our globe. I have already shown in my first letter, that this phenomenon is one of those that serve to demonstrate the small antiquity of our *continents* ; considering the state of preservation in which the bodies of these *animals* are found in *strata* not very deep, composed of *loose materials*, and which the rain water is continually pervading to form our springs. When we seek then to determine at what distance of time these *skeletons* were deposited in the places where they are found, we must for the moment forget that we have to speak of the *rhinoceros*, *elephant*, and *hippopotamus*, which at one time existed in our climates, together with *kine*, *acer*, and other of our European quadrupeds : this mixture so surprising, is, without doubt, a great phenomenon, but its cause is not to be sought for in the long lapse of time, as I am going first to call to mind.

36. These

36. Those who have fancied that *elephants* and *rhinoceroses* have passed southward by a regular course of changes on our globe, have imagined they found this explained by the idea that the globe has gradually cooled, and that the sun having longer kept up the heat between the Tropics, these *animals*, which at first lived to the North, have gradually migrated towards those regions which they now inhabit. But this is quite a gratuitous hypothesis; for since the whole course of the observations of mankind has not served to discover any sign of this cooling of the globe, there is no limit to be assigned to the time that must be given to such a change in the *temperature*; while the state of the preservation of the bodies of which we have been speaking, fixes very narrow limits to the time that has elapsed since these *animals* existed in our climates.

37. But let us recur to the true phenomenon. If there had been a gradual migration of *elephants* and *rhinoceroses* from the North to the South, our *continents* must have themselves existed at the time these *animals* inhabited our latitudes, since they must have passed from country to country into the regions they now inhabit; and this is what they suppose: but the remains of these *animals* are found in such *strata* as contain also the remains of *marine animals*, and that as far as to the middle of our *continents*. The *sea*, therefore, as yet covered these countries, at the time when these *quadrupeds*, now foreign to us, were living; which totally contradicts their supposed migration on our *continents*. There happened then to these *terrestrial animals*, at this period, what happened in the preceding period to such quantities of *vegetable substances*; those which inhabited *islands*, the mass of which had not yet a solid base, were enveloped in their catastrophes. Some of them saved themselves by swimming to other *islands*, and they are those that perished in the passage, or whose bodies were already deposited in these *islands*, which we find buried in our *strata*. There has happened then some grand revolution on our globe, since the time when these *animals* lived in our latitudes, and it is in this revolution that we shall find the reason why they no longer live there. This will be explained afterwards.

38. We must not confound this phenomenon with that of the *bones*, which are found in such quantities in certain caverns. I had made this mistake in my letters on the *History of the Earth and of Man*, in describing the Cavern of Shartfeld; but I rectified it in the 14th of my Letters in the *Journal de Physique*. This latter phenomenon differs essentially from the former, because the *bones* it presents are found buried under an accumulation of *stalactites*, which shows that they were deposited there at times when these *caverns* were already above the surface of the *sea*. I have given in the same Letter the reasons that lead me to believe that these *caverns* belonged to *islands*, which have since become the summits of our hills and mountains, and that they then served as places of retirement to quadrupeds, principally amphibious; which I have exemplified from certain parts of the coast of Scotland, where the same thing still takes place. The *sea-cows* chiefly retire into caves along the coast, when they are sick, and die there. These ancient *caverns* were then as it were *cemeteries* for the *animals* which inhabited or frequented the *islands*.

islands to which they belonged, which alone can account for the prodigious quantity of the *bones* of animals foreign to the country, which have there been found heaped up and covered with *stalactite*.

39. In drawing near thus to the epocha when the *organized beings* of our globe arrived at the state in which they now subsist, I ought to premise, that I have not had any intention in these Letters to speak of their *origin*: it is too important a subject to be treated transitively: but I have done it in a memoir which I purpose to publish on some other occasion. I therefore shall confine myself to remark, that the remains of *animals*, both *marine* and *terrestrial*, and of *vegetables*, that we find on the latter *strata* produced by the *sea*, previous to its retreat from our *continents*, are almost entirely similar to the species now existing, and that the only difference of consequence to be noticed is, that the change of *latitude* which has here been noticed with respect to some *quadrupeds*, is also to be found in many species of *marine animals*.

40. At length then I have arrived, through a series of Geological monuments and physical causes, at the end of the *Sixth* of those *Periods*, into which I have divided the chain of operations which commenced from the addition of *light* to the other matters of which the earth is composed; fixing for the end of these *Periods*, on the epocha when the *sea* was ready to abandon its first *bed*. I said at my entrance on this discussion, that these *six Periods* bore a relation to the *six days* mentioned in the first chapter of *Genesis*; nevertheless I have not adverted afresh to this idea in the course of my exposition, because it is to stand alone. But when well-informed Philosophers shall come seriously to attend to the relation that subsists between the circumstances characteristic of each of these *days*, and what has passed on our globe in the *Periods* corresponding, proved by monuments open to every body's observation, they will acknowledge, that *Nature* herself pays homage to that sacred and sublime history.

41. There is only one main circumstance of which these monuments give no evidence, namely, the *Birth of Man*, in the sixth Period; no *human skeleton* being to be found in our *strata*; but from this we can draw no other consequence, except that *men*, if they existed then, had not passed, as the *animals* and *vegetables* had, into such *islands* as were subject to submersion: that they had remained on the ancient *continents*, and that they were drowned with them in some succeeding revolution in which these *continents* suddenly *sunk*, so as that the *sea* overflows this part of the globe, and thus gave existence to our *continents*. This shall be the subject of my next Letter,

CORRESPONDENCE.

As the Charge of Mr. D'Israell against Mrs. Macaulay has attracted a good deal of the public Attention, we shall publish at Length the Answer we have received from that Gentleman to the Allegations of Mr. Graham in our last.

“ Gentlemen,

“ The heavy Charge respecting Mrs. Macaulay is given with a religious Attachment to TRUTH. Mr. GRAHAM attacks *my* candour; the Public shall judge of *his own*. The MS. Memorandum *he* has given thus :

“ 12th Nov. 1764, sent down to Mrs. Macaulay.

Signed “ C. MORTON.

“ With what Intention was the *former* part omitted? This is a correct transcript.

“ Upon Examination of the Books, Nov. 12, 1764, these four last Leaves were torn out,

“ C. MORTON,

“ Mem. Nov. 12, sent down to Mrs. Macaulay.

“ Had the Testimony of Dr. Morton been as decisive as it is respectable, I should only now have to retract my Assertion. But the Letter is mysterious, for it is only said, ‘ that he RATHER thinks the Leaves were wanting when the MS. was sent to Mrs. M.’

“ As no Memorandums are usually made in MSS. which are sent for the Use of any Person, I ask why there is her *name* at all specified in this MS. ? It has been said that the Stamp of the British Museum being on the last Page, proves, that the MS. had been originally received in this State. This decides nothing ; for if any one had torn these Leaves, the Stamp would have been *renewed* on the last remaining one.

“ When I discovered this singular note, I likewise received Information from a quarter of undoubted Authority. I was told that the female Historian had acted thus *more than once*, and when accused, insolently *confessed* it, and was therefore *refused* further Access to the Museum. These Facts are also *well known* to several Gentlemen who attend the Reading-room. At present, my Remoteness from the Metropolis hinders me from citing Names, without Permission, which would sanction this Intelligence.

“ The circumstantial Evidence of the Memorandum, united with these Facts, confirmed my belief, when I published the Anecdote, and now it is published, I still believe it. But as my only View is the disinterested Cause of Truth, if Mrs. Macaulay

Macaulay can yet be exculpated, I shall be the first to erase what I have been the first to write.

“ The Respect due to the Public, not to the Rev. W. Graham, who has employed an undue Virulence of Style, has claimed this Notice from

“ Gentlemen,

“ Yours, &c. &c.

Sept. 20, 1794.

“ J. D'ISRAELI.”

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A. B. C. &c. though apparently friendly, in the main, to us, as well as to our Cause, throw out some Insinuations which we disdain. Neither to praise nor to censure have we ever been induced by any Motives except those of candid Judgment.

With respect to a particular Work on which they expatiate at some length, this is our Reply. Instead of sending us general Accusations, had these Correspondents favoured us with specific Proofs of what they alledge, those Proofs should have been brought forward by us in their proper place. We have examined the Work without finding them, and therefore express that Opinion which results from what we have read.— With respect to all Works, without Exception, our invariable Rule is to consider, not by whom they are written, but what is written in them. By so doing, we trust, we shall best serve the Cause in which we are engaged, which we firmly believe to be the Cause of Truth. “ Isti qui in verba jurant, nec quid dicatur æstimant, sed à quo, sciant, quæ optima sunt, esse communia.” As to Junius, we should be sorry to have it supposed that we admire any thing beyond his Genius and his Style. These will embalm his Malevolence, and make his Writings admired, while the Writer is detested. His wilfully false Accusations, on pretended Knowledge, against a Personage of the highest Rank, are sufficient alone to prove the Baseness of his Character. On other Points mentioned by these Correspondents, Opinions vary, and Matters by them disliked, are, by many competent Judges, highly esteemed.

J. S. writes to inform us, that the Baron de St. Croix, whom we suspected to have been guillotined (Vol. III, p. 511) is at this Moment the French Ambassador at Constantinople, under the Name of Citizen Descorches.

X. points

X. points out to our Attention, and to that of Mr. Gilpin, Dr. Bandinell's Explanation of Rom. ix. 1, 2, 3, in a Sermon subjoined to his Bampton Lectures, published in 1780. The Doctor there argues, that "*νυχουμν* is not *potential*, but barely denotes something that the Apostle had formerly done." This Correspondent also points out, that should Mr. Wheeldon publish a Second Edition of the Life of Bishop Taylor, he may receive much useful Information from the Widow or the Son of the late Rev. Mr. Ralph Nicholson, Rector of Dudcot, near Abingdon, in Berkshire. Mr. Nicholson was once a Fellow of Brazen-nose College, of which his Son is believed to be now a Member. Mr. Nicholson was a rapturous Admirer of Bishop Taylor; and intended, had not Death prevented, to publish the Life of that excellent Prelate.

Tremulus has our Thanks for his Favour; to which we shall pay such Attention as we can to an anonymous Communication.

Amicus Verus may be assured that the Controversy concerning the Writings of which he enquires, has long been decided against their Antiquity. The only Wonder is, how it could ever rise to a Controversy.

J. T. Sidneienſis writes to distinguish between the Supposition that *καταπραΐνω* was a Cilician Word, and that of its being provincial only in the particular Sense of the Passage under Consideration; the latter of which is his Opinion. He thinks also, that *θελω*, as implying the Disposition of the Beguiler to beguile the Colossians, could form no Part of the Apostle's injunction; and consequently, that the Passages adduced as parallel are not truly so.

A Correspondent, who writes without Signature from Ipswich, may be assured that we see the Propriety of his Distinction. At the same Time we conceive no more to be meant by the Expression he alludes to, than that the first Person named is an essential Part of the Constitution, which is doubtless true.

To *Jacob* we reply, that we have not denied the Ingenuity of the Work he mentions; but that we think it, on that Account only, the more dangerous. The Distinction made by *Jacob* we believe to be what the Author himself would not make.

DOMESTIC LITERATURE.

We understand that the First Volume of Mr. Nichols's History of Leicestershire is in a great State of Forwardness, and will very shortly appear. It will contain more Plates, and probably more Information, than any other Work of the Kind that has yet been published. Some of the Plates also are executed in a superior Style.

Mr. Beloe's Translation of the Attic Nights of Aulus Gellius, in Three Volumes, 8vo. with many Notes, is completed at the Press, and will very speedily be published.

The Public may expect also, in a short Time, Mr. Billing's Account of Discoveries, both in Russian and in English,

A Life of Mr. Robinson, by Mr. Dyer.

And a Translation of the Poems of the best modern Writers of Latin Verse, by Mr. Coleridge.

Mr. Este, we hear, has prepared two Volumes of Travels, which are to contain an Account of Flanders, Brabant, and Germany—and of Switzerland, the Tyrol, and Italy.

We are informed, that Preparations, for a very extensive Naval History of Great Britain are making by Mr. Lodge, to whom the Learned World is already so materially indebted.

ERRATUM in No. II. Vol. IV.

At the Instance of Mr. Elphinstone, we correct *forguis* to *forgive*, in p. 69 of this Volume: and at the same Time thank that Gentleman for his friendly Expressions.

In the Present Number, p. 231,

For the Price of Dallaway's Heraldry, read 2l. 2s. instead of 3l. 6s.

T H E

BRITISH CRITIC,

For OCTOBER, 1794.

Inde et liber crevit, dum ornare patriam, et amplificare gaudemus,
pariterque et defensioni ejus servimus et gloriae. PLIN. EPIST.

Thus hath our work increased from the delight we take to honour
and serve our country, labouring at the same time for her defence and
for her glory.

ART. I. *A View of Nature, in Letters to a Traveller among
the Alps, with Reflections on the Atheistical Philosophy now ex-
emplified in France.* By Richard Joseph Sullivan Esq. F. A. S.
and F. R. S. 8vo. 6 vols. 1l. 16s. Becket. 1794.

WE were not surprised to find that this work had been
early able to make its own way in the world; that it
had been eagerly enquired for at the shops, and that many
copies had been sold almost as soon as it made its appearance.
The title page is captivating. "*A View of Nature*," carried
through *six Volumes*, and those of no small magnitude, might
reasonably be expected to interest, in a great degree, every in-
quisitive and curious mind, as containing, probably, a copious
account of this great scene of things, and all the wonders of
the Creation. And this in the familiar style of "letters",
and written to "*a Traveller in the Alps*", where nature, as it
were, has fixed her throne, and reigns in grandeur and subli-
mity! We would hope too, that the other part of the Title-
page has had its attractions; that, in this kingdom at least,
B b every

BRIT. CRIT. VOL. IV. OCT. 1794.

every--opposition to "*the Atheistical Philosophy now exemplified in France*", has a natural claim to the notice and support of the literary world. The reflections of a philosopher and naturalist are now the more important, as these Atheistical tenets have, as we see, been themselves dignified with the usurped title of philosophy, and the great God of Nature shut out from his own works, by the most wonderful of his creatures; intelligence made dependent on matter and motion; and the stupendous mechanism of the world, its continuance and support, attributed to the blind agency of secondary causes. We were sorry, however, to find that though Atheism is here opposed, religion is not sufficiently respected. A third attraction the Title-page might possess in the name of the learned author, already known for other works of celebrity and reputation, and in his distinction, as a Fellow of two of the most learned Societies of Europe.

With an extensive knowledge of the works of antiquity, Mr. Sullivan appears to have carefully attended to every modern discovery, and all the systems and hypotheses built upon them; to have watched their progress, their reception in the world, their subsequent establishment or overthrow, as new lights have served to compare them, or show their fallacies and errors. And on these generally, as he considered them, has he passed a judgment of his own; in some cases not dictatorially, but with diffidence, becoming an impartial enquirer after truth. We do not mean to derogate from the reputation of Mr. S. as an original writer, by saying that his work is in general, rather a compilation than a composition, for such not only from its nature it necessarily must be, but such Mr. Sullivan himself acknowledges it, both in his preface, and at the conclusion of his volumes. To give then a concise character of this performance, we may consider it as a valuable collection from the works of the most enlightened philosophers both of ancient and modern times, on speculative subjects, as well as in the line of experimental enquiry; in which the oldest systems and conjectures, with respect to this great scene of things, are recalled to our remembrance, and severally disposed of, as succeeding discoveries have contradicted their principles, 'till we come down to the present day, and to the several points still open to doubt and controversy. Mr. S. himself on all those points has some system of his own, which he commonly states in a few words, and which may be considered as that which forms the original part of the book. The rest as a laborious and judicious selection from works, scattered and dispersed, unintelligible to many, and inaccessible perhaps to more, is a valuable present to the public:

public: and however on some points we may be disposed to differ from the author, on others we shall most gladly join in giving every testimony of acknowledgment and approbation.

But if, at the outset of our review of these volumes, we scruple not to speak of them altogether, as composing a work full of curious information, we must observe that there may be also a doubt whether the *variety* of knowledge displayed is not *too great*, though some apology is made for it in the Preface. A merit indeed it must be, in one light, to have provided something to suit the taste of many different classes of readers, but it is not perhaps quite within the rules of fair dealing to depart very widely from the subject expressed in the Title-page, so as, in this instance, to seduce by false lights the student of nature, from her flowery and bewitching paths, into the dreary regions of antiquarian research. For surely many readers who may have been tempted by the attractive title of a "*View of Nature*," so extensive as to engage *six volumes*, will be startled to find themselves stopped at the fourth by "digressions concerning the antiquities of the Scythian Monarchy—The history of the Sanskreet language—The derivation of European superstitions from the East—The symbolical meaning of the latter—The obscurity of the history of letters—Ancient method of writing—Alphabets—Scythian origin of the Greek and Latin tongues—Radical difference of the Celtic and Gothic languages—Comparative antiquity of the Scots and Irish—Similarity of the Greek and Irish tongues, of Phœnician and Irish inscriptions," with variety of other matters, taking up a very large part of the three last volumes, and certainly little connected, however meant so by Mr. Sullivan, with what the generality of readers would agree in calling a "*View of Nature*." The naturalist, we must say, certainly may feel with some reason disappointed, to find that in reality not more than three of the six volumes strictly belong to him, and that in the 4th and 5th he must give way to the Antiquarian and Philologist. The Theologian and Metaphysician, we are willing to admit, may claim their share, (which, however, is pretty considerable,) under the other part of the Title, nor will the real lover of nature be displeased to have the supreme intelligence vindicated and defended, or "to have it shown how little support the advocates of the atheistical philosophy can derive; either from Physics when well understood, or from Metaphysics when cleared of their extravagancy." (See preface.) Of this we would hope no true naturalist would complain, but at the worst, should he feel himself disappointed, and his views sacrificed to those of the Antiquarian, Philologist, &c. these at least will be agreeably surprised to find what they could not expect, and to meet

with, (what these last volumes certainly contain) many curious discussions on their favourite topics.

It cannot be expected that we should follow Mr. S. step by step through the various tracks he has taken; in almost every letter some new subject is started, and in every page some important observation is transmitted to us, from the general storehouse of human knowledge. Our endeavour will rather be to collect M. Sullivan's own sentiments on such points of speculative and experimental Philosophy, as mankind are not yet fully agreed in, together with his observations on such philosophical and theological doubts and questions as he has thought proper to bring within the plan of his work.—Some method we shall endeavour to pursue, by taking the volumes as they occur, though in many cases all that relates to a particular point must be collected from distinct parts of the work, and Mr. S. must excuse us if we fail to notice as new, all that he has added of his own, as well as if we impute to him sometimes what may properly belong to another, a difficulty having occurred to us from Mr. Sullivan's mode of reference; as throughout the greater part of the book, almost every page is given *generally* to some other author, without such marks of specification as might better serve to distinguish the adopted, from the *original* opinion.

These letters, we learn from the Preface, were begun in France in the year 1789, and continued from that country, Italy, Germany, and England, through the years 1790 and 1791. To whom they were addressed does not appear.—The five first letters are appropriated by the author to prepare the mind of his young friend for the study of nature—to guard him against the too general “propensity to turn matters of serious and weighty import to ridicule,” and to direct his views upward to the supreme Creator of that great scene of things he was anxious to look into. A most necessary precaution, if we are to consider the following as a true representation of his friends prepossessions: “In one of your last letters, you tell me, the system of atheism is the natural fruit of much and continued study, in a mind cooled by reason and experience”! In accounting for the illiberal propensity of some people indiscriminately to sneer at religious institutions, Mr. S. (probably most justly) attributes it to the unbounded claims to temporal as well as spiritual dominion, the abject and comfortless austerities, and the puerile subtleties, that have disgraced the character of certain orders of the priesthood; notwithstanding, however, says Mr. S. as the religion of every country makes a great part in its political fabric, it is neither candid nor dignified to run into the fashionable practice of exposing the profession, the persons and the characters of Priests. Throughout Europe
the

the generality of the Clergy lead virtuous and pious lives." This, however, is forbearance, not friendliness; a homage to virtue and policy, not an attachment to religion.

Having bespoken an unprejudiced attention from his friend, and undertaken to enter on his "View of Nature" with no other purpose or hope than that of leading him "through Nature up to Nature's God," Mr. S. begins with the Earth itself, and lays open to his correspondent the outlines of such theories as he conceives to be the principal of those that have hitherto appeared since man first began his enquiries into the formation of the Globe. Burnet's, Whiston's, Woodward's, Le Cat's, Buffon's, Raspe's, De Luc's, Whitehurst's, and Dr. Hutton's, are what he has thought proper to select. Of those that have been universally given up, it will be needless to adduce Mr. Sullivan's opinion, especially as he in the main agrees with the general decision. Thus Burnet's is called an "elegant romance." Whiston's, "a fanciful jumble of divinity and astronomy," Woodward's a system "founded on mistake and contradicted by facts," Le Cat's both "contrary to reason and scripture," Buffon's "the fairy wanderings of an ardent and fertile imagination," (That author's idea of the vitreous state of the globe, Mr. S. is disposed to treat with more than usual levity, p. 60.) Raspe's system, which was principally brought forward in opposition to Buffon, is also pronounced not to be free from difficulties, nor does Mr. S. seem heartily to join hands with him in any point except that the "present crust of the Globe, is not the same with the primitive crust, or the matter with which the earth was covered at the creation." Mr. De Luc's theory, which was also in a great degree advanced in opposition to Buffon, but yet more particularly intended to prove the recent origin of our continents*, Mr. S. seems disposed to consider as a system of "considerable ingenuity," though we shall see hereafter that Mr. S. must differ from M. De Luc in one *most essential point* of his doctrine. Mr. Whitehurst's theory he conceives to depend on arbitrary assumptions that are not maintainable. Mr. W. certainly in asserting that the world *must have been brought into existence, either in a solid or a fluid state*, spoke unguardedly; for as Mr. S. says, "why might it not have been created partly one and partly the other, as is evidently its state at present?" In short, like the rest, Mr. Whitehurst's theory is pronounced to be "far from affording a satisfactory explanation of the manner in which the God of Nature effected a creation." Dr. Hutton's theory is the last Mr. S. takes notice of, he speaks of that author as a naturalist of

* See that acute and amiable author's various works, particularly his *Letters on Geology*, published in this Review, in which this subject is enforced,

“ eminent abilities,” but differs from him in that “ he gives too implicitly into the belief of *the eternity of the world*,” in maintaining what Mr. S. states as the fourth general proposition of his system, “ that the decay and waste of the old land is a progressive work, which always did and always will go on in a perpetual succession, forming world after world.” Mr. S. also disapproves of Dr. Hutton’s idea of the operations of a subterraneous fire, declaring it to be his opinion, “ that all terrene and mineral substances, with a few volcanic eruptions point with a legible index to *water*, as the chief agent of their formation.” p. 94. Thus far Mr. S. seems to have met with no theory satisfactory to his mind ; at the same time he despairs of finding any thing to substitute for such foundations as have been assigned for the structure of the Globe. “ The solar fragment, (of Buffon) the central fire, and the *chaotic fluid*, it is easy for us to dissent from the admission of ; but what is to be substituted in their place ? Let us rest where we are. It cannot be for our interest or our satisfaction to investigate so incomprehensible a subject. The mystery of creation is greatly beyond the powers of our intellect.” p. 95.—Democritus, Epicurus, Lucretius, Aristotle, Gassendus, Descartes, with the numerous family of the Scholastics, all ran into this trackless error, as has been well observed, when they have *taken their own reason* for a judge of the structure of the world, which they were not appointed by God to construct, govern, or understand. All that they have each of them apart imagined about the chaos, and the formation of the universe, has been found baseless and unintelligible ; beyond their reach, and evidently contradicted by reason and experience.” p. 98. A few pages following this observation, which reproaches the vanity of mankind in seeking to understand the formation of this Globe, we find Mr. S. falling into the very error he condemns, and becoming a system-maker himself. p. 101.—In this place, he observes, that the globe exhibits four grand and important particulars :—*a great antiquity* ; accidents of inconceivable extent and force ; the almost certainty of the pre-existence of terrestrial places ; and the renovation of the human species.” These four grand points, however, are not insisted upon immediately, but in the course of the work we shall see them resumed, and arguments adduced to support them, which we shall notice in their place. The 13th Letter, which immediately follows that in which the observation above alluded to occurs, passes, rather abruptly as we think, to the disputed doctrines of Anaxagoras and Democritus, on the indivisibility of matter, and the existence of atoms. On this subject, in answer to those who have argued,

that the ultimate component part of any gross body being necessarily of some determinate form, the parts of such a body must be divisible, and therefore must have parts. "May it not be asked," Mr. S. observes, "whether this be not stepping beyond the bounds of mathematical precision? The ultimate, that is, the smallest particle of any body, cannot have parts that are smaller; nor is it easily to be conceived how the ultimate can be supposed divisible into parts beyond the last. One part of matter, you will allow, cannot be divided but by another; the most subtle of these parts must, consequently, rest integral; when we get to the utmost link imagination can carry us to, the divisor of the divided must still remain." p. 110. Mr. S. seems to agree with Mr. Jones (*Elements of Nature*), that though matter be not infinitely divisible, yet, that from the exceedingly minute division of which matter is capable, it may reasonably be called *indefinitely* divisible. P. 112.

Mr. S. next passes to the doctrine of attraction, the laws and properties of which he states as determined by Newton, with the experiments illustrative of them. He shows, that "the doctrine was familiarly known and maintained by the ancients, though Newton alone had ideas on the subject demonstratively clear and explicit." In speaking of the *Vis Inertiae*, Mr. S. defends Newton against the charge of those who have inferred, that it attributes to body a power and energy. "Newton," observes Mr. S. "having asserted the *inactivity* of matter, it was natural for him to make use of a word not in any respect applicable to *activity*. The doctrine he had to establish was new, and therefore required a new term. The *Vis Inertiae*, therefore, which is a *Vis Infitæ*, or innate tendency, struck him; he applied it to the idea, and it has stood the test of the most enlightened understandings." P. 132.

In the 14th Letter, Mr. S. begins his examination of the elements. Fire being the first to pass in review. On the points which have been the principal subjects of controversy with respect to this element, Mr. S. seems inclined to agree with those who make it a corporeal substance; and to the doctrine that the solar light is positive heat, he gives *his full assent* in opposition to the opinions of M. de Saussure. As Mr. Sullivan seems to have considered this matter with great attention, and as he continues an espouser of the almost exploded doctrine of phlogiston, which he seems to us to defend, as far as he goes, with cogent argument and fair reasoning, we shall lay open his thoughts on this controversy of the present times more at large.

"This wonderful cause, or this wonderful effect, which ever it may be, lies, it must be confessed, from every research. The most violent

violent heat does not manifest itself by any luminous appearance; nor, in some instances, does the most brilliant lucidity afford any heat. These contradistinctions would, therefore, seem to indicate two contrary elements, or at least distinct modifications of the same substance; and might further lead one to believe, that the action of light to cause heat, is determined by the integrity of that light.—Fire is in every substance in nature, light is not so. Fire proceeds in every direction, light always in straight lines. The principle of heat in animals, in vegetables, in fluids, and even in solids, is in action without being visible: but phosphoric bodies, which are to be met with in mineral, as well as in animal and vegetable substances, are luminous and visible, and yet yield no heat. This, however, does not go to prove that heat is not joined with light in the solar emissions, any more, than because these emissions scarcely affect a diaphanous body, they are also incapable of affecting an opaque one, in which they fix, and which they consequently heat. Does not the burning mirror, by concentrating the solar rays into one focus, give an astonishing degree of heat? And as that heat burns intensely, can it be called any thing but fire?

“ But where is the sound philosophy (I hope I may be pardoned the question) of reducing every thing to one, and only one cause? There are luminous bodies without heat; there are heated bodies without lucidity. Is it not, therefore, allowed us to believe, that heat and light may be blended in the solar ray, as fragrance and colour are in the rose? Light, heat, and flame may be modifications, but they do not alter the nature of a first substance. Whether motion be the cause of fire, or fire the cause of motion, the phenomena rest still the same. If the sun do not give us immediate heat from its own substance, it is the cause of giving us immediate heat from some other substance. A positive emission of particles, or a positive action on an universal medium, comes to one and the same point.—Our bleak north-east winds, which, in their violence, are reflected so as to cause powerful collisions, never generate heat. But the sun we feel to be the source of heat, the nearer we advance, or the more we recede from the equator, and this in the ratio of the reflection of its rays.

“ The phenomena of light and heat, however, may be distinct from the phenomenon of terrestrial burning. The element of fire, we know, is every where: it is in the earth we tread upon; it is in the air we breathe; it is in the aliments that nourish us; no part of nature is without it. But, it has long been ascertained, that combustion will not take place unless it be nourished by air; that a given quantity of air, in which a body is left to burn, will admit of combustion no longer than it is able to feed it with a portion of itself. Thus, in the beginning a body supplied with a certain quantity of air, burns with violence; but, no sooner is the surrounding air decomposed or vitiated than the fire is extinguished, and combustion is at an end. On examination, the volume of this air is found diminished, and its nature so entirely changed, as to have become a totally different fluid. The vital, or dephlogisticated parts of it, and which alone administer to combustion, are found expended: and hence that doctrine, that burn-
ing

ing is caused by the faculty which some substances have to decompose vital air, from the general mass of the atmosphere; and that heat, flame, and light, are proportioned to the rapidity of this decomposition.—for that slow decompositions scarcely give light or heat.

“ So far as these principles regard common combustion, they may be allowed to militate against the phlogistic hypothesis of Stahl. But, what are the properties these certain substances possess, which enable them to decompose this vital air? Are they such, as that it would be improper to reduce them into one, and call them all by the name of the inflammable principle, or the principle of fire *sui generis*? Can vital air, without the agency of these properties, cause heat, light, or combustion; In the innermost recesses of nature, in her coldest, and in her darkest abodes, there is, we know, a penetrating, subtle fluid, which causes animation, vegetation, fluidity, evaporation, and, in a word, all the phenomena of this our little globe. Is this a distinct substance? Is this a matter different from vital air? Vital air does not operate to the expansion of metals; nor does the absence of vital air to their contraction. Vital air does not give fluidity to ice, nor does the absence of vital air give congelation to fluidity. What crime in physics, therefore, to admit of an elementary principle of fire? From the earliest periods of time, the wisest men have allowed it. What crime also, to admit that the sun darts out light and heat to the limits of its appropriate system? The wisest men have also allowed of emanations.

“ The fire which burns, is apparently nothing but a certain matter put in motion: but, all substances are not capable of causing the motion, of receiving, or even of nourishing it. This matter, however, evidently exists, and is what Stahl called phlogiston. Nature appears to afford an igneous, or inflammable fixed air, as well as a mephitic or aerial fixed acid. Vital air, or as Scheele calls it, the air of fire, is demonstratively necessary, on the surface of the globe, for inflammation. But are the brilliant experiments of modern chymists relative to this vital air, (they will pardon my pyrrhonism) radically to extinguish the no less brilliant experiments of former chymists on phlogiston? An inflammable principle has been as ably supported as a principle of vital air. The inflammable principle exists in animal and in vegetable substances, in solids, in liquids, and, in æriform fluids. It passes from one to the other, as a common or universal principle; it is the cause of various combinations; it causes fermentations, effervescences, and putrefactions; it causes transudations, evaporations, exhalations, &c. Common terrestrial lights, I know, instantly die away, and disappear in a *vacuum*; a proof, no doubt, of the essential agency of vital air in terrestrial combustion. But the solar rays, in all the energy and strength of fire, dart through this very vacuum, and, in the *absence of all air*, give combustion. Is not the solar light then a matter different from the common terrestrial light? In this experiment of the vacuum, there is no need of the afflux of vital air, disengaged from the atmospheric air. The solar rays here appear to act integrally, and to have a decided effect independent of vital air; whereas vital air is incapable of any decided inflammable effect without the solar influence, or without the aid of some phlogistic process.

“ The principle of fire, which is the cause of existence, is different from that of heat, which is the effect. Without the agency of the
element

element of fire; there would be neither solidity, fluidity, elasticity, nor motion. Matter would be a shapeless mass, without energy or force. Light and heat are not distinct properties, they are merely effects. But, the element of fire is the first great link in the wonderful chain of nature. It is not only the cause of expansion and volatility, but it is likewise the cause of cohesion and fixity. It is that which gives to minerals their solidity and brilliancy; to calcareous substances their consistency; and to organized beings their texture and vitality. The principle of fire indeed, the pure phlogiston, has been confounded with its modification, inflammable air. But the one is elementary, and invariable in its action; the other is a compound, and is various in its combinations. Heat has also been denominated a substance; but heat is only a quality, occasioned by an augmentation of volume, and a diminution of solidity. Its mobility, its inconstancy, the impossibility of fixing it, all prove this. Were heat a substance and not the effect of a substance, how inconsiderable soever its density, it would in some measure augment the weight of bodies, and that in the ratio of its intensity. But the weight of a body is the same, whether heated or not heated. Neither heat nor light have any sensible weight. And yet, how slow is the developement of heat, to the astonishing rapidity of light! These two effects of fire, therefore, differ as intrinsically from each other, as they differ intrinsically from their parent element.

“ And here, I think we may come to a conclusion. An emission and a circulation of solar particles are to me as satisfactory data to go upon, as an emission of odorous effluvia from a flower, or the circulation of the fluids of an animal, or of a vegetable. The rays of the sun, I consequently must hold to be material, and to be of the element of fire. Of what infinite importance do the presence of light and of heat appear to be to existence and to vegetation! In light and in heat we may see the principles of life, as in darkness and cold we may see the principles of death. From fire, besides our own animation, we can trace the taste, the colour, the perfume of the whole vegetable world. In pure phlogiston, we can trace the principles of existence, the soul of motion, the very nervous fluid, perhaps, which gives sensibility to man. In a word, from the orb of the sun I cannot but conceive light to be projected; and that heat is occasioned by collision or motion, and fire is only dilated by some specific cause: for there is a most striking analogy between bodies at rest in mechanics, and bodies that are cold in chymistry; rest being but a privation of motion, and cold being but a privation of heat. At the same time, I will not deny, that in the phenomena of terrestrial combustion, the presence and agency of vital air may be necessary. Vital air, I know, is supposed to be the base of all acids, and has consequently been called by the French *la principe oxygene*. But vital air, to recur to an example, I have never found to abound more in the equatorial than in the temperate or frigid regions, or more in the summer than in the winter; and yet, why should there be in the neighbourhood of the line, or in the summer, if it be not occasioned by immediate solar influence, such unequalled heat, and such unequalled evaporation? Heat and light then, I mean such as come from the sun, I must believe to be independent of vital air, though

though terrestrial inflammation may not. I may be wrong: but, I have always looked upon the sun as the dispenser of positive heat, as well as of positive light; and I am not yet sufficiently convinced by any new, however celebrated theory, to relinquish what has ever, until lately, been the favourite, and, as it should seem, the self-evident opinion of mankind.

“Nor in truth, is there such a mighty difference between the old and the new theories. Lavoisier thinks that light, heat, and all other remarkable phenomena of combustion, depend rather on a certain action of the air, than on the peculiar nature of combustible bodies; that the flame which then arises, is occasioned by the disengagement of the light which was combined with the pure air, not of that which existed in the combustible body. To pure air he ascribes that decomposition, which according to Stahl and Macquer, takes place in the inflammable substance. Pure air, he considers as a compound of fire and another principle; and fixed fire, the disengagement of which is the principal act on such occasions, is, in his opinion, separated from the pure air, not from the combustible body. Now this fire or heat, which Lavoisier allows as a principle of pure air, and the disengagement of which he takes to be the cause of the sparkling flame and vivid heat which accompany the rapid combustion produced by that air, act nearly the same part with Stahl's phlogiston, or Macquer's fixed light; and consequently, as they all seem to be universally agreed concerning the existence of the principle, the only difference among them is, that one party believe it to exist in combustible bodies, and to be the cause of inflammability; while the other consider it as a principle of air, and ascribe inflammation to a different cause.” P. 170.

Mr. S. is no friend to the central fire of some philosophers, but is of opinion, that there is a considerable quantity of fire within the bowels of the earth, both in a free and fixed state; that is, that it is not every where in continual ignition, but capable of being generated from substances in which it is concentrated, and this concentrated state of the element, whether to be called fire, caloric, or phlogiston, he conceives (with Dr. Franklin) to be as reasonably to be admitted, as fixed air or fixed water.

In the 16th Letter, Mr. S. proceeds to the element of Air. This element, which has, of late, engaged the attention of philosophers to so great a degree, and with respect to which discoveries, the most important in the science of Chemistry, have been made, necessarily engages much of his attention.—The first part of the history of this element includes the account of the atmosphere, and its component parts, from Bergman, Priestley, and the Bishop of Landaff; its height and different strata, from Buffon, Jones, and Dr. Halley, whose account of a meteor, calculated to be 70 miles high, the explosion of which was heard through several countries as loud as a broadside of cannon, Mr. S. adduces as a proof that the atmosphere possesses the same properties *in every respect* at its
greatest

greatest height as at the surface of the earth, which, he says, is ascertained by this fact "almost to demonstration." In this he seems to speak too strongly; as if he conceived, with Mr. Buffon, in a passage cited immediately afterwards, that explosion takes place in as great a degree in elevated as in the lower regions of the atmosphere; whereas, the facts stated by M. de Saussure, and which Mr. Sullivan himself alludes to, of the effect of elevation on the bodily functions and the boiling of water, but more particularly in the slight report of a pistol, seem entirely to contradict this.

Mr. S. next treats of the Winds, variable and constant—the monsoons and trade winds—salutary and pestiferous winds; of the latter, particularly the Sirocco and Samyal. These accounts are chiefly selected from Buffon, Martin, Nicholson, and Kirwan; nor does any thing new occur, except Mr. S.'s objections to the moon's supposed attraction of the atmosphere, which he more fully enters into afterwards. From the Atmosphere and its properties, Mr. S. proceeds to the different kinds of Air, or Aëriform Fluids, the properties of which he also states at large from the several authors who have particularly treated of them: and as the Acid Airs fall under his consideration, the analysis of Acids in general is given, to account for the new denomination of Oxygenous Gas, by which the French Chemists distinguish vital air, whose combination with some certain elementary substance is now held to constitute each distinct acid.

In the 18th, 19th, and 20th Letters, where it falls in Mr. S.'s way to speak of the effects of the different airs on animal and vegetable substances, as well as the effects of the latter on the atmosphere, or other combinations of airs, the medicinal qualities of Fixed Air are spoken of as not fully ascertained, and an entertaining account is given of the property of vegetables "to meliorate or injure the air, according to the presence or absence of the solar light; thus, in one instance, acting as the *pabulum*, in the other, as the *pestis vitæ*: a dephlogisticated air being spread round vegetables in the sun, and a phlogisticated air during its absence." As this subject opens to us a wonderful display of God's wisdom and goodness in providing for the salubrity of the atmosphere we breathe, and, at the same time, involves in it the solution of a question which is often started by those who keep plants in their chambers (a question to which two absolutely opposite answers might be given), namely, whether it is salutary or prejudicial to health, it may not be amiss, for the benefit of the public, to give Mr. Sullivan's account of this extraordinary process, which, with a few preliminary remarks, may easily

easily be rendered intelligible to any reader unacquainted with Chemistry.

The atmosphere, or common air we breathe, and which seems to us to be one homogeneous fluid, is found upon examination, to be an intimate combination of *three* aërial fluids: *Corrupted* (phlogistic, or mephitic) *Air*; *Vital*, or dephlogisticated *Air*; and *Fixed Air*. The first destroys life, and extinguishes flame. The second is indispensably necessary to the support of both. The third, which scarcely amounts to one sixteenth of the mixture, we shall not particularly mention, but consider it at present as neutral. Every animal in the common, but indispensable process of respiration, and every substance in combustion, hourly consumes the second of these airs; if there was no provision made, therefore, for its renovation, nothing being left but the phlogisticated and fixed airs (the former of which is always three times more abundant than either of the others) animal life would soon be at an end, nor could fire for any purposes be supported. Mr. Sullivan's account of the utility of vegetables will explain how this great end is provided for:

“ No poison is more subtle than the air which is left after respirable air is destroyed. The œconomy of vegetation, in these particulars is astonishing; and there is no subject which has been more industriously or successfully attended to by philosophers. Ingenhouz was the first who proved the great truth, that plants, when exposed to the influence of the light of the sun, correct the vitiated air caused by the breathing of animals, and other phlogistic processes; but that placed out of the influence of the sun, they infect the air so as to occasion the extinction of life: a single plant being capable, in the course of one night, of rendering a body of mephitic air of fifty times its own bulk. Vegetables commence their wholesome task shortly after the sun has risen above the horizon. It is then, that having shaken off the drowsiness and lethargy of the night, they begin in plentiful showers of vital air, to correct the nocturnal air which has become vitiated. This operation of plants is more or less vigorous according to the brightness of the day, and the situation of the plants, in regard to the direct rays of the sun. When shaded by buildings, or by other means, their exhalations, so far from being serviceable to the animal œconomy, are, on the contrary, essentially poisonous. The stream of good air begins to subside towards the close of the day, and ceases, in general, entirely after the sun is set.

“ In the elaboration of this pure air, or in the elaboration of the mephitic air, all the parts of the plant are not engaged. The leaves, the roots, and the branches, are those parts alone which are employed. In general, the pure air is poured from the inferior surface of the leaf. But young leaves, and those that have not acquired their full growth, do not yield either so great a quantity, or of so good

good a quality, as those which are of their full size, or which are even old. All leaves are not equally bountiful; many of the aquatic genus are found to be the most liberal; nor are all leaves equally pernicious during the night and in the shade. Some, however, which do not yield to any in their diurnal operation of producing good air, surpass others in their power of infecting the common air during the night and in the shade, insomuch, that in a few hours they can so corrupt a great mass, as that it shall give almost instantaneous death to an animal plunged into it.

“ Flowers, particularly roses and violets, always exhale a mortal air, and vitiate the surrounding mass, both day and night, both in the light and in the shade. Inclosed with atmospheric air, they generate a dreadful poison. This their mephitic emanation, however, is quite different from the emanation which is their perfume. The first is as much to be apprehended, as the other is innoxious and agreeable. Roots recently taken out of the ground, have, in general, the same deleterious qualities as flowers. Fruits, even the most delicious, are equally pernicious. Peaches, like flowers, for one night, in a small confined bed-chamber, would so poison the air, as to destroy any person who would venture to sleep in it. Mushrooms exhale at all times a mephitic air: they are always surrounded by a poisonous atmosphere. Sickly plants lose their faculty of elaborating wholesome air; though they retain their faculty of generating mephitic air.

“ As the heats of summer decrease, both leaves and fruits grow feeble in their mephitic operations during the night and in the shade. The nocturnal emanations of leaves, and continual evaporations of flowers and of fruits, do not diminish in quality in winter, they only diminish in quantity; and this seems apportioned to animal wants, for animal respiration is less vitiated in winter than in summer. Evergreens lose in winter almost entirely their faculty of meliorating common air, but preserve the power in the sun, of correcting the air that is contaminated by respiration, and by other phlogistic processes. The faculty in vegetables of giving pure air in the sun, and bad air in the shade, augments towards the spring, according to the vigour of vegetation. The diurnal emanation from leaves is simple; it is a pure, or a dephlogisticated air, without any mixture of fixed air; but the nocturnal is a compound of fixed air, and of phlogisticated or inflammable air. Notwithstanding all this, we have no reason to complain, that common air is not vital air; if it were, we should undoubtedly respire better but all the vegetable world would perish. And, on the other hand, were it more loaded with phlogiston, plants would vegetate better, but all animated nature would perish. The bounty of Providence has wisely established a medium by which the existence of both is maintained. In all the surprizing elaboration of these fluids, the leaves are the principal instruments; the varnished superior surface imbibes the essential particles, which, after elaboration, are by the inferior poured forth in pure but invisible streams. While the heats of summer prevail, and there is consequently a tendency to corruption, these streams are the most plentiful. In the winter, when the cold stops this general tendency to corruption, the leaves, being no longer of use, fall off. In the spring they again appear. Thus leaves have a function, which, independent

dependent of their beauty, should make us look upon them as kind co-operators in the preservation of animal existence. The mephitic, or phlogistic emanations, which they exhale in obscurity, are lighter than the general mass of the atmosphere, and consequently ascend and leave the inferior regions in purity. Hence, the atmosphere is as good during the night as during the day; and hence, at least in our temperate climates, the atmosphere is the best in the height of summer and in the height of winter; for in the first, the vegetable world is in its greatest vigour; and in the second, the general tendency to corruption has ceased. I have wandered, however, a little too far from the point we were engaged upon, the universality of the ærial acid, or fixed air." P. 244.

"Plants and animals, as I have already said, act reciprocally on air, for each other's advantage; the breath of animals corrupts the air; the air so corrupted becomes more nourishing to plants, and the respiration observable in plants, is the reverse of that in animals*. The latter take in pure air, and send it out foul and phlogisticated. Plants take in this foul air, and return it purified; and this is simply analogous to their faculty of elaborating sweet juices from impure earth and manure. The sun raises a pure air from plants; whence the atmosphere in the day-time is rendered more wholesome than in the night; for plants in the night, or in the shade, have a contrary effect upon the air; but their bad effect in the night is not nearly so great as their good effect in the day. Flowers always hurt it both day and night. Water plants are remarkably vigorous in their faculty of yielding pure air to correct the inflammable air, which is bred by the soil in low marshy grounds. Thus the best remedies are produced, in every region, for its native evils; and thus do all things work together for the general good." P. 263.

"That the air which passes from the lungs is highly mephitic, is easily proved, by breathing five or six times into a glass vessel, and by then putting a lighted candle into it, the candle will instantly be extinguished; but introduce a fresh plant into the vessel, and then immerse the vessel in water, so as that the newly generated air shall not escape, and it will be so altered as to be rendered thoroughly pure and wholesome, and, of course, the candle will burn in it with the greatest freedom." P. 264.

"Plants, as I have already explained, begin to yield dephlogisticated air a few hours after the sun has made his appearance, and cease, in general, with the close of the day. In a clear day, they yield more than when it is cloudy. It is also greater when the plants are more exposed to the sun, than when they are situated in shady places. From all which it is demonstrable, that the damage done by plants in the night-time, is more than counterbalanced by the benefit they afford in the day-time. By a rough calculation, it has been found that the poisonous air, yielded during the whole night by any plant, could not amount to the one-hundred part of the dephlogisticated air, which the same plant yielded in two hours in a fine

* Philosophy of the Elements.

day. Plants, in themselves, do not generate dephlogisticated air; they merely filtrate the common air, and separate the phlogiston from it; which phlogiston is absorbed by the plants, and incorporated into their nature. In this operation they do just the contrary of what is performed by animals; they in their vegetation absorb phlogiston from the air; whereas, animals, by their respiration, separate the phlogiston from the bodies, and give it to the air. Hence it is that, phlogiston being one of the principal nutriments of vegetables, vegetation is so strong in the neighbourhood of large towns, for large towns; from the number of fires; the breathing of multitudes, and various other phlogistic processes, send into the atmosphere a prodigious quantity of phlogiston, which being afterwards precipitated, or caught by the leaves, gives them a vigour and growth greatly superior to those in the country; of this you may easily be convinced by experiment: for, put two vegetables under glass jars, as nearly alike as possible, and serve the one with phlogisticated, and the other with atmospheric air, the former you will find shall be strong, healthy, and considerably grown, while the latter shall have lost its colour, be yellow, sickly, and drooping." P. 268.

The rest of these three Letters is taken up with the account of the combination (or solution) of Airs in mineral waters. particularly the Aërial Acid, and of the properties of Vital Air; in which we rather wonder, that, in opposition to M. Cavallo's idea of the use of this air in cases of the lungs; Mr. S. takes no notice of Dr. Beddoes's late experiments in this line which seem so strongly to prove its deleterious effects in pulmonary disorders *.

In the 19th Letter, some accounts are given of the efficacy of the Volatile Alkali (principally from M. Sage), which, for the benefit of the public it may not be amiss to transcribe.

"I have already mentioned the deleterious powers of the fixed air: In addition, however, to what I have said, it may not be amiss to tell you, that the *volatile alkali*, applied to the nostrils; or mixed in water, poured down the throat, has been known to restore life to a man who was supposed completely suffocated by the acid vapour of charcoal, which is nothing but fixed air; as it has been known to bring life to another, who was suffocated by the vapour of the vinous fermentation. Apoplexies have even been cured by it. Boerhaave says, that once, being deeply employed in an experiment, an acid vapour seized upon the vital powers, and that he should infallibly have died, had he not had an alkaline spirit close at hand, which he immediately applied to. In less alarming, but really dangerous emergencies, it has been found of efficacy, particularly in excess of intoxication. A man totally bereft of his senses by drink, has been rendered sober by having

* See his Observations on the Nature and Cure of Calculus and other Disorders; printed for Murray. Also a Letter to Dr. Darwin on the same subject.

twelve or fifteen drops of this alkali mixed in water, poured down his throat. The pain of burns, which is chymically supposed to be caused by the action of the igneous acid, is instantly mitigated by the application of alkalis: even a *coup de soleil* is to be counteracted by the external application of one part of volatile alkali, blended with eight or ten parts of water: and by the internal application, as I have said above, of twelve or fifteen drops mixed in water.* This is worth remembering. In regard to nitrous air, as we have above seen, it has long been known to have the property of preserving bodies; but, in regard to phlogisticated air, it was not until Mons. Charles discovered it, that that inflammable gas was proved not only to have the property of extinguishing life, but also of *dissolving* the animal texture. Here then, may we not ask, in the words of Sage, if this inflammable air, which we inhale from the atmosphere, does not serve, in some manner, to dissolve the aliments of animals, and to turn them properly into attenuated and nutritious chyle?" P. 259.

In the 21st Letter, Mr. S. speaks of Hepatic Air, the Choke Damps, Fire Damps, &c. and gives us the opinions of several eminent naturalists on the comparative salubrity of different situations of towns and country villages, of high and low grounds, of the sea-shore, and inland places, and hence takes occasion to express his disapprobation, or rather doubts, relative to the sending invalids into more southern countries; professing it to be his opinion, perhaps in agreement with Dr. Moseley, whose name is referred to at the bottom of the page, that "few diseases originate in England, for which the climate of England, with change of place, is not equal to any other." P. 293.

Having in the six last letters fully considered the element of Air, Mr. S. passes on in the 22d to that of Water. In treating, however, this substance as an element, it was necessary to mention those experiments by which of late it has been so nearly deprived of this dignity; an account, therefore, is here given of Mr. Cavendish's discovery of the production of Water from the combustion of phlogisticated and Vital Airs, which bears so important a part in the new French system of chemistry. The 23d Letter relates chiefly to the excavation of the basin of the sea, and the saltiness of the sea waters, both of which are referred to the immediate fiat of God, and not to the slow causes of attrition in the one case, or the deposition of salt by rivers in the other. In the 24th Letter, where Mr. Sullivan has occasion to mention the controversies among naturalists, relative to the origin of springs and rivers, he leans to the opinion of those who refer it not solely to the evapora-

* Sage,
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tion of vapours, and their condensation and descent from above, but also to subterraneous sources of water in the bowels of the earth.

In the 25th Letter, an account is given of the different theories of Evaporation, particularly Dr. Hamilton's (by which it is referred to the solution of water in air); Mr. Eeles's, who attributes much to the agency of the electrical fluid, and M. Dé Luc's, formed on the mutual convertibility of water and air. None of these theories seem entirely to satisfy Mr. S., though he considers them all, and particularly the two last, as ingenious hypotheses. The whole Letter is entertaining, as containing, besides several observations relative to the common phænomena of hail, rain, snow, &c. a brief account of the rainbow, and of the doctrine of light and colours. Before we dismiss this Letter, we would beg leave to state Mr. Locke's opinion of the descent of rain, which seems as if it might agree with any of the theories above-mentioned; with Dr. Hamilton's solution of water in air; with Mr. Eeles's discharge of the electrical matter by which the vapours were kept suspended; and with Mr. De Luc's conversion of air into water. For if vapours are supposed to be held in solution by the air, then whether their condensation happens by the discharge of the electrical fluid, or sudden combination of elastic fluids, the effect, with respect to the atmosphere in general, will be the same as a chemical precipitation: "How vapours are raised into the air in invisible steams by the heat of the sun out of the sea and moist parts of the earth, is easily understood; and there is a visible instance of it in ordinary distillations; but how these steams are collected into drops which bring back the water again, is not so easy to determine."—"To those that will carefully observe, perhaps, it will appear probable, that it is by that which the chemists call precipitation, to which it answers in all its parts." The air may be looked on as a clear pellucid menstruum, in which the insensible particles of dissolved matter float up and down without being discerned, or troubling the pellucidity of the air; when, on a sudden, as if it were by precipitation; they gather into the very small, but visible, misty drops that make clouds. "This may be observed sometimes in a very clear sky, when there is not appearing a cloud, or any thing opaque in the whole horizon, one may see of a sudden clouds gather and all the hemisphere overcast, which cannot be from the rising of *new aqueous vapours at that time*, but from the precipitation of the moisture that in invisible particles floated in the air, into very small, but very visible, drops, which, by a like cause, being united into greater drops, they be-

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come

come too heavy to be sustained in the air, and so fall down in rain."—*Elements of Natural Philosophy*.—We will not extend this digression; but as it seemed capable of being applied to each of the three above-mentioned hypotheses; we thought it not amiss to introduce it.

The 26th Letter contains nothing new; it treats principally of the phenomena of Glaciers from M. de Saussure, of the good effect of snow on land (by keeping in the internal heat), of the processes of freezing and thawing, and the various impregnations of water as it passes through different beds and strata of mineral, metallic, sulphureous, saline, mercurial, bituminous, and oleaginous substances, or its change of temperature, owing to local circumstances, such as the decomposition of pyritæ, &c.

In the 27th and 28th Letters, Mr. Sullivan comes forward as an opposer of the doctrine of the Tides as attributed to the influence of the Lunar attraction. Mr. S. after giving at large the doctrine at present most generally received, which, he acknowledges, is a beautiful theory, begins with stating his doubts about the attraction assigned to the moon; but, as we cannot do justice to Mr. S. by partial extracts, and it would be inconsistent with the plan of this work, to insert all that is said on this head, we must confine ourselves to stating simply the grounds of Mr. Sullivan's objections to the present doctrine, and the outlines of the system he is disposed to adopt instead, which, however, is chiefly taken from *Les Etudes de la Nature*, written by M. St. Pierre. His objections to the present theory are not new, but may be shortly stated in the following passage, for which he is indebted to the Abbé la Plûche: "The force of attraction," say the favourers of the above hypothesis, "increases in proportion as the square of the distance diminishes; but have we not a multitude of masses much smaller, and that have much less substance than the waters of the ocean? The waters of the ocean are, however, pulled up and attracted into large heaps, twice a day, at no inconsiderable distance from the earth, under the influence of the moon, the superiority of the terrestrial attraction, does not hinder them from experiencing, in a small degree, the impression of the lunar attraction; whereas, there is no ebbing or flowing for us, we still adhere to the surface of the globe." P. 395.

Mr. S. does not deny, that some physicians and naturalists have extended the lunar influence to the animal and vegetable kingdoms, and cites to this purpose Hippocrates among the ancients, and of modern physicians, Doctors Mead, Lind, Jackson, and Balfour. (Mr. S. might have added other emi-

nent names; nor would he have failed, we believe, among the practitioners of the present day, to have found many inclined to attribute an influence to the moon in cases both of fever and wounds, owing, it is supposed, to something similar to a flux and reflux in the great body of the atmosphere). However, supposing the attraction of other substances in nature to be granted to the moon, Mr. S. is at a loss to account for there being no tides in lakes and inland seas, (though, a very few pages afterwards, for the purposes of his adopted theory, it is expressly said, "In lakes, in the day-time, there is a sort of flux and reflux," p. 414.) or, which is a curious objection, why the tides between the tropics are *less considerable* than those in the higher latitudes. These doubts having entirely staggered the faith of Mr. Sullivan, and left him free to seek for some other cause of this great phenomenon, he has been for the present most disposed to adopt the system of *polar effusions*, principally supported by M. St. Pierre. By this system, our tides are attributed to the dissolution of the great bodies of ice in the polar regions. A process so variable, as the dissolution of ice appears to be, so liable to be effected, retarded, or accelerated, not only by the variation of the sun's distance, but by every accidental change in the state of the atmosphere, one would suppose, could scarcely be brought to account for so wonderfully regular a process, as the daily flux and reflux of the waters of the ocean. Yet Mr. S. does not scruple to declare, that, according to his apprehension "the swelling of the ocean by the joint attraction of the sun and moon, is less physically intelligible than the periodical effusions of the polar ices." Mr. S. on this occasion of difference, bespeaks our candour; he "acknowledges he may be wrong, and that it is his only wish to be set right if he is in an error." The common limits of a Review will not allow of our entering further into a discussion of this matter than the work before us requires, nor do we feel competent to decide a controversy of such extent. We shall not, however, scruple to say, that it seems to us that the agreement between the phases of the moon, and the swellings of the water, are to be looked upon as *more* than "harmonious and co-ordinate effects of another distinct principle;" that in the system adopted by Mr. S. there appear to us greater difficulties than in the other; that, however polar effusions may be brought to account for periodical effects so distant as the solstitial tides, or even our spring-tides, yet, to attribute our daily flux and reflux to *semi-diurnal* polar effusions, seems to be attributing a regularity to the solution of the polar ice, little less than fanciful. We must also beg leave to observe, that, in accounting for the low tides at the solstices, Mr. S. does not seem

seem to us to explain why it should be so at the ~~autumnal~~, or summer solstice, though he does with respect to the hyemal, or at least, if the highest tides are to be attributed to the greatest polar dissolutions, and those are said to take place six weeks after the solstices, then they will not fall out exactly at our equinoxes, which, however, in this system are stated to be the periods of the highest tides. The subject, however, is curious, nor do we pretend to do away the doubts on either side. We, however, must say we are *not converts* to the opinion of M. St. Pierre, adopted and enlarged upon in these Letters.

The three last Letters of the first volume contain a summary of Mineralogy, but as partial extracts would not serve to convey any solid instruction to those ungrounded in this particular branch of knowledge, and as almost the whole is taken from former writers on the subject (principally from Mr. Kirwan, whose works are known to every Mineralogist), we shall not stop longer than to notice some few things that have struck us as inconsistencies or errors. At page 420 we have this remarkable passage "But it is now, I believe, *granted on all hands*, that stones do grow by the concretion of terreous and other particles, which, according to their mixture, make either adamants, pebbles, or free-stone." At p. 484 this is said only "to have been a question among Philosophers;" and this observation follows, "There certainly seems to be no clear evidence to prove that an integral pebble, buried in the earth, is larger now than it was a thousand years ago."—P. 439. "The argillaceous grit, *free-stone*, or sand-stone is so called, because it may be cut easily in all directions:" but it is only the second of these names that is derived from this circumstance. P. 451. Speaking of mica, Mr. S. says, "it is of no determined shape, and is crystallized." This seems to be a mistake. P. 488. Mr. S. declares himself (*notwithstanding every appearance to the contrary*) a constant opposer of the opinion, that marine animals were created prior to man and other terrestrial animals. To argue with Mr. S. on this head as a Mineralogist, is out of the question; he acknowledges the circumstances from which *they* conceive marine animals to have existed first, "are clear, even to a demonstration," yet, "from the inference," he must "entirely and unequivocally withhold his assent." "However it may free the way for establishing a theory of the earth, he never can be brought to acquiesce. Probability and reason are too strongly against it."—We confess, as to ourselves, probability and reason incline us (Mineralogy aside), to think Moses's account most consistent with the fitness of things. The earth being meant for the habitation of man, was accordingly to be prepared for him, and it was most

most reasonable that man should not be created till the earth was fit to receive him. The grass and herbs were first, therefore, called into being—[Gen. i. 11. 12.]—Then marine animals—[20. 21.]—Then terrestrial—[24. 25.]—then Man!

At p. 492, Mr. S. observes, that all the simple earths are to be concluded coeval with the creation: "Their simplicity, however, may be only relative," he adds, "to the present state of our knowledge; for water itself, as we have seen, though it undoubtedly dates from the creation, is, by late experiments, said to be a compound, a miracle, to *avail myself* of an expression of Burnet, not less striking—the turning of air into water, than the turning of water into wine." There is something in this remark, we are sorry to observe, both indelicate and unphilosophical. To discover the wonders of the creation is no miracle; nor is it any miracle to find out, that what mankind had hitherto conceived to be simple, is in truth a compound, however marvellously hidden before from the detection of our senses. Nor would it be any miracle to find the philosopher's stone, if by that we are to understand the detection of any constituent parts of that perfect metal, its formation from the combination of more simple principles, or from the transmutation of other substances; but, to controul the established course and order of nature, by a word or an invisible dictate of the will, is a miracle, a phænomenon, infinitely more striking than all the philosophical discoveries that can ever be brought to light!

So far we have attended Mr. Sullivan, with little occasion for dissent, and with a degree of exactness which the variety and importance of his matter seemed peculiarly to demand. In the next volume, as he undertakes more openly to oppose the authority of Moses, as an inspired writer, we shall think it more necessary to specify some of our reasons for adhering to the contrary opinion. We are as much attached to philosophical enquiries, properly conducted, as Mr. S. can possibly be; but after much and diligent investigation, we are more than ever convinced, that true philosophy offers no reason whatever that should induce us to relinquish one tittle of the faith in which we have been educated.

(To be continued.)

ART. II. *Indian Antiquities ; or, Dissertations relative to the ancient Geographical Divisions, the pure System of Primæval Theology, the grand Code of Civil Laws, the original Form of Government, and the various and profound Literature of Hindostan ; compared, throughout, with the Religion, Laws, Government, and Literature of Persia, Egypt, and Greece. The whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Vol. IV. and V. in which the Oriental Triads of Deity are extensively investigated, and the horrible Penances of the Hindoos detailed. 8vo. 14s. Richardson. 1794.*

THE two additional volumes of this work, here presented to the public, contain the conclusion of the Indian Theology ; and the former of them is entirely devoted to the discussion of that curious and interesting subject, the Asiatic Trinities ; as well that sacred doctrine which makes a part of the orthodox creed, as those debased doctrines of this nature, which seem so universally to have been interwoven with the theological systems of the ancient heathen. That volume, therefore, will alone engage our present attention. The second, which principally treats concerning the fasts, festivals, penances, and various modes of worship at this day observed in Hindostan, and opens some very affecting scenes, will be considered by us hereafter ; as it is our wish to do extensive justice to the labours of a writer, by whom the Public has been much amused and instructed.

The Pagan Triads of Deity have long been the subject of speculation among Philosophers, and of debate among Christians. Those of the latter, who are inclined to the Unitarian system of belief, have uniformly considered the doctrine of the Trinity, as received among the members of the Established Church, to be a dogma originally imported into the Christian world from the school of Plato, by some philosophers of that sect, in the second century ; while, on the contrary, those who consider the belief in a tri-une God as a fundamental article of a Christian's creed, insist that both the Platonic, and all the other Pagan Trinities, are only corruptions and mutilations of certain primæval revelations and patriarchal traditions relative to the asserted distinction in the Divine Nature. At the head of these latter stands Cudworth, who has very ably discussed this important subject in the first volume of his Intellectual System, in which he takes a very extensive survey of the Pagan doctrines on this head of theological controversy ; referring all
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the ancient physical triads to the source above-mentioned, namely, primæval traditions, diffused through the vast continent of Asia by the patriarchs, on the first establishment of empire among mankind, and the first formation of an ecclesiastical code. The grand, and, as it has been presumed, the unanswerable objection to this statement, urged by the Unitarian, is, that he is unable to trace this doctrine of a Trinity in any part of the Old Testament; that sacred book, in which the Deity himself has condescended to deliver to man a revelation of the Divine Will, and the mode after which he would be worshipped; and in which, therefore, they conceive it would undoubtedly be inculcated, had it in reality any other existence than in the brains of weak, credulous, and superstitious men.

Mr. Maurice, in the course of his ample investigation into the various systems of oriental theology, found such frequent and direct allusion to a threefold Deity, the *ἰσχυροὺς* and governor of the world, especially in the religious code of the Persians, Egyptians, and Indians, that, as he himself informs us, neither his profession, nor the avowed purpose of his undertaking, which was to examine and compare the ancient theological codes prevailing in Asia, would allow of his passing over in silence, or even with a hasty pen, a subject at once so curious and so deeply interesting to the Christian world. Since Cudworth wrote the celebrated treatise alluded to, the indefatigable researches of our countrymen into Egyptian and Indian literature have greatly enlarged our view of oriental mythology, and initiated us into the mysteries of a religion, obscured by the veil of allegory and hieroglyphic designation. The rich mine being thus opened, it is a fortunate circumstance that there are those who possess sufficient courage and perseverance to explore its darkest recesses, and dig out the buried ore. We have repeatedly mentioned, with applause, the vigour and the zeal shown by Mr. Maurice in the laudable employment in which he is engaged, of investigating the antiquities of India; more particularly because they are directed (at a period when the most licentious doctrines are publicly broached) to corroborate the great truths of our national religion. While, however, we renew our applause, we find ourselves compelled to renew our objection to the ill arrangement of his work, by which his meaning is often obscured, and his final object but faintly perceived. In proof of the justice of our remark, this entire volume, consisting of between 4 and 500 pages, together with a considerable portion of the fifth, although the subject is of so complex and abstracted a nature, as more particularly to require a lucid arrangement,

rangement, and divisions, if not subdivisions, of its various contents, constitutes only one chapter! This objection, however, does not apply to the preface, which is clear and perspicuous; and in it Mr. M. thus unfolds the scope and tenor of the subsequent pages of his dissertation.

“In the portions of the Indian Antiquities already published, the religious rites anciently celebrated in consecrated groves and caverns, and in temples formed after the model of those groves and caverns, have been successively investigated. The physical theology of India, and not of India only, but of Egypt, Persia, and Greece, has been also in a great measure developed. To unfold the purer and more arcane principles of devotion prevailing in those respective nations; principles, for the most part, locked up in the bosom of the priest and the philosopher, is the object of this particular volume, in which the Oriental Triads of Deity are extensively discussed, and referred, to what I cannot but conceive to have been the true source of them all, to certain mutilated traditions of a nobler doctrine, revealed to man in a state of innocence. As we advance still farther in these Indian researches, we shall find many other important points of religious belief surprisingly elucidated; and thus the Mosaic records and Christianity, so far from being subverted by the *pretended antiquity* of the Bramins, will derive a proud trophy from the corroborative testimony of their *genuine annals*, and the congenial sentiments of their *primæval creed*.

“On the vaunting claims to unfathomable antiquity of that race, whose astronomical calculations, and the mythology interwoven with it, have been mistaken for *true histories*, Voltaire first, and afterwards Bailly* and Volney, have principally founded those false and impious systems, which have plunged a great nation in the abyss of atheism, and all its consequent excesses and miseries.

“The subject coming immediately before me at the very commencement of this undertaking, and the circumstances of the times demanding it, I have entered more extensively into the vast field of Eastern theology than I originally intended, perhaps to the total ruin of those just hopes of profit which I was taught to expect from so laborious an undertaking. When, however, the reader is informed, that the creation of the world, according to the Hindoo cosmogony, was effected by an *incumbent spirit*, the emanation of Deity, impregnating with life the primordial waters of chaos; that the fall of man, from a state of *primæval purity and innocence* in the Satya Yug, or perfect age, forms the basis of the Indian metempsychosis; that the Indians believe in a *future state of rewards and punishments*; that the first history of which they can boast has, for its subject, the destruction of the human race, for their multiplied enormities, in a certain great deluge, from which only eight persons were saved in an ark fabricated by the immediate command of *Vesboan*; that, in their principal deity, a plain trinity of divine persons is discovered, since that Deity is symbolically designated by an image with three heads affixed to one body, and that the second

* Rather Baillic.

person in that trinity is, in their mythology, invested with the office of a *preserver* and *mediator*, and in both these characters incarnate; finally, to omit other interesting particulars, that the duration of the Cali Yug, or age immediately succeeding the great deluge, according to their own calculation, does not, but by a few centuries, exceed the period asserted by Christian chronologers to have elapsed since *the deluge of Noah*, and that the existing world is to be consumed by a *general conflagration*: when all these circumstances, to be accounted for by no immediate connection or intercourse whatever with the Hebrew nation, in any period of their empire, are calmly considered by an impartial and unprejudiced mind, the result, I am persuaded, must be an increased confidence in the great truths of revelation; and thus the Indian Antiquities cannot fail of being considered of national benefit, at an æra when it is more than ever apparent that a liberal system of government, and a sound code of theology, naturally and mutually support each other.

“With respect to the particular subject which engrosses so ample a portion of this volume, in vindication of myself, for having entered into it at such length, I have this substantial, and I hope satisfactory, argument to urge. It was in vain to insist that this doctrine of a Trinity was not brought from the school of Plato by Justin Martyr, in the second century, into the Christian church, if room were left to conjecture that it might possibly have derived its first origin from the school of the Brahmins; for, this and many other positions injurious to Christianity have been urged by those whose creed leads them to represent India, and not Chaldæa, as the cradle of the human race, and its venerable sages as the parents of all religion, in direct opposition to that authentic book, which fixes the first residence of the patriarchs in Chaldæa, and traces religion itself to a higher and nobler source. It became absolutely necessary to examine the Hebrew scriptures as well as the Jewish cabbala; and to prove, not only that this distinction in the Divine Nature formed a part of the Rabbinical creed, but was promulged to the Jewish nation at large **AS FAR AS A PEOPLE FOR EVER RELAPSING INTO POLYTHEISM COULD BEAR THE REVELATION OF SO IMPORTANT AND MYSTERIOUS A TRUTH.** *That* is the particular point for which I would be understood principally to contend; and I trust that, to unbiassed minds, *that point* is proved.”

The above passage contains some very novel and important information; for if the oldest Indian records thus decidedly corroborate the Mosaic history, the cavils of the sceptic against it are annihilated; and he must, of necessity, accept of the cosmogony of Moses, it being the only genuine one known in antiquity. The sceptic, however, will doubtless expect Mr. M. while he asserts the identity of that system, to prove in his history that Moses had not perused the records of the Brahmins. We are pleased with the statement in the two last sentences, which surely have ingenuity and modesty to recommend them. But now let us attend to the proofs. They
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are ushered in by the following observations relative to the ancient doctrine of divine emanations, which our author supposes to be the genuine source of all idolatry.

“ Among the philosophers of the Pagan world, not infected with atheistical principles, there were some who entertained such degrading conceptions concerning the Deity, as to imagine him to be a severe, unsociable, inaccessible being, existing, through eternal ages, in the centre of barren and boundless solitude. This unworthy conception of the Divine Nature in a more particular manner influenced, as we shall hereafter have repeated opportunities of demonstrating, the theology of the ancient Egyptians, who represented the throne of God as seated in an abyss of darkness, and himself as ἀφανὴς καὶ ἀκρυσματός, *invisible and occult* *. The more enlightened, however, of the Gentile philosophers considered the Deity as a prolific and inexhaustible FOUNTAIN, whence the brightest and purest emanations have successively flowed; and this juster notion of his Nature doubtless originated from traditions delivered down, during a long revolution of ages, from the ancient patriarchs, dispersed in the earliest periods through the various empires of Asia. That those venerable patriarchs *were* admitted, by the Divine favour, to a nearer contemplation of the mysterious arcana of the celestial world than their fellow-mortals, we have the evidence of Scripture to support our asserting; and that the great Progenitor of mankind himself might, in his state of innocence, be indulged in still higher privileges, even so far as to have been allowed an intimate knowledge of the nature of that awful Being, in whose august image he is said to have been formed, is a supposition at which neither piety nor reason will revolt. The supposition will possibly be still more readily acquiesced in, when what I have elsewhere remarked shall have been fully considered, that, in that pure primæval condition of man, his faculties were better calculated than those of his fallen posterity to bear the influx of great celestial truths, and that profound meditation on the Divine perfections at once formed his constant employment, and constituted his sublimest delight.

“ It is an hypothesis in the highest degree probable, an hypothesis which has ever staggered the sceptic, that, from certain traditional precepts, descending down, however in their descent corrupted and mutilated, from that prime Progenitor, relative to a certain PLURALITY subsisting, after a method incomprehensible to human beings, in the unity of the Divine Essence, the greatest part of the multifarious polytheism of the Pagan world originated. Hence we may not unreasonably suppose the Sabian superstition, or worship of the stars and planets, concerning which so much has been said in the early part of the Indian theology, took its rise; hence angels and other ætherial beings first began to receive adoration; hence the attributes of God, and even the virtues of men, personified, came to be exalted

* Plutarch de Iside et Osiride, p. 354.

into divinities; and heaven and earth became gradually filled with deities of various supposed rank, functions, and authority.

“The preceding reflections must serve as a basis for the ample disquisition which is to follow upon the Pagan Triads of Deity, previously to the examination of which, certain points of very high moment, deeply connected with our subject, and of the utmost importance in our own exalted code of religious institutions, must be discussed with as much conciseness as the magnitude of the subject will allow of. It is through the imagined antiquity of India that the Mosaic and Christian systems of theology have been principally attacked; and, therefore, it shall be one object of our Indian Antiquities to defend and illustrate those systems.” P. 403.

Having thus cleared his way, by showing that the ancient heathens had some indistinct notions of a Plurality in the Deity, and that they adored light, the celestial orbs, and angels, as bright emanations from the Eternal Fountain, and that Brahma, Vishnu, and Sceva, are the grand Hindoo Triad, he thus proceeds.

“That nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a kind of Trinity in the Divine Nature, has been the occasion of much needless alarm and unfounded apprehension, especially to those professors of Christianity, whose religious principles rest upon so slender a basis that *they waver with every wind of doctrine*. The very circumstance which has given rise to these apprehensions, the universal prevalence of this doctrine in the Gentile kingdoms, is, in my opinion, so far from invalidating the Divine authenticity of it, that it appears to be an irrefragable argument in its favour; it ought to confirm the piety of the wavering Christian, and build up the tottering fabric of his faith. The doctrine itself bears such striking internal marks of a Divine original, and is so very unlikely to have been the invention of mere human reason, that there is no other way of accounting for the general adoption of so singular a belief by the most ancient nations, than by supposing what I have, in pretty strong terms, intimated at the commencement of this chapter, and what I hope most of those, who honour these pages with a perusal, will finally unite with me in concluding to be *the genuine fact*, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philosopher in the ancient world, but a **SUBLIME MYSTERIOUS TRUTH**, one of those stupendous arcana of the invisible world, which, through the condescending goodness of Divine Providence, was revealed to the ancient patriarchs of the faithful line of **SHAM**; by them propagated to their Hebrew posterity; and, through that posterity, during their various migrations and dispersion over the East, diffused through the Gentile nations among which they sojourned.

“I must again take permission to assert it as my solemn belief, a belief founded upon long and elaborate investigation of this important subject, that the Indian, as well as all other Triads of Deity, so universally adored throughout the whole Asiatic world, and under every denomination—

denomination, whether they consist of PERSONS, PRINCIPLES, OR ATTRIBUTES DEIFIED, are only corruptions of the Christian doctrine of the Trinity. Physics and false philosophy have, in every age, combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man. With respect, however, to drawing any immediate parallel between the Christian and Hindoo Trinity, as the Hindoo Trinity is now conceived of by the Brahmins, it might border on absolute blasphemy, principally on account of the licentious rites and gross physical character of Seeva; a character which I cannot but consider as greatly misrepresented by them. In the *Creator and Preserver* of India, however, this sublime truth beams forth with a lustre, which no physics have been able to obscure. Possibly hereafter, too, it may appear, that as their system of philosophy allows not of the absolute *destruction of any object in nature*, but asserts, that only a *change of being* takes place, the character of Seeva, as a destroyer, may be found inconsistent with their principles; and that, however misconceived in their present corrupted system of devotion, and however degraded by symbols equally hostile to all religion and all morality, their third hypostasis was originally intended only to symbolize the *quickenings and regenerative power* of God. This hypothesis is rendered exceedingly probable by the circumstance of FIRE, the emblem of life, being the true and ancient symbol of Seeva, whence the oldest pagodas, erected in honour of him, are invariably pyramidal. It is not, however, alone the expressive emblem of fire which marks the character of Seeva to have originally shadowed out the *quickenings*, rather than the *destroying*, power of God, or rather the God himself of *Life and Death*; for, in the Hindoo cosmogony, all the three persons in this Indian Triad are represented as being present during that solemn act; and thus are they depicted on Mr. Holwell's first plate illustrative of that event. Now, as a destroyer, what employment could there be for Seeva during the creation of the world; although in the exertion of the *vivific energy* there is obvious occasion for the presence of a Being, whose peculiar function it is to sow the seeds of embryo life, and give form and motion to inert and shapeless matter. In this investigation I am deeply sensible of the dangerous ground upon which I have to tread; and, though it may not be in my power, nor do I pretend, to obviate every difficulty, yet, in the course of it, I am confident that I shall be able firmly to establish the general position, that the Indian, not less than the other, Triads of Asia, are but perversions of one grand primæval doctrine. My humble but earnest efforts shall be exerted to explore and trace back to its remotest source this mysterious doctrine, which is to be sought for in a very different country from Greece. In fact, that source must be explored, and can alone be found in the first known revelations of the Deity to the human race, and in the most ancient traditions and hieroglyphics of his highly-favoured people, THE JEWS." P. 419.

This is meeting at once the formidable and frequently urged objection before alluded to; and, after stating the utter improbability

probability of so singular, and, by man, so unfathomable a doctrine having ever been the offspring of human invention; and, after again insisting that it was revealed to man in a state of innocence, when "his more refined and perfect nature could better bear the influx of great celestial truths," our author thus resumes the thread of his narration:—

"It has been observed by Grotius, that Christianity is only the completion of the Jewish law*; we may, therefore, with the greatest reason, expect to find so predominant a feature in the Christian, decisively marked in the Hebrew, system of theology. In reality, the diligent investigator of the Old Testament will find it to be so in a great variety of passages, which I shall hereafter adduce. It would probably have been yet more frequently, and in still more decisive language, insisted on in the writings of Moses, and in the venerable prophets who succeeded him, but for a reason very forcible, although not generally attended to. So unhappily prone were the great body of the Hebrew nation to run into the gross and boundless polytheism in which their Pagan neighbours were immersed, that the greatest caution and delicacy were necessary to be observed in inculcating a doctrine which might possibly be perverted to perpetuate and to sanction those errors. Continually violating the two grand injunctions which stand foremost in the Decalogue, the vulgar Jews were incapable of comprehending so exalted and mysterious a truth. Even amidst the awful and terrifying scenes that were transacting on the illumined summit of Sinai, though *they saw the glory and heard the voice*, yet could not all this stupendous display of Almighty power restrain the madness of their idolatry. From age to age, however, through all the periods of their empire, dispersed as they were through every clime, and languishing under every vicissitude of fortune, this threefold distinction in the Deity was confessed by the Rabbies in a variety of writings and by a multitude of emblems.

"In fact, this sublime doctrine, so far from being only obscurely glanced at in the Old Testament, repeatedly occurs, and strikingly forces itself upon the attention of the reader. The intelligent and learned Jew well knows this, and would acknowledge it, were he not bound down in the fetters of national bigotry, and were he not inspired from his very infancy with sentiments of the bitterest rancour against the despised Messiah of the Christians. But whence originated this rooted contempt and aversion to the meek, the amiable, the beneficent, Messiah? The perverted imaginations of their ambitious forefathers had invested *the Messiah, whom they expected*, with all the gorgeous trappings of temporal grandeur. Instead of the benevolent Jesus, the Prince of Peace, they expected a daring and irresistible conqueror, who, armed with greater power than Cæsar, was to come upon earth to rend the fetters in which their hapless nation had, so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah upon the ruin of all other kingdoms.

* Vide Grotius de Veritate, lib. i. sect. 14.

The SHILOH, for whose coming the breast of the impatient Israelite of old panted, would not, they conceived, appear in less regal splendour than the magnificent Solomon, nor with less military array than the triumphant Joshua. They believed, that, immediately on his advent, he was to elevate his immortal standard upon the sacred hill, and that his victorious legions were to march against, and exterminate, all opposers of his claim to universal sovereignty. Thus an empire, which Jehovah had declared should be founded in benevolence and equity, was, by the infatuated Jews, considered as about to be established by a wanton profusion of human blood, and supported by the most flagrant despotism. Happily for mankind, the Almighty Mind was inflamed with no such sanguinary and vindictive sentiments against his rebel subjects. Instead of the crimson banner of deserved wrath, the white flag of conciliation and pardon was displayed on the sacred heights of Salem. The Gentiles obeying the summons, joyfully enlisted beneath that banner, and are gathered into the garner of their heavenly Father; while the obstinate Jews, still spurning the divine proffer, are scattered over the earth, and view with mingled rage and indignation the elevation and prosperity of the despised sect of the Nazarene. Animated by this spirit of rancour against Christianity, they have, with unparalleled audacity, proceeded to mutilate their most venerated records, and involve whatever evidence could be brought, in favour and support of its leading doctrines, from their early opinions, traditions, and writings, in a labyrinth of inextricable confusion, or entirely to bury that evidence in an abyss of impenetrable darkness. They have even dared to pronounce, that the true sense of the sacred volumes themselves can only be found in the degrading comments and base forgeries of their interpreting Rabbies, who lived in the early ages *after Christ*." P. 433.

The ground of argument on which Mr. M. advances has been so little trod (for Cudworth has not ventured upon it), and the investigation is of such moment at this particular crisis, that we shall permit him to proceed in his own language, which is very nervous and animated; and we shall strengthen his argument by observing, that if the Jews in reality consider their paraphrasts, Jonathan and Onkelos, as the truest interpreters of the sense of their ancient scriptures, Christians have the most undoubted right to quote their opinions as the standard of the national faith, previous to, or about the period of the advent of the Messiah, when the paraphrases which bear their names were composed.

"I have asserted, that the learned of the Jewish nation, in every period of their empire, knew and acknowledged the great Truth which we are considering; that they applied to the Messiah whom they expected, most of the texts and prophecies in the Old Testament, which we consider as pointedly allusive to Jesus Christ; but that, to elude the force of the application of those texts to Him and their completion of those prophecies in his person, they have mutilated their most venerated

venerated records; that they have even declared, that the true sense of their Scriptures is only to be found in the commentaries of their celebrated doctors, and that in fact they hold the Talmuds composed by them in higher veneration than the original. Having ventured thus far in assertion, I shall now advance even beyond this point, and add, that if a doctrine so important as this in the *Christian* system, a system which in a great measure is founded upon that of the *Hebrews*, cannot be discovered in those Scriptures, in as great a degree as a nation for ever relapsing into polytheism would bear the revelation of it, that its being a genuine doctrine of Christianity may justly be suspected, and one great evidence at least for the support of it will be overturned. However rash and precipitate the last assertion may appear, I trust that I shall be able fully to prove the truth of the position.— It will previously be necessary to acquaint the reader, that from that remote and memorable period in which the Divine Legislator appeared to Moses on Sinai, the Jews have regarded in the most sacred light a code of traditional laws, which they denominate *oral*, in order to distinguish them from those which are called *written laws*. They believe, that when Moses received the law from the Almighty, he also received certain *CABALA*, or mysterious explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the priests the sons of Aaron, and the assembled Sanhedrim. While the former was faithfully delivered to posterity in the books of Exodus, Leviticus, and Numbers, the latter, imprinted by frequent repetition on the memory of those to whom they were thus orally intrusted, were as faithfully delivered down by tradition, from father to son, and from age to age, till about the year after Christ 180, when a celebrated Rabbi, named Judah the Holy, collected together these various traditions, and committing them to writing, formed out of them the voluminous compilation, holden in such profound veneration among the Jews, called the *MISNA*, a Hebrew word signifying *repetition*. This holy doctor was the chief of the miserable remnant of that nation, who remained after their final dispersion, and after the total destruction of Jerusalem and the temple. Judah was induced to this act by the just apprehension, that in their various dispersions and migrations through so many provinces, and during the interruption of the public schools, the traditions of their fathers, and the rites of their religion should be obliterated from their memory. It was against the rigid adherence of the Jews to the institutions prescribed by these traditions, preserved with such anxious care, and honoured with such profound veneration, to the great neglect of the precepts of the written law, that our Saviour repeatedly directed his animated censures, *Full well ye reject the commandment of God, that ye may keep your own traditions*. He ridicules their blind superstition in that respect; and, while he does not discourage a decent attention to the wise maxims of their forefathers, he, in very decisive language, stigmatises the insatuated zeal that wearied itself in a round of ceremonious observances of human institution, yet neglected the weightier matters of the law of God. From this cause principally arose the implacable malice with which the scribes and pharisees

pharisees pursued even to the cross the dauntless upbraider of their hypocrisy, who, to the crime of being *humbly born*, added the aggravating offence of manly truth and inflexible integrity.

“ About a hundred years after Rabbi Judah had thus consolidated into one body all the traditions in his power to collect, under the title of MISNA, which the Jews to this day honour with the appellation of the Second Law, and which, in fact, they hold in higher veneration than the First, another celebrated Rabbi, of the name of Johanan, compiled a treatise called the GEMARA. Gemara is a Hebrew term, signifying *perficere, consummare*; that is to say, this learned Doctor, by collecting all the remaining traditions of the Jews, as well as all the legal decisions of the Jewish doctors on certain great points of controversy, relative either to their ecclesiastical or civil policy, and by adding an ample comment of his own upon the Misna, completed the grand undertaking which Judah had begun. “ They therefore (says Calmet) call this work *Completion, Perfection*, because they consider it as an explanation of the whole law, to which there can be no farther additions made, and after which nothing more can be desired *.” The Misna and the Gemara, joined together, compose the TALMUD, (that is, *doctrinale*) the grand code of Jewish traditional divinity. Of these Talmuds there are two; that of Jerusalem, so called from being compiled in that city; and the other, that of Babylon, because the production of the Babylonian school. The former consists of the Misna of the Rabbi Judah, and the Gemara of Johanan; the latter of the same Misna, but united with the Gemara, or completion of Rabbi Aśa, who flourished at Babylon about a century after Rabbi Johanan. The former Talmud is more concise and obscure in its style than the latter, which is, therefore, more in request among the Jews, whose partiality to it may possibly be increased by the numerous legends and romantic tales with which it abounds. Now, in what superior esteem, even to the sacred volumes themselves, these Talmuds are holden by the Jews, is evident from the following adage, recorded by Calmet, who says, they compare “ the Bible to *water*, the Misna to *wine*, and the Gemara to *hypocras*.” Hypocras (or Hippocras, as it should rather be written, since the word is derived from its supposed inventor Hippocrates) is a kind of medicated wine, used in foreign countries, and enriched with the most fragrant aromatics and the strongest spices. This proverbial saying is amply illustrative of their real opinions on the score of these traditions, and decisively corrobora-

* See Calmet's great Historical, Critical, and Etymological Dictionary, under the article Gemara, Vol. I. p. 598. Great part of what is offered in the text is taken from this authentic book, which, together with Gale's Court of the Gentiles, Dr. Allix's Judgment of the Jewish Church, the Phoenix, Bull, Waterland, Cudworth, Sherlock, Bedford, and the later authors, form a library upon this subject which the English investigator will hardly choose to be without.—The edition of Calmet cited by me is that of London, 1732.

tive of the propriety of my former remarks. However high in the opinion of the Jews the two Talmuds of Jerusalem and Babylon may rank, and however strong may be the proof thus exhibited that they *have* transferred to the *oral law* a great part of that veneration which their ancestors entertained for the *written law*; yet there are other productions of Hebrew piety and erudition deserving still more distinguished notice, and far more venerable in point of antiquity than these. From the Talmuds, involved as they are in veil of fable and superstition, though doubtless with some sublime theological and moral truths intermixed, no substantial evidence can possibly be adduced of their early opinions on the grand point of theology under discussion; or, if any should appear, it must be principally in the Misna of Judah. The real sentiments of the more ancient Jews are only to be found in those two celebrated paraphrases on the Hebrew text. called the Targums, the more ancient one bearing the name of JONATHAN, and that less ancient, but not materially so, the name of ONKELOS. The Targum composed by Jonathan is a diffuse commentary on the greater and less prophets; and was written, according to Calmet, about thirty years *before* the time of our Saviour. The Targum of Onkelos is entirely upon the Pentateuch, or five books of Moses, and, both in its style and mode of explication, is more concise than the former. They are both written in tolerably pure Chaldee, although that of Onkelos is reckoned more pure, and is in most esteem among the learned. That of Jonathan, however, is most in request among the Jews in general, and is strongly suspected to have had additions made to it by the Jewish doctors, who lived many centuries after Christ. These Targumim, therefore, but more particularly the former, must be our only sure guide in investigating the unadulterated sense of the Old Testament, and in exploring the genuine sentiments of the ancient Jews." P. 447.

Having conducted his readers thus far in Hebrew Antiquities, our author opens the great cause which he has undertaken to support, with a comment upon the two first verses in Genesis, which he compares with the traditions relative to the cosmogony, still preserved in India, and it must be owned, that the identity of the two accounts appears to be the evident result of that comparison. With this extract we shall, for the present, conclude our account of the fourth volume of Indian Antiquities, the contents of which, and the importance of the enquiry will lead us to discuss it in more detail than we can possibly allow to the general run of publications in an octavo form.

"For my own part, I own that I have ever considered the two first verses of the Old Testament as containing very strong, if not decisive evidence in support of the truth of this doctrine. Elohim, a noun substantive of the *plural* number, by which the Creator is expressed, appears as evidently to point towards a plurality of persons in the divine nature, as the verb in the *singular*, with which it is joined, does to the unity of that nature. *In principio creavit Deus.*
With

With strict attention to grammatical propriety, the passage should be rendered, *In principio creavit Dii*: but our belief in the unity of God forbids us thus to translate the word Elohim. Since, therefore, Elohim is plural, and no plural can consist of less than *two* in number, and since creation can alone be the work of Deity, we are to understand by this term, so particularly used in this place, God the Father and the eternal Logos, or Word of God, that Logos, who, St. John, supplying us with an excellent comment upon this passage, says, was in the beginning with God, and who also was God.

“ As the Father and the Son are so expressly pointed out in the first verse of this chapter, so is the third person in the blessed Trinity not less decisively revealed to us in the second. *And the SPIRIT OF GOD moved upon the face of the waters.* Calasio renders this passage *Spiritus Dei motabat*, &c. but, as Dr. Patrick has rightly observed, this is not the exact meaning of the text, for the original verb, translated *moved*, should be rendered, *brooded*, upon the water: *incubavit*, as a hen broods over her eggs*. Thus we see, the Spirit exerted
upon

* It is translated by this very word in the Syriac version of the Hebrew text, as I find it in Walton's Polyglott. In the interlineary version of Pagninus, however, the verb “*motabat*” is used. It is remarkable how variously both the verb itself and the preceding noun are rendered in the several Eastern translations given in that elaborate work: and this variety has probably given rise to all the mistaken ideas of the Gentiles on the subject. Thus, in the Samaritan version, it is rendered “*Spiritus Dei ferebatur super aquas*,” in which it agrees with the Septuagint and the Vulgate Latin. From some perverted notion of this kind, delivered traditionally down to the Indians, it has most likely arisen, that, in all the engravings descriptive of the Indian cosmogony, Brahma is represented floating on the abyss upon the leaf of the sacred Lotos. Thus, in that spirited and beautiful Ode of Sir William Jones to Narayena, which, literally translated, he observes, means *the Spirit moving on the water*, we find the following remarkable stanza, in which is combined the idea both of the *mundane egg* and the *spiritus incubans*. It will be remembered that Sir William, in this passage, professes to give the principles of the Indian cosmogony, as he found them displayed in the two most venerable Sanscreeet productions of India, so often mentioned hereafter, the *Menufriti*, or Institutes of Menu, and the *Sree Bhagavat*.

First, an all-potent, all-pervading sound
Bade flow the waters, and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound.
Then, o'er the vast expanse, *primordial wind*
Breath'd gently till a lucid bubble rose,
Which grew in perfect shape an Egg refin'd,
Created substance no such beauty shews.

D d 2

Above

upon this occasion an active effectual energy; by that energy agitating the vast abyss, and infusing into it a powerful vital principle. I shall, hereafter, shew at large how generally throughout all the oriental nations, but especially in Hindostan, this notion of the *Spiritus incubans* was adopted; and whence, except from this primitive source, can we deduce the doctrine of the *νοῦς γενετορικός*, so particularly noticed in the hymns attributed to the Græcian Orpheus?

“ I have asserted, that to each of the sacred persons in the Trinity such names are applied and such offices allotted as are alone applicable to Deity. Of divine inherent power, *creation* itself is certainly one grand proof, and the *confounding of languages*, which as cer-

Above the warring waves it danc'd elate,
Till from its bursting shell, with lovely state,
A *form carulean* flutter'd o'er the deep,
Brightest of beings! greatest of the great!
Who not as mortals steep
Their eyes in dewy sleep,
But, heavenly pensive, on the Lotus lay,
That blossom'd at his touch and shed a golden ray.

See the whole of this Hymn in the Asiatic Miscellany, p. 24. Calcutta.

MANU, I have frequently observed, is the Indian Noah, and therefore the institutes, remembered from Menu, may be of an antiquity little inferior to the great patriarch himself. I have gone deeply, at the commencement of my history, into all the oriental cosmogonies, but particularly into that of India. The result, I trust, will be some addition of strength and glory to the Mosaic system.—Whether I shall obtain readers for that portion of my work, or indeed any part of it, is yet doubtful with me; but, to prevent its being dull or tedious, I have endeavoured to inspirit that particular part with all the energy and animation that language can afford to dignify the loftiest subject possible to be discussed. THE BIRTH OF NATURE AND OF MAN. I have traced the Orphean egg to its genuine source, and I have shewn that the primitive *carulean form* of India (for, so Narayen is painted) is no other than the great Egyptian Deity CNEPH, who was represented, in their symbols, as being of a dark blue complexion, and thrusting from its mouth the primordial egg, whence the world was generated. But, to proceed in reviewing the remaining variations in the oriental versions of the second verse of the first chapter of Genesis. The targum of Onkelos renders the words “*Spiritus insufflabat*,” and the Arabic has, “*venti Dei flabant*,” all which very much resembles what we read in Sanchoniatho's Phœnician Cosmogony, of the dark and turbid air agitating the gloomy chaos, and the impregnating wind Colpia, a word which Bochart very justly supposes to be only a corruption of the Hebrew word Colpijah, or *the voice of God*. Compare Walton's Polyglotta, tom. i. p. 2. edit. Lond. 1660, Cumberland's Sanchoniatho, p. 14, and Bochart's Sacra Geog. lib. ii. c. 2, quarto edit, 1681.

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tainly can only be the work of a Deity, is another. To these proofs it may be added, that *prayer* is expressly commanded in various parts of Scripture to be offered to *each*, and to *each* is separately assigned the stupendous attribute of *forgiveness of sins*. To this it may be added, that the awful name of Jehovah is in various parts of scripture applied to each person in the Holy Trinity. The Hebrews considered this name in such a sacred light, that they never pronounced it, and used the word Adonai instead of it*. It was indeed a name that ranked first among their profoundest Cabala; a mystery sublime, ineffable, incommunicable? It was called TETRAGRAMMATON, or the name of four letters, and those letters are Jod, He, Vau, He, the proper pronounciation of which, from long disuse, is said to be no longer known to the Jews themselves. This awful name was first revealed by God to Moses, from the centre of the burning bush; and Josephus, who, as well as scripture, relates this circumstance, evinces his veneration for it by calling it the "name which his religion did not permit him to mention †." From this word the Pagan title of Jao and Jovz is, with the greatest probability, supposed to have been originally formed, and, in the Golden Verses of Pythagoras, there is an oath still extant to this purpose, "By him who has the FOUR LETTERS ‡." The Jews, unable to overthrow the evidence of our Saviour's miracles, with unparalleled audacity assert, that when he was in the temple he found out and stole this ineffable Tetragrammaton, deposited in its sacred recesses, which he inserted into his thigh between the skin and the flesh, and, by virtue of this talisman, performed all the miracles which he wrought. As the name JEHOVAN, however, in some instances applied to the Son and Holy Spirit, was the proper name of God the Father, so is Logos in as peculiar a manner the appropriated name of God the Son. The Chaldee paraphrasts translate the original Hebrew text by מַמְרָא דַּאֲ יְהוּוּוּוּוּ, literally the word of JEHOVAN, a term totally different, as Bishop Kidder has incontestibly proved, in its signification and in its general application among the Jews, from the Hebrew *dabar*, which simply means a *discourse* or *decree*, and is properly rendered by *utbgar* §. In the Septuagint translation of the Bible, a work supposed by the Jews to be undertaken by men immediately inspired from above, the former term is universally rendered *Logos*, and it will presently be evinced, that it is so rendered and so understood by Philo and all the more ancient Rabbins. The name of the Third Person in the ever-blessed Trinity has descended unaltered from the days of Moses to our own time, for, as well in the sacred writings as by the Targumists, and by the modern doctors of the Jewish Church, he is styled RUACH HAKKODESH, the Holy

* Their making use of this particular word Adonai, which is the plural of Adoni, and signifies MY LORDS, is a circumstance not to be passed over unnoticed, as it seems manifestly allusive to a plurality in Deity.

† Antiq. Judaic. lib. ii. cap. 5. p. 61.

‡ ΤΕΤΡΑΓΡΑΜΜΑΤΟΣ. Vide Selden de Diis Syriis. Syntag. ii. c. 1.

§ Demonstration of the Messiah, part iii. pages 108, 109.

Spirit. He is sometimes, however, in the rabbinical books, denominated the SHECHINAH, or Glory of Jehovah. In some places he is called SEPHIRA, or Wisdom; and, in others, the BINAH, or Understanding*.

“ From the enumeration of these circumstances, it must be sufficiently evident to the mind which unites piety and reflection, that, so far from being silent upon the subject, the ancient Scriptures commence with an avowal of this doctrine, and that in fact, the Creation was the result of the joint operations of the Trinity. I must again remark, that any direct parallel between the Hindoo and Hebraic Triad of Deity, cannot be made without profaneness; yet it is worthy of notice, that Brahma, Veesnu, and Seeva, in Mr. Holwell's plate illustrative of the creation, are all three represented, if not as co-adjutors, at least as present in that stupendous work, and the reader will possibly agree with me in opinion, that the whole relation, which it will be my province to give at large hereafter, is, I do not say a mutilation of the scripture of Moses, which *possibly* the Brahmins never have seen, but certainly a corruption of some primeval tradition of the creation of man, propagated by that descendant of Seth, who first settled in a country, emphatically called by Persian writers “ the paradisaical regions of Hindostan.”

“ If the argument above offered should still appear to be inconclusive, the twenty-sixth verse of this chapter contains so pointed an attestation to the truth of it, that in my opinion, when duly considered, it must stagger the most hardened sceptic; for, in that text, not only the plurality is unequivocally expressed, but the act which, I have before observed, is the peculiar prerogative of Deity, is mentioned together with that plurality, the one circumstance illustrating the other, and both being highly elucidatory of this doctrine. *And GOD (ELOHIM) said, LET US MAKE man in OUR image, after OUR likeness.* Why the Deity should speak of himself in the plural number, unless that Deity consisted of more than one person, it is difficult to conceive; for, the answer given by the Jews, that this is only a figurative mode of expression, implying the high dignity of the speaker, and that it is usual for earthly Sovereigns to use this language, by way of distinction, is futile for two reasons. In the first place, it is highly degrading to the Supreme Majesty to suppose he would take HIS model of speaking and thinking from *man*, though it is highly consistent with the vanity of man to arrogate to himself (as doubtless was the case in the licentiousness of succeeding ages) the style and imagined conceptions of Deity; and it will be remembered, that these solemn words were spoken before the creation of that being, whose false notions of greatness and sublimity the Almighty is thus impiously supposed to adopt. In truth, there does not seem to be any real dignity in an expression, which, when used by a human sovereign in relation to himself, approaches very near to absurdity. The genuine fact, however, appears to be this:—When the tyrants of the East first began to assume divine honours,

* Dr. Allix's Judgement, p. 168, ubi supra.

they likewise assumed the majestic language appropriated to, and highly becoming the Deity, but totally inapplicable to man. The error was propagated from age to age, through a long succession of despots, and at length Judaic apostacy arrived to such a pitch of prophane absurdity as to affirm that very phraseology to be borrowed from man, which was the original and peculiar language of the Divinity. It was, indeed, remarkably pertinent when applied to Deity; for, in a succeeding chapter, we have more decisive authority for what is thus asserted, where the Lord God himself says, *behold the man is become as one of us*: a very singular expression, which some Jewish commentators, with equal effrontery, contend was spoken by the Deity to the council of angels, that, according to their assertions, attended him at the creation. From the name of the Lord God being used in so emphatical a manner, it evidently appears to be addressed to those sacred persons to whom it was before said, *let us make man*; for would indeed the omnipotent Jehovah, presiding in a less dignified council, use words that have such an evident tendency to place the Deity on a level with created beings? Besides, if the authorities adduced by Allix, in support of the assertion which he makes in page 78 of his Judgment, and those brought by Calmet under the article Angels, be at all valid, angels, in the opinion of the Talmudical Jews, were not created till the fifth day, immediately preceding the formation of man, and thus a non-entity will be found to have been consulted. A still more complete answer, however, to this objection may, in my opinion, be found in the words of the great apostle to the Hebrews, quoting the inspired psalmist: *To which of the angels said he at any time, SIT, THOU ON MY RIGHT HAND*: and there is, in the same chapter, a wonderful attestation of the divinity of the Logos, which, in this place, ought by no means to be omitted. Though JEHOVAH conferred not that honour on angels, yet to the Son he said, *THY THRONE, O GOD, IS FOR EVER AND EVER* *!" P. 455.

(To be continued.)

ART. III. *A Tour through Parts of Wales; Sonnets, Odes, and other Poems. With Engravings from Drawings taken on the Spot, by J. Smith. By W. Sotheby, Esq. 4to. 1l. 11s. 6d. Blamire. 1794.*

AS to the literary part of its contents, this volume is chiefly a re-publication of a set of Poems by Mr. Sotheby, first issued in the year 1790. The views from Mr. Smith's drawings, illustrative of the author's tour, give a new

* Hebrews xi. 7.

interest to the work ; this edition of which, as a brief preface tells us, is published solely for the emolument of that artist. The plates are neatly executed by Alken in mezzotinto, and are in general tinged with brown. They are thirteen in number, representing Abergavenny and Caerfily Castles, Pont-y-prid, Melincourt Cascade, Caraig-cennin, Dinevaur, and Haverford-west Castles, Neivegal Sands, Pont-aberglaslyn, Snowdon, the Eagle-tower Caernarvon Castle, Druidical remains in Anglesea, and a View of Llangollen.

Mr. Sotheby being thus incidentally brought before us, we may be allowed to say of his Poems generally, that they possess many beauties, and indicate a good ear, with a considerable share of taste and talent ; and that if he has not attained, what so few are destined to attain, the unaffected and ever-varied harmony of Cooper's blank verse, or reached the summit of Lyric composition, he has at least written well in both styles. His Sonnets have full as much merit as that species of Poem usually exhibits, and, in some instances, more ; particularly the fourteenth, entitled *Farewell to Bevis Mount*.—But his *forte* seems to be in couplet verse, of which the concluding Poem on Llangollen, first published in this edition, affords many proofs. For example, in its exordium :

“ Thou that embosom'd in the dark retreat,
Veil'd from profaner gaze thy hallowed seat,
Genius of wild Llangollen ! once again
I turn to thy rude haunts, and savage reign :
Mid the grey cliffs that o'er yon heights impend
O'ershadowing mountains that the vale defend,
Woods, whose free growth the gloom of midnight spreads,
And torrents foaming down their flinty beds,
Within thy shelter'd solitudes confined
At distance from the murmurs of mankind,
I soothe to peace the cares of life awhile,
And woo lone Nature's long-forgotten smile.”

Nor can it be said that all the spirit evaporates in the beginning : the following passage at the close has yet more merit. After a simile, in which he compares a man of middle life to a pilgrim who has passed the more pleasant half of his journey, he proceeds :

“ Pilgrim ! thou once again mayest haunt the bower
Where fond affection nursed thy infant hour,
And lay thee down in age within the glade,
Where innocence and thoughtless childhood played ;
But never, once past o'er, shall man be found
To sport again on youth's enchanted ground.
Then, oh thou morn of life ! man's vernal prime,
Light joys that wave the downy wings of time ;

Health,

Health, whose bright glow on roscate vigour bloom'd;
Pure innocence, whose smile each look illum'd;
Gay sprightliness, from vivid wonder sprung;
Fancy, that sparkled life's new scenes among;
Dreams of delight, where rapt illusion wrought
A golden age, more fair than poets taught—
Pensive I bid your fleeting charms farewell,
And breathe a sigh o'er the dissolving spell.

There can be little doubt that the union of Mr. Smith's landscapes with Mr. Sotheby's verses will attract many purchasers; and the shelf on which this book shall be placed, will probably not contain many that, all things considered, can rival it in elegance.

ART. IV. *Lieutenant Edward Moor's Narrative.*

(Concluded from our last, p. 229.)

NOTHING is more remarkable in this work than the talents the author displays for striking, though unaffected description. The circumstances are selected with judgment, and expressed with liveliness, so as to place a picture of the thing described before the mind of the reader. The following extracts from the account of the distress for provisions in Purseram Bhow's army, may serve to exemplify this fact. We premise the account of the elephants, because it is curious.

“ The bullocks of the Bhow's guns were now grown so feeble, as to be scarcely able to drag them; the elephants were therefore severely worked: they do not usually drag guns, but walk behind, and, coming to a difficult place, the animal puts his forehead to the muzzle of the gun, and pushes it over: there is no occasion for attendants to see that he does his duty; whatever he is told to do he will perform, if left to his own honour. As elephants will as long as possible be taken care of, one of them was able to do the work of thirty or forty couple of bullocks, in the state they were in at this time. Elephants have been supposed to require a great deal of attendance, and subject to many accidents, unless carefully and daintily fed: the idea is erroneous; for an elephant requires less attendance in proportion than any other animal, and will live where every other, necessary for camp equipment, a camel excepted, will starve: in future, therefore, it is to be hoped that, in the movements of our armies, this noble animal will hold his deserved pre-eminence, and whatever confidence may be placed in him, in no instance will he be found undeserving.”

The description then proceeds—

“ In all parts of this army nothing is seen but despondency and distress; instead of seeing every one busied about their concerns, an universal languor and indifference prevails, and scarcely a sound is heard through this once noisy camp. Horses and bullocks are dying in every street; whole lines of horses are seen picketed in the sand, without a morsel to eat, while their melancholy masters are sitting beside them, unable to relieve them, or their own wants, perhaps equally pressing. With whatever scenes of misery a person may be surrounded, it becomes more poignant when brought home to his own breast; and we began now to feel in our own persons, what we had hitherto only commiserated in others. Having the command of cash, we would not, of course, actually want, while money could prevent it; but money now began to have no value, as a common person could at one meal eat the produce of a whole month's pay; to give our people money, therefore, was to give them nothing; and those who brought any thing for sale, no longer demanded cash, but grain for their goods.” P. 229.

“ Rice and gram* for our family and cattle cost this day five rupees, at which rate, grain only, for a single horse, would in one day cost upwards of three pounds sterling.

“ Will the following story be believed?—It is too true; and when retrospection brings it to my mind, it furnishes other sensations than the poor desire to excite attention by an improbable tale—other emotions than a wish to deceive. A number of poor creatures, chiefly aged women, and children, having no means of earning a livelihood (and of whom could they beg?) for some days existed on the undigested particles of gram, which they diligently picked from the excrement of the cattle. Now grain was no longer to be procured for the cattle, this wretched resource was cut off, and they soon found one in death!” P. 230.

The descriptions of places, and objects of curiosity, are not less remarkable. Chapter 23d is rendered very valuable by containing an ample account of the famous city of *Bejapoor*, more commonly known in Europe by the name of *Vijapour*, but never before well described. Tavernier, though in general a traveller of veracity, speaks so slightly of it, as almost to induce a suspicion that he had never seen it: and other authors are greatly deficient in knowledge.

“ The first view we had of *Bejapoor*, was from a rising, half a mile west of the outward city wall, from which point a large dome is the principal object; and on coming nearer, an incredible number of smaller ones make their appearance. The outer wall, on the western side, runs nearly north and south; and as we could see no end to it in either direction, we concluded it to be of great extent: it is

* A kind of vetches or tares.

a thick stone building, about twenty feet high, with a ditch and rampart: capacious towers, built also of large own stone, are at the distance of every hundred yards, but are, as well as the wall, much neglected, having in many places tumbled into the ditch, from which, and from receiving other rubbish, that name cannot now with much propriety be applied to it. The towers are curiously constructed: it appears, that after they were originally built, an additional covering or casing of large stones was applied, which from several has fallen off, and left the supposed original tower quite perfect." P. 310.

Our traveller seems very fully to have employed his time, while he remained at Bejapoor, in viewing many curious and wonderfully extensive pieces of architecture in that place. "Indolent, indeed," he tells us, "must he be, who, to contemplate the magnificent variety of this once proud city, would not be roused to exertion." One of the most remarkable buildings is thus described:—

"Fronting the mosque, at the distance of forty yards, having a piece of water and a fountain between, stands the stately mausoleum of the king (Ibrahim Padshah) and his family. It is a room of 57 feet square, inclosed by two virandas; the inner 13 feet broad and 22 feet high, the outer 20 feet broad by 30, supported by seven arches in each face: the interstices of the stones at top are filled with lead, and clamped together by ponderous bars of iron, some of which have been wrenched from their holds by the destructive Mahrattas, supposing, perhaps, that they were of a metal more precious. The stones are so neatly joined as not to be perceptible in the inside, where the tops of the virandas are ornamented with beautiful sculptures, chiefly passages from the Koran: but the sides of the room are in the most elaborate style: it is indeed wonderfully so. A black stone, but not, we believe, marble, is the chief material, on which chapters of the Koran are raised in manner of basso relievo, and polished equal to a mirror. The part cut out to give a due degree of prominence to the letters, has on the northern side been beautifully gilt, and adorned with flowers on a blue ground, in imitation of enamel. The doors, which are the only pieces of wood in the building, are handsome, and studded with gilt knobs; around the door ways in each face are a variety of ornaments exquisitely executed. There is a window on each side of the four doors, and over them arches of open work, so contrived, that what is not cut out expresses passages from the Koran. Around the southern door is a tessellion, containing an account of the expenditure of this building; by which it appears to have cost fourteen lacs, and thirty-one thousand pagodas: it is not thus expressed, but in a mystic manner, to bring in as often as possible the number ५१५२, which is of virtue in astrological calculations; the lines conclude thus—one hundred and fifty-nine thousand pagodas nine times told. Estimating the pagoda at its highest value, the amount is nearly seven hundred thousand pounds sterling, which sum we were informed was expended on the tomb alone, but we apprehend it includes

cludes the mosque and adjacent buildings, and even then is an enormous sum in a country where labour is so cheap. Six thousand five hundred and thirty-three workmen, we were told, were employed on this elegant structure, thirty-six years, eleven months, and eleven days." P. 312.

Many other very elegant and extraordinary structures in this city are particularly described. One mausoleum contains a room 153 feet square, with a dome 117 feet diameter in its concavity. This, as the author observes in a note, is something between the domes of St. Peter's and St. Paul's; the internal diameter of that of St. Peter's being 140, of St. Paul's about 100 feet. Most of the domes here are in the form of a globe, with only a small segment cut off at bottom: which seems intended for showing from the ground the greatest magnitude of the dome, which would otherwise be hidden by the body of the building.

We should now dismiss this work, having given to it as much space as we can well allow, had we not promised in a former number to make some observations on the superstitions of India, and more particularly on the worship of the Lingam, and the women consecrated to that idol. Lieutenant Moor mentions these subjects, upon his arrival at Bangoor, in such a manner as to make us believe he had never before had an opportunity, personally to verify the impurities of this worship, and seems to suggest an idea, as if the Bramins were ashamed of it, or concealed it, in places subject to the inspection* of Europeans. We hope that we do not mistake our author in imputing this sentiment to him, because it would be a proof that Christianity, however debased by the lives of Christians, can still put idolators to the blush. We are not ignorant that Sir William Jones, Bernier, Sonnerat, and many others, are desirous of acquitting the Bramins of the charge of idolatry; but we would desire these apologists for Braminism to inform us, whether they argue on principles of religion, or philosophy. Religion will not countenance their opinions for a moment; for the religion they profess expressly declares, that our worshipping the creature, instead of the Creator—the work of men's hands, instead of the Living God, is the definition of idolatry. Religion knows no modification between an idol and a symbol; and philosophy would inform them, that if the Bramins worship the unity of the Godhead, and teach the people to worship an infinite va-

* See p. 57. Madras.

riety of idols, as emblems or representations of the virtues, powers, or energies of the Deity, the Bramins believe one doctrine, and preach another: the Bramins, therefore, do not preach truth. But the object of philosophy is the investigation of truth; and if the Bramins do not inculcate the truths they have themselves discovered, philosophy will no more justify them, or their apologists, than religion.

This question, vary it or torture it as you may, resolves itself finally into the Esoteric and Exoteric doctrine of Greece; it is neither more or less than the assertion of a philosopher, that he believes one thing, and teaches another: but true philosophy, considered in the abstract, is to declare the truth. We will not, however, rack philosophy upon the wheel of torture; we will allow, that Anaxagoras*, Pythagoras, Socrates, Plato, and Cicero, might have been subject to an action *de impietate*, if they had professed expressly their real sentiments: but will this plead an excuse for the Bramins?—A Bramin only judges a Bramin; Kings and Magistrates are an inferior order;—Bramins fear only the judgment of their own order; they† are the sole interpreters of their own Bheeds: if, therefore, the whole order believe the unity, and teach the people to worship plurality, they have no fear of the Law or the Magistrate to plead; they are deceivers, and philosophy can give them no better name.

But all this parade of a better knowledge in Bramins, Hierophants, or Philosophers, is perhaps of modern date, in comparison with the popular superstition of their respective countries. The popular superstitions of all nations were originally gross, cruel, indecent ‡, or obscene: it is only the ad-

* In Greece and Rome nothing was so dangerous as to oppose the law, nothing more easy than to evade it. Anaxagoras, Pythagoras, and Socrates, have left nothing written; but one was banished, one poisoned, and the school of the other destroyed. Plato and Cicero, by using fictitious dialogue, escaped themselves, but spread their doctrines.

† The tribe of Brahmins is alone allowed to read the Vedas, and they explain them as they please to the other three tribes, who receive implicitly the interpretation of their priests. Maurice's Indian Antiquities, p. 409, vol. iv.

‡ Human victims appear universal, from the Moloch of Canaan to the Earees of Otaheite. Phœnicians, Thracians, Scythians, Greeks, Romans, Celts, and Bramins, are all comprehended in this charge. Impurity and obscenity are as general. Mylitta, Dea Syria, Bacchus, Venus, Bona Dea, Seeva, are the deities.

vancement

vancement of mankind in knowledge, science, philosophy, or civilization, that first teaches individuals the absurdity or impropriety of these primitive systems. Individuals are first ashamed of believing them; they hold an Esoterick doctrine, or they explain them by allegory; or in countries where they dare, they wean the people by degrees, or at last eradicate all those vanities and impurities, over which the human passions, or the interest of priestcraft, will suffer them to prevail. In the age of Hesiod and Homer, who ever discovered that gods should not eat, drink, sleep, bathe, give and receive wounds, like mortals? who took offence at gods of Lust, Revenge, Ebriety, or Homicide? It was not till centuries had elapsed, that some sages visited Egypt and Asia in search of the origin of these fictions—that Anaxagoras doubted of their existence—that Socrates spoke of το Θειον—and ὁ Νῦν, ὁ Δημιουργος was discovered by Plato—that Epicurus could banish deities from earth—that Aristophanes could ridicule them on the stage—that Plutarch could resolve them into allegories—and such poets as Nonnus could discover that the whole plurality of Paganism expressed only the attributes of one Supreme God.

As we can trace this revolution in the human mind historically, in one of the most enlightened nations that ever existed, it is by an analogy far more just, we conclude, that in other countries likewise, the popular superstition was anterior to the light of reason and philosophy; and that the present Esoterick doctrine of the Bramins is nothing more than the attempt of science to explain or allegorize a religion of the most depraved idolatry. Mr. Maurice, in his *Indian Antiquities*, has taken what might seem the contrary side of the question; but the two opinions appear to us altogether compatible. Mr. Maurice supposes a primæval and patriarchal knowledge of truth, disfigured afterwards by superstitions introduced. We deny not that first state; but suppose, subsequent to it, a period of entire corruption, of which the impurities were afterwards allegorized for sake of palliation, by those who had acquired wisdom sufficient to perceive their grossness. Our hypothesis only goes not so far back as that of Mr. Maurice.

When the mind, discarding blind tradition, begins once to think, it finds the unity of God a primary, we had almost said, an innate idea; it is at least so congenial to reason, that wherever a habit of reasoning exists, it is admitted almost as soon as it is proposed. At what period this habit commenced among the disciples of Brahma, no one can fix: but at that period, the Bramins as readily resolved their three or four primary del-

ices

ties into one, as the Greeks and Romans referred their twelve major gods to Jupiter, or the Egyptians turned their bulls, goats, crocodiles, cats, and leeks into attributes.

Let not this excursion be thought foreign to our subject, because it will bring us directly to the point of our author's argument against Sir William Jones, &c. &c. it will show, that as the Bramins believe in the unity and teach a plurality, so they themselves, in the estimation of their apologists, respect the creative power of the Deity, with internal sanctity, but express it to the people by the impurest of symbols, and worship this symbol in sanctity, by polluting and prostituting the most beautiful beings produced by the Creator. But, says, Sir W. Jones, there is no impurity, to their ideas, in words that express natural actions, or objects that represent them ;—there is no disgrace attached to this species of prostitution. In regard to language, we make no objection. Our own religion, and our own law, both specify the impurities they forbid. But the exhibition of the Phallus and the Lingam, makes an ostentation of that which nature as well as reason, prompts human nature to conceal ; and the prostitution of women is so far from promoting the productive power of the species, that in all instances and all nations, it counteracts the multiplication of existence, which nature, and the God of Nature, have eternally ordained. If Philosophy can be employed to justify these depravities, we shall not be surprised to find it exercised in varnishing the turpitude of that canine impudence in Otaheite, which takes the veil from before the mysteries of Venus ; or those infamous associations in which murder is superadded to prostitution.

Should we, however, allow that the excitation and gratification of a natural passion is more philosophical, or, as these apologists argue, more religious, than the controul of it, and that the rapturous transports they describe, these lascivious inducements they idolize, are meant to keep this passion alive ; they should show that the native temperament stands in need of them. But the fact is directly opposite. Their temperament gives rise to these institutions, and not the institutions to the temperament. Priestcraft could discover this, and profit by it ; and if the prostitution in the temple of Mylitta, the Dea Syria, or Seeva, turns out to the emolument of the priest, he may soothe or fear his own conscience with an allegory of creative power, but the world has a right to style him an impostor.

This doctrine, however, of the symbol of creative, or productive power, proves at last a fallacy ; for Mr. Moor shows to a demonstration, that, unless unnatural passion and bestiality
itself

itself are parts of it, the symbol will not correspond with the explanation. This is another proof that the popular corruption is prior, and the mystery of later date, and we are much indebted to the author for furnishing and enforcing this irrefragable argument, which no sophistry whatever can evade.—We have the strongest evidence which history can afford to assure us, that the Lupercalia, Floralia, and Bacchanalia at Rome, the Syrian mysteries in Asia, and the Phallism of Greece and Egypt, all under pretext of mysticizing love, tended to inflame unlimited indulgence, and unnatural lust. The chorus to the Phallus, in the *Acarnanes* of Aristophanes, proves this as incontestably as the manners of Greece and Rome. The representations at Bangoor where our author is led to combat these doctrines, is an evidence of Hindoo depravity; and if after this, the apologists will persist in their defence of Brahminism, the question becomes too indelicate for vernacular language, and must be conducted in an idiom which may not corrupt the general morals, while its object is to stigmatize vice and immorality.

Here we should have closed our account of this work with many thanks to the author for the side of the question he has taken, and the arguments he has furnished; but he has, in a note * introduced us to the knowledge of a treatise, of which without his assistance we should happily have been ignorant; and which, we sincerely hope for the good of mankind, will never burst from the awful and Eleusinian darkness, in which it is at present reserved for the sight of the initiated alone. We are not clear, from the author's relation whether the account of the worship of Priapus at Isernia, and the mysterious publication of the *Dilettanti* are the same, and by the same author, R. P. Knight, Esq. but they are so blended in the note, that we conclude this to be the case, and we are not ashamed of our ignorance (thanks to the caution of the *Dilettanti*) if it be otherwise.

The arguments stated in that work respecting the philosophical mystery and the symbol, have been already sufficiently noticed, but some other particulars occur worthy of our animadversion. It is said, that “when we contemplate this primeval worship †, we cannot refuse acknowledging that the existence of a rite so general, must have originated in nature, and that its continuation is some proof of the philosophic tendency of its observance, for broad, indeed, must be the basis of

* Note viii. p. 392.

† Of Priapus.

any moral, physical, or religious theory, that, self-supported, could have stood so long." P. 395.

To this we answer, that the basis is as broad as the corruption of human nature; and that breadth we conceive to be far more extensive than the basis of Philosophy; for Philosophy always pertained to the few, and depravity to the many: all the sects of Philosophy have vanished like a vapour, while human passions and the corrupt indulgence of those passions perpetually exist.

In page 397 is a passage too long for quotation, to show, that as all mankind *philosophically* worship one supreme God, all the various forms of worship are indifferent, and designed by the Father of all to promote emulation in religion, like industry in trade by competition." The comparison is rather familiar than elegant; but the corollary deduced from it will explain it better. "This was too liberal and extensive a plan to meet the approbation of a greedy and ambitious clergy, whose object was to establish a *heirarchy** for themselves, rather than procure happiness for others."

We suppose the author alludes to a Christian clergy and a Christian hierarchy. But was a Pagan hierarchy any better? The office of Pontifex Maximus at Rome was a profitable one, and an object of ambition worthy of Julius Cæsar, but we never hear of his procuring religious happiness for others more anxiously than the Pontifex Maximus of the Christians, or of his being less ambitious. This is, however, the deduction, let us revert to the assertion, "that forms of worship are indifferent." But Heaven forbid that we should burn our sons in the fire of Moloch, prostitute our daughters in the Temple of Mylitta or Seeva, and our wives to Fakeers, under an idea that all this is as acceptable to God as clean hands and a pure heart. Nor will it easily be believed that this is the meaning of the author; but, in the following page, by comparing the rites of the God of Lampsacus with the *ayattai* of the Christians, he gives us reason to suspect it; these are his words:—"Their suppression† may be considered the final subversion of that part of the *ancient ‡ religion* here examined, in Europe. For so long as those nocturnal meetings were preserved, it certainly existed, though under other names, and in a more solemn dress." Here we find not only the *ayattai* compared to the rites of Priapus, but an assertion that they were the same. Christian

* So it is printed; we trust not from ignorance but error.

† The suppression of the *ayattai*, and the remains of them at Isernia.

‡ Of Priapus. The physical, moral, and philosophic religion!

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reader,

reader, blush not, exclaim not. Mark how a simple tale shall put down this sophistry. The origin and progress of the *swara*, or Christian love-feasts is known. As their origin, they were meetings altogether religious, and of perfect purity. As soon as it was found that they gave opportunities and temptations for improper licence, they were suppressed by Christians at an early period; so far was the incidental corruption from belonging to their institution: and if the last remains of them (as they are deemed by the author) in a single town (Iternia), also were suppressed by Christians, by Italian Christians, the superiority of Christian purity is still vindicated; for the rites of Priapus were never suppressed by a Heathen priesthood, or Heathen magistrates, till they were removed by the prevalence of a better religion; and the idolatry of the Lingam has not been suppressed by Bramins, but is attended by the Arch Bramin himself at Jaggernaut, who is the Pope of that Indian Rome, and the patron of four thousand prostitutes.

Much more could we say on this clandestine work, printed without publication, and concealed without suppression; but we consign it, with its impure decorations, to that mystery it courts, and which, we heartily wish may never be revealed.

Another author, quoted by Lieut. Moor, deserves our notice, and that is the celebrated Abbé Raynall. The Abbé, with a levity in regard to the sex, characteristic of his country, and a luxuriance of fancy appropriate to his philosophy, commends the sect of Xinto, in Japan, because it has not had the madness, which, of all others, is most dangerous to morality, to fix a criminal stigma upon actions in themselves *innocent*. By these innocent actions he means neither more nor less, than the self-same prostitution of women in the Temple as an act of religion, a pious exercise for the people in his opinion, and a salutary indulgence to the priesthood, in order to restrain them from disturbing the peace of families.

Let us, philosophically speaking, allow that prostitution must exist in all countries, let us connive at it, nay let us tolerate it if necessary; but do not let us say it is pure, holy, and an act of religion. Do not let us say there is no remedy against the lust of priests, but a commerce with prostitutes—a commerce which corrupts while it satiates; a commerce which has not preserved the priesthood of Japan from the scandal, or the people* from the contagion of Grecian turpitude: while in India the remedy is equally inefficacious; a Fakeer is a privileged man to enter any house; he fixes his cap †

* Kempfer.

† Maurice.

at the door, and the Husband has no right to interrupt the devotions of his wife, whatever they may be, with this naked vagrant. Such are the abominations which the Abbé Raynal describes in language hardly decent to quote: "Let us figure to ourselves beings who, joining by turns, in the effervescence of manhood; love to love, the ideas of religion to those of the most lively passion nature has inspired in mortals; see, feel, breathe God in all their communications, adore him together, invoke him, and associate him to their pleasures; make him palpable and sensible to themselves, by that effusion of souls and senses; where all is mystery, joy, and heavenly fervour."

Such was the language of Philosophy in France! Such were the Philosophers who prepared the people for the destruction of Christianity, and the renunciation of God's supremacy! Let us say with Fabricius, Such be the opinions of the enemies of our country.

ART. V. *The Rhine: or a Journey from Utrecht to Frankfurt, chiefly by the Borders of the Rhine, and the Passage down the River from Mentz to Bonn. Described in a Series of Letters, written from Holland to a Friend in England, in the Years 1791 and 1792; in Two Vols. By T. Cogan, M. D. Embellished with twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn*. 8vo. 1l. 1s. Johnson. 1794.*

BOOKS of Travels, as constituting an agreeable medium betwixt works of mere amusement, and those of abstract literature, have always been secure of a favourable reception from the public. They afford to the studious a pleasing relaxation from severer pursuits. They entice the philosopher and moralist, from solitary and pensive reflection, to the observation of manners and customs, diversified with every changing climate; they amuse the mind without any degradation from its dignity, and, finally they exhibit a picture, in the contemplation of which, the most fastidious may be usefully exercised, and the most accomplished improved. The Rhine is in particular a kind of sacred subject. It has ever been a theme to employ the historian's description, the poet's song, and the painter's skill. We, consequently, undertook the perusal of the present volumes with ardour, nor did we leave them with

* The title does not do the map justice—it is in fact, from Mentz to Cologne.

satire or disgust. It is of little importance whether we first speak of what seems to us defective in the performance, and afterwards proceed to inform our readers in what respect these volumes will satisfy their curiosity, and contribute to their entertainment; or take the contrary method. In the present instance we shall do the first, as we are desirous of taking our leave of Dr. Cogan with the greatest complacency and good will.

The title of this work is emphatically the Rhine, of which river, however, very little is said, or even local description given, till towards the conclusion of the first volume. In proportion to the importance of the place, the reader is detained too long, much too long, at Cleves, for which he does not receive sufficient compensation in the ridiculous Popish legends, which are introduced. The same, perhaps, may be said of Cologne; and, indeed, the far greater part of the first volume is occupied with the description of Cleves, Dusseldorf, and Cologne. From the map, which is prefixed to this work, the purchaser will derive no advantage till he comes to the conclusion of the first volume. Of the second volume a large portion is consumed by a kind of dissertation on the claims of different places to the invention of Printing, in which no new matter of importance is introduced, and which, though by no means without its share of interest, seems to have very little to do with the professed object and title of the book. Animated descriptions of the Rhine, of its windings, the variety of its banks, the scenes which it presents for a Poet's and a Painter's eye, are to be found, if not only, at least principally, from p. 285 to the conclusion of the second volume. The errors of the press are very numerous; and, considering the little importance of the engravings, we think the work altogether too dear. Having said thus much, we are impelled by justice to add, that Dr. Cogan's Rhine contains much agreeable anecdote, and is written with great vivacity. If his observations are not profound, they are certainly ingenious; and he exhibits no mean or inconsiderable portion of knowledge and sagacity. We suspect that his political sentiments and prejudices are different from our own, but we should indeed be ashamed, if we permitted this circumstance, as it does not obtrude itself in the work, to make us at all cold and languid in bestowing on him the praise which, as an author, we think his due. The following extract may serve as a specimen of the style of the work, and of Dr. Cogan's merit as a writer. Speaking of the tall, and robust females that present themselves to view in every part of Germany, the author thus expresses himself at page 147, Vol. I.

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"The number of tall, athletic females that present themselves to view in every part of Germany I have visited, appears to me to exceed that of our own sex. The relative proportion is certainly greater than in any other country I have seen. This may, in part, be ascribed to the laborious employments, to which, from their infancy, they are accustomed, and partly to their being the descendants from a race which, according to the testimonies of Julius Cæsar, Pliny, and Tacitus, were the most gigantic of any in Europe.—I remember that Professor Zimmerman, in his *Geographische Geschichte des Menschen**, attempts to prove, that this superiority of stature and of strength, is to be ascribed to their vagrant manner of living, incessant exercise, and habitual exposure to a salutary degree of cold; equally distant from the enervating heat of more southern climates, and the severity of the more northern, which stunts the growth both of the animal and vegetable creation. To similar causes he attributes the size of the Patagonians, of the reality of whose existence he does not entertain a doubt, though their gigantic stature may have been considerably exaggerated, by the measure of the mind's eye. The strength and size of these rustic females favour his hypothesis.

"Could we suspect, from the great disproportion observable in these *degenerate* days, as the admirers of muscular force, and Patagonian stature, must term them, that the accounts of ancient authors are exaggerated, an attention to the following obvious circumstance, will have a tendency to restore their credit. In times of simple and rustic manners, before artificial measure was invented, the standards of size must necessarily have been taken from various parts of the human body; and it is natural to suppose, that these would have been taken from general proportions, and not from extraordinary exceptions. We are warranted to suppose also, that artificial standards were afterwards formed most correspondent with the common size.—May we not, therefore, safely conclude, from the names of various measures now in use, that such measures were originally correspondent to sizes much larger than our own.

"For example, an *inch* is expressed, in most European languages, by a word signifying the *thumb*, and, consequently, informs us of the common breadth of an ancient *thumb*. As *de pede Herculeum*, thus we may say, *de pollice Germanicum*. A *palm* expresses the standard measure of *six inches*. Hence we may suppose, that a palm of the ancient Germans was, generally speaking, about an *inch and half* broader than most of the modern. The smaller *ell*, which seems to be a contraction of the German word *ellenbogen* i. e. an *elbow*, is equal to a *cubit*, and describes an extent from the joint of the elbow, to the extremity of the middle finger, equal to 27 inches, and, consequently exceeding by several inches the present size of arms and hands. We shall not find one foot in twenty among our modern feet, that will measure twelve inches in length. Three of these make a *yard*: but a yard is equivalent to about four of our dimi-

nished feet. So that we have lost about *two inches* in the article of foot, by our degeneracy.

"A *pace* is the measure of *five feet*. If we may suppose, without stepping over the bounds of probability, this distance was but a step for our ancestors, we must allow that they greatly outstepped us; for there are not many persons that can step with ease beyond *three feet*.

"Perhaps this disproportion may appear incredible; but we are to remember, that the length of a step is in general correspondent with the size of the person; and also, that in the days to which we refer, the action of the femoral muscles was not impeded by those vile ligatures called garters; that the feet were not cramped with shoes; and that the toes were spread like the claws of some quadrupeds, or, to be more elegant, like the fan of a lady at her devotions. We may also suppose, that the Germans walked like the Indians, with a *spring*, and not as we, indolent and contracted moderns, who move our legs like the two limbs of a compass, the left not venturing to leave one spot until the right has taken firm possession of another. At every pace they fell upon the heel, pressed forwards upon the extreme condyles of the *phalanx pedis*, and sprung away by the aid of strong and elastic toes. If, therefore, we take into consideration the almost gigantic size, the habitual strength of hip, thigh, leg, and foot, their uninjured construction, unfeathered uses, and the peculiarity of gait, the distance of *five feet* will not appear beyond their usual exertions.

"Race horses have been known to clear ten or twelve yards at a bound. It would scarcely be more extravagant for a Welsh pony, or a gentleman-like nag, to doubt the truth of this fact; by measuring the distance by their own paces, than for us to suspect our ancestors incapable of the exploit, because it exceeds our utmost attempts."

"If we do not entirely accede to the author's reasoning in the above, nor admit, without reserve, the inferences he would deduce, it is impossible not to be pleased with his ingenuity.

Frankfort, in the title, is written differently from what we find it in the body of the work. One of the desiderata in modern literature is the want of precision in the orthography of proper names. In Oriental words, this circumstance, however it may be regretted, is the less wonderful, as our knowledge of the languages of the East, though progressively advancing, is yet very imperfect. There is much less excuse for this indistinctness in European names; concerning which but little addition remains to be had to the stock of knowledge which we already possess.

Frankfort, or Frankfurt, is, it seems, one of the two great marts for learning, not that of Germany alone, but of all Europe. It divides this honourable distinction with Leipzig. On this

this subject our readers will enjoy no less than we did, the following digression in this journey along the Rhine.

"You will, doubtless, smile when you are told that these two fairs are the grand marts for the sale of literature. I must also acquaint you, that a large number of manufacturers are kept in pay, in order to multiply thoughts for the fairs. By these indefatigable labourers several thousands of volumes, of all sorts and sizes, are annually made up for sale. The pay is generally by measure, rather than by weight, as lawyers are paid with you, simply by lines and letters, whatever these may express. However, the prices depend in many instances upon the nature of the work, or the degree of reputation the manufacturer may have acquired. Translations are of the lower order, and will not, as I am informed, fetch more than two six dollars, or two and a half per sheet. The next are small abridgements of large works.—Then follows the opposite employment, making a large compilation from a number of smaller publications. Sermons used formerly to furnish a small retail trade; but these, with treatises on theology, according to the orthodox system, are much upon the decline. Heresy has risen nearly at par. Philosophical dissertations are also upon the decline, but they still bear a decent market price. General histories are quite a drug. Plays and romances increase in numbers and value; and of late the authors of political disquisitions have considerably raised their price.

"You are not to imagine that a poor author will venture to trade upon his own foundation. He cannot wait so many months for his money; nor dares he to expose himself to the rise and fall of the market. Most of them are engaged and paid by their principals, who take the whole risk upon themselves. An editor of note generally sends a waggon load of science twice a year either to Frankfort or Leipzig, folded as the sheets came from the press. These are purchased by lesser booksellers, and distributed over the country by a third class of retail venders.

"The annual publications at the two fairs amount to upwards of five thousand volumes; and the number of authors is computed to be about the same. This is not improbable, for if your writers of abridgements can turn off three volumes per annum, a grave compiler will, on the contrary, labour three years at a single volume. A professed writer of romances may work up about two in *one* year; but then your philosophic and metaphysical writers will not be able to digest their systems in less than *three* or *four* years. Thus, by nicely adjusting and balancing accounts, we may allow that, *ceteris paribus*, every man may supply the community with his volume per annum.

"As a proof of the zeal and assiduity with which the Germans apply to the subject of literature, I shall transmit to you the following particulars relative to the conducting of the periodical work, entitled *Allgemeine Literatur-Zeitung*, or Journal of General Literature, published at Jena. In the year, 1790, the number of writers employed in that work, including those who died within the year, amounted to not less than three hundred and nine. Of these, one hundred

hundred and seventeen were professors in the Germanic and foreign Universities; ninety-six in higher or inferior offices in Church and State; thirteen clergymen; seven librarians of Princes, Counts, &c.; sixteen physicians; four doctors of music; seven who have no professional character. The books reviewed in that work amounted to one thousand eight hundred and five.—Of these, one thousand three hundred and ninety-seven were written by Germans; four hundred and eight were foreign productions; one hundred and seventy-three were published by fellow labourers. The corresponding members of this literary fraternity in different parts of Europe are one hundred and thirteen in number.

“The Review published at Jena is the principal, but not the only one. There are several others by no means deficient in merit. Its chief rival is the *Gottinische anzeigen von gelehrten sachen*, i. e. Göttingen's Tidings of learned Publications. These are published in numbers, three or four times in the week, so as to form about two hundred and ten numbers in a year. This literary journal is upon a smaller scale than the other. Not more than six hundred; or six hundred and fifty books are reviewed in it annually, but it is well conducted.” P. 263.

The work concludes very, abruptly, so abruptly, indeed, that we are induced to suppose, either, that our agreeable traveller intended to say more, but was prevented by accident, or that he proposes, at some future opportunity, to resume his pen. We cannot help wishing, both on our own and our readers account, that he may do this without much delay.

ART. VI. *Letters to Edward Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Chester. The Third Edition, corrected, and considerably enlarged. 8vo. 481 pp. Appen. 90 pp. 9s. Rivingtons, &c. 1794.*

THE celebrity and importancy of the controversy to which these Letters relate, and the progress of that controversy since the publication of the former editions, which has occasioned many considerable additions to be incorporated into the present, forbid us to pass slightly over it as a mere republication. We shall take a summary view of the merits of the question; and observe what new lights of importance are thrown upon it in this edition.

The verse of St. John, Ep. I. chap. v. ver. 7. “For there are Three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these Three are One,”—has been for the chief part of this century, as is well known, a subject of earnest

earnest contention among various learned men. The question to be decided was, whether this verse be a genuine part of the Epistle, or an interpolation. As the verse contains a connected mention of the persons of the Trinity, and certainly holds a distinguished place among those which may be adduced in support of that doctrine, the disputants have chiefly taken their sides according to the zeal they felt for or against that article of faith. At the same time it is acknowledged on both sides, that it is not a decisive point. The Arians have recourse to interpretations which prevent the necessity of a surrender, even if the verse be fully established; and the Orthodox are very far from considering their opinion as endangered by the removal of this single proof: having many others to which they are able to appeal, though this should be given up. Some, indeed, who were well affected to the doctrine, thinking, though perhaps too hastily, that the arguments against the verse, pressed too strongly to be resisted, have candidly consented to relinquish it*: the German critics, in particular, seem almost with one consent to have abandoned its defence. Mr. Gibbon, a man who had no respect for the opinions of either party, having arranged himself with those who deny the verse, gave occasion to Mr. Travis to renew the controversy, and to plead very strongly for the authenticity of the passage: and, though this endeavour drew upon him no little share of obloquy, he now returns to the charge with renewed vigour, strengthening his former proofs, correcting or retracting those that were defective, and adding some entirely new; from all which taken together, he still thinks himself authorized to conclude, "that the verse in question seems, beyond all degree of serious doubt, to have stood in this Epistle, when it originally proceeded from the pen of St. John." P. 455. That it should be determined whether this conclusion be just or not, is certainly of importance: because the disputed text, though it may not be of force to call back those who have already deserted the doctrine it illustrates, may act as a powerful instrument with many in preventing their secession from that faith. Our endeavour will be to show, with fairness and perspicuity, on what ground this new labour of Mr. Travis has left the merits of the question.

* Among these, with respect to one evidence at least, was La Croke. He says; "Certe quod ad me attinet, pertinax sum fidei Nicenæ et Orthodoxæ, at illi tuendæ absit ut fraudes unquam adhibeam." So we say also. But, perhaps, he gave up the Berlin MS. too easily.

In deciding upon the authenticity of any passage in the New Testament, it is evident that the principal external sources of determination must be, 1. the ancient manuscripts now existing; or, 2. known to have existed; 3. the ancient versions; and, 4. the citations of early writers.

I. *Existing Manuscripts.* With respect to the verse under contemplation, it must be allowed, that a great majority of the Greek manuscripts now extant have it not. It is not in the three principal manuscripts, the Alexandrine, the Beza MS. of Cambridge, or the Vatican. It is indeed alledged to exist only in two, the Codex Montfortianus of Dublin, and the Codex Ravianus of Berlin; and to the testimony even of these, very strong objections have been made; which we shall presently consider. The question stands thus in regard to the manuscripts which have yet been collated; the whole number of which amounts, according to the calculation of Mr. Marsh*, to about 460; of which, perhaps, less than a third may contain the Epistle of St. John. Concerning the numerous manuscripts hitherto uncollated, nothing can be pronounced. These, however, are much more in number than those that have been examined; the Florence Library alone has at least a thousand Greek manuscripts†, besides which there are many copious treasures of the same kind in other places, hitherto unexplored. What decision the examination of these numerous authorities may hereafter produce, cannot but be uncertain. At present it must be confessed that little can be proved from the direct evidence of existing manuscripts in favour of the disputed verse: the two that have it being, even in the opinion of their defenders, of no very great antiquity.

The Dublin MS. is thought by Mr. Porson to be not of earlier date than the 15th century‡; and Mr. Travis does not claim for it a greater antiquity than the 14th. (P. 281.) Between these two opinions it is hardly worth while to weigh the probabilities. From the circumstance of its having the Iota and Upsilon written with double points over them, it is certainly rendered probable that it was a transcript and imitation of some much older manuscript. It has been alledged by Dr. Benson and others, against the testimony of this manuscript, that the verse is an interpolation, written in a different hand from the rest. But this assertion is fully repelled by two eye-witnesses, Dr. Wilson, of the university of Dublin, and

* Translation of Michaelis, vol. III. p. 827.

† Marsh, ib. p. 647.

‡ Letters to Archdeacon Travis, p. 107.

Mr. Travis himself: the former of whom thinks that the whole manuscript is the work of one hand, and indisputably that the contested verse is written by the same person who wrote the rest of the page and the rest of the Epistle. Mr. Travis testifies positively, "that the whole of the manuscript is evidently written by the same person." P. 280. In order to lessen as much as possible the quantity of evidence in favour of this verse, it has been contended that it is the Codex Britannicus of Erasmus, a manuscript obtained by that critic in England, and cited by him as containing the disputed verse. Mr. Travis contends that it is not the same, because of some differences in the reading of this very verse; and because, in another place, this manuscript reads *ἡμαρτον*, where Erasmus expressly says that his Codex Britannicus reads *ἡμαρτομεν*. Whatever be the authority of this manuscript, candour seems to require that it should be allowed to stand in favour of the verse.

The Berlin Manuscript, called also *Ravianus*, because Professor Rave was the first known possessor of it, is the second that testifies in favour of the contested verse: but has been violently assailed as being merely a transcript of the Complutensian edition, which it strongly resembles in the form of its characters. La Croze, the Royal Librarian at Berlin, in 1720 pronounced this judgment upon it, but with evident precipitance, even from his own account; for he says, "*after having examined it a moment, I maintained that it was modern, and copied from the edition of Cardinal Ximenes.*" This hasty judgment the Librarian seems afterwards to have thought himself bound, for the credit of his own sagacity, to support; and accordingly he constantly contended that this was the truth. The manner in which he refers to his own first sight judgment, denotes clearly that he was vain of it, and desirous to maintain it. Pappelbaum, a German author, has since taken up the same opinion, and was thought by Michaelis to have proved beyond a doubt that the manuscript is a transcript from the Complutensian edition. The strongest circumstance urged by its opposers is, that it copies, in more than twenty instances, even the typographical errors of that edition: But in answer to this, it is alledged, that the supposed typographical errors may have been servile copies of some erroneous manuscripts; and that, in several instances, where there are evident typographical errors in the edition, they are found not to be contained in the manuscript*. After all, it must

*. Note, p. 72. Appendix to Mr. Travis's Book.

be allowed. that no great weight can be given to the testimony of this manuscript, for which even Mr. Travis does not insist upon any high antiquity: thinking that it is probably a transcript from some older manuscript, principally used in the Complutensian edition, and possibly written by one of the scribes employed in the mechanical drudgery of that great work: P. 305. Mr. Travis has given copper plate specimens of this manuscript, and that of Dublin, at p. 304 and 282 of this edition.

II. *Manuscripts known to have existed.* 1. Valla's MSS. Laurentius Valla, who died in 1458, left some annotations on the Latin Testament, which were found and published by Erasmus. Valla's object was to correct the Latin text from the authority of manuscripts, Greek and Latin. Whatever was the number of Greek manuscripts possessed by Valla, (which on John vii. 29. he states as seven) it has been argued from his silence concerning this seventh verse, that they all contained it. On the eighth verse he has an annotation; and though it has been said that the critics of that time only consulted their manuscripts when they felt doubt or curiosity, it is not easy to conceive that Valla should want a desire to examine this verse, when he thought the eighth deserving of a reference to his manuscripts. Mr. Travis contends that Valla had seven MSS. and that they all contained the verse. —2. Robert Stephens's MSS. These manuscripts may almost be said to form the present hinge of the dispute; and here we find Mr. Travis in greater strength than in any other part of his book, answering irrefragably some of the most powerful objections to their testimony, and clearing up many difficulties respecting them. It is well known to all, who have at all considered this controversy, that if the direct testimony of Robert Stephens's edition of 1550 be taken, it proves that his MSS. in general had the contested verse; but that in seven of them, the words *αυτην ορασαν* alone were wanting. But it has been contended, that the marks which convey this intelligence were erroneously placed in that edition, and that Stephens meant to say, and should have said, that the whole verse was wanting in these manuscripts. Father le Long, Priest of the Oratory at Paris, published in 1720 a Letter, which seemed to decide the question: undertaking to prove, that the manuscripts employed by Stephens were still in the Royal Library at Paris—that he had identified them, and, on examination, found the whole verse to be wanting in them; consequently, Stephens's semicircle, or mark by which the deficiency was denoted, ought to have embraced the whole verse,

verse, instead of three words. This is so like demonstration; and, indeed, so complete a demonstration, if true, that it can not be wondered that it should influence the minds of Michaelis and several other critics. But what if Mr. Travis shall demonstrate, which to us he appears to have done, that the whole representation of Le Long is erroneous* and that not one of the manuscripts pointed out by him were ever used by Stephens? This demonstration extends from page 220 to 243 of the present edition, and consists of a large collection of readings, in which the MSS. of Le Long were found by Mr. Travis himself, on actual inspection, to differ not only from each particular MS. said to be the same, but from all those of Stephens. One specimen will suffice to show the clear manner in which Mr. Travis has carried on this demonstration.

1. The MS in the Royal Library at Paris, No. 84, is ~~not~~ the MS. γ of R. Stephens. For

That MS reads *τοῖς ἀρχαῖοις* in Matt. v. 27; which words were not read in the MS γ of R. Stephens.

That MS reads *ὅς αὖ ἀπολυση* in Matt. v. 32; but the MS γ of R. Stephens read *πας ὁ ἀπολυων* in this verse.

That MS reads *καὶ γὰρ τὰ κυναεῖα* only in Matt. xv. 27; whereas R. Stephens's γ (as he has specially informed us) read *καὶ γὰρ καὶ τὰ κυναεῖα* in this passage.

That MS reads *προσέχεν ἀπο τῆς ζυμῆς* in Matt. xvi. 11; but R. Stephens's γ read *προσέχειν. προσέχει δὲ ἀπο τῆς ζυμῆς* in this passage.

That MS reads *ἀγγελοῦ γὰρ κατὰ καιρὸν* in John v. 4; but R. Stephens's γ read the passage thus—*ἀγγελοῦ γὰρ Κυρίου κατὰ καιρὸν.*

* Mr. Marsh has satisfactorily shown, that the method used by Le Long to ascertain these manuscripts, though it seemed so complete to Michaelis, was very inconclusive. Note 289, vol. III. p. 780, of Marsh's Michaelis. "Critics," he says, "are often hasty in arguing to the identity of a manuscript from the coincidence of a few readings; and many supposed discoveries of this kind, after having been so warmly defended, that those who have ventured to doubt have been treated with contempt and ridicule, will be proved, perhaps, by subsequent critics, to be totally false." He instances in Weitten's pretended discovery of Stephens's MS. α. to which we may add his own discovery of the Codex γ at Cambridge, which Mr. Travis has overturned. Mr. Marsh's assertion that these manuscripts of Stephens are certainly *somewhere* in the Royal Library at Paris, seems fairly to be repelled by the Archdeacon's explanation of the supposed return of those manuscripts, to which there is not, as far as we can perceive, any reasonable ground of objection.

That

That MS reads ὁ Ἰησους, ἡ τε θαλασσα in John vi. 17; but R. Stephens's γ read ο Ἰησους εις το πλοιον· ἡ τε θαλασσα in this passage.

That MS reads πας οὐν ο ἀκων in John vi. 45; whereas R. Stephens affirms that his MS γ did not read ακων in that verse.

That MS reads ἐγὼ λαλῶ ὑμῖν in John vi. 63; but R. Stephens's γ read ἐγὼ λιλᾶμκα ὑμῖν.

That MS reads εις την γην. ὡς δε in John vii. 6; but R. Stephens's γ read εις την γην μη προσποιημενος. ὡς δε in this passage.

That MS reads εως ταν ισχατων in John viii. 9; of which R. Stephens has informed us that his γ did not contain a single word.

Thus it appears evident that the MS 84 is not the MS γ of R. Stephens. Let it be now further shewn that it is not ANY of his MSS. For

That MS, 84, reads τω εκατονταρχῳ in Matt. viii. 13; but R. Stephens affirms that ALL his MSS read εκατονταρχῃ in that passage.

That MS reads και επι τῷ ὄσμοτι in Matt. xii. 21; τῷ γονακι αὐτου παρκατ· λογε παρμιας, ποιει αὐτην μειχρησθαι· και ο απολειμμεν in Matt. xix. 9; εβησαι εις τα πλωα in John vi. 24; ελθον αυτοι πιασαι και εξαλθεν εκ της χωρας αυτων· και εδιδε in John vii. 30.

And all these readings are in contradiction to the text, as well as to ALL the MSS of R. Stephens. P. 220.

After going through the whole number of MSS specified by Le Long in this manner, Mr. Travis subjoins to his account the following note, which shows how very complete he made his investigation.

"The discordances herein before stated are about one hundred and thirty only in number, out of more than nineteen hundred which I noted from these eight MSS in 1791. And yet I did not collate the whole of any of these MSS; being anxious only to collect just so much evidence of their identity, or non-identity, as might be completely satisfactory and convincing. My attention was specially turned to the MS No. 106, because it is declared to be R. Stephens's δ, not only by Wettstein and Griesbach, but in the printed Index of the Library; not desisting from the examination of that MS until more than 700 variations had been collected from it, of which nearly 200 are of a very decisive kind." P. 242.

The same is proved in another part of the book, concerning a MS at Cambridge, which Mr. Marsh conceived he had found to be the MS γ of Stephens. See p. 410.

It appears, then, that the MSS borrowed by R. Stephens from the Royal Library at Paris are not there at present; and as this may seem extraordinary, the following account is given of their supposed fate, and that of the rest of the manuscripts then possessed by Stephens. It seems, from an expression of Stephens, that they were all deposited for a time in the Royal Library, to be consulted by the Doctors of the Sorbonne.

"That

"That they were so deposited there for a temporary purpose—that, on such temporary purpose being fulfilled (in A. D. 1550) the whole fifteen were re-delivered to R. Stephens, under an engagement to return the eight Royal MSS *when demanded*—that no such demand being made, R. Stephens carried the whole fifteen with him to Geneva in A. D. 1552: but being still mindful of his engagement, and expecting it day by day to be enforced upon him, he spoke of those MSS in A. D. 1556, not only as belonging to, but as being then actual component parts of [extant in] the Royal Library; and that, in fine, the important political affairs in which France was then engaged, leaving her rulers but little leisure, and perhaps less inclination, to think of matters comparatively so insignificant, no requisition was ever made to R. Stephens of these eight MSS, which therefore remained in his possession until his death in A. D. 1559, and afterwards in the custody of his son Henry, or, as it should rather seem, of his friend Theodore Beza." P. 249.

"If it shall be enquired, lastly, what is become of these fifteen Greek MSS thus left in the hands of Beza singly, or of Beza jointly with Henry Stephens, the following anecdotes will perhaps furnish a competent answer to the enquiry. By the former of them we learn that Beza sold his library in his old age to G. S. de Zastriffel, a Moravian nobleman then resident at Geneva—that it was seized on its passage into Moravia by some of those marauding parties which infested Germany in the war then subsisting—that this sale and seizure included the MSS of Beza, as well as his printed books; for these plunderers afterwards sold, or perhaps threw aside with neglect, a part at least of their pillage, whereby the *Fratres Puteani* had an opportunity of recovering Beza's Claromontane MS, which they presented to the Royal Library at Paris, where it now remains. And by the latter, that H. Stephens, becoming unfortunately deranged in his intellects towards the close of his days, destroyed many of his MSS.—These anecdotes supply a probable account (and more will not be expected) of the manner in which the MSS of R. Stephens were lost, whether they are supposed to have devolved, after his decease, to Henry his son, or to his friend Theodore Beza." P. 259.

Thus it remains still probable that the marks of Stephens's testament were rightly placed, and that his manuscripts did contain the contested verse. To these manuscripts may be added the Codex Britannicus of Erasmus, now lost; and those of Alcalá used in forming the Complutensian edition, among which was probably the Codex Rhodiensis cited by Stunica. It will seem surprising to those who know with what care manuscripts of the sacred writings are now treasured up, that so many, extant within a moderate space of time, should now be missing. Of this matter Mr. Travis gives a very good conjectural account in the following passage;—

"Let

“ Let it be further observed, on this head, that some tolerably satisfactory account may yet be given (although none can reasonably be required) why some of these ancient Greek MSS, now in debate, would probably (I had almost said necessarily) be lost to the present times. The MSS of Laurentius Valla; those which were sent into Spain from the Vatican Library, and from the Isle of Rhodes, for the use of the Complutensian editors; the Codex Britannicus, and those which were in the possession of R. Stephens and Theodore Beza; existed at a time when the Art of Printing, then recently invented, was beginning to extend itself to the Greek Testament. Esteemed as these written copies, or MSS, must be before the invention of Printing, the books multiplied by that invaluable art, were so much more compendiously corrected (a single revision serving for a thousand copies) were so much less expensive, so much more easy to be obtained, and so much more convenient for use, that the value, at that time, of MSS must be so exceedingly depreciated at once, as almost to sink into nothing. All these early editors, when their MSS had served the purpose of settling the text of their respective editions, would consider them as defunct in some degree, and neglect them accordingly. This must be the case, in general, for a long season after the printed copies began to spread themselves over the Christian world. It was not until more modern times, when a taste for critical enquiries of this kind arose, that these MSS (or rather the remnants of them) have been so much sought for, and so highly valued. In this interval of neglect, the MSS of L. Valla, and of the Complutensian editors; the MSS which Erasmus used as to the Apocalypse, and his Codex Britannicus; and the MSS of R. Stephens—have perished. Had it not been for a fortunate adventure of Erasmus, the MS commentary of L. Valla had, in all probability, been utterly lost. Had it not been for Maffei, it can hardly be imagined that the *Complexiones* of Cassiodorus would ever have seen the light. But we need not travel into Italy for instances to illustrate this argument. Our own country exhibits an example sufficiently conclusive. There was not a cathedral, a parish-church, a monastery, nunnery, or chantry (not to bring private families into the account) within this kingdom, which may not be supposed to have possessed, at the era of the invention of Printing, one MS copy of the Scriptures, in the Latin language at least. And yet, where are those MSS now?—Out of the many THOUSANDS which then existed, it may be doubted whether there is a single *hundred* which can now be produced. Let us hear, then, no more of the improbability of lost MSS, or of questions framed on the idea of such an improbability.” P. 437.

Professor Michaelis, who, from the most careful consideration, gives several strong reasons why he concludes that the Complutensian edition was faithfully taken from MSS, and that those Complutensian readings, which are in no manuscript known to us at present, were actually taken from manuscripts

scripts used by the editors *, gives the following account of the strange destruction of those of Alcala. "In this situation it was natural for every friend to criticism, to wish that the manuscripts used in this edition, which might be supposed to have been preserved at Alcala, should be collated anew; and in the third edition of this introduction I expressed the same wish in speaking of the Codex Rhodiensis. But the inconceivable ignorance and stupidity of a librarian at Alcala; about the year 1749, has rendered it impossible that these wishes should ever be gratified. Professor Moldenhawer, who was in Spain in 1784, went to Alcala, for the very purpose of discovering those manuscripts: and being able to find none, suspected that they were designedly kept secret from him, though contrary to the generous treatment which he had at other times experienced in that country. At last he discovered that a very illiterate librarian, about thirty years before, who wanted room for some new book, sold the ancient vellum manuscripts to one Toryo, who dealt in fire-works as materials for making rockets." It is added in a note, that they were put down in the librarian's account *como membranas inutilis*, as useless parchments: that Martinez, a man of learning, and particularly skilled in the Greek language, heard of it soon after they were sold, and hastened to save these treasures from destruction—but it was too late; for they were already destroyed, except a few scattered leaves, which are now preserved in the library: also, that the number of manuscripts was very considerable, because it appears that the money was paid at two different payments.

It is not possible for us to go into the detail of collateral arguments, by which Mr. Travis supports his defence of Stephens's margin, his proofs that the manuscripts noted in it were not collated by Henry Stephens alone (p. 252—257), a circumstance on which the depreciators of its authority have laid great stress, and other matters of inferior importance. Suffice it to say, that from weighing the arguments alledged, it seems to us not improbable, that the MSS of Stephens, and those of the Complutensian editors, did contain the contested verse.

* Marsh's Translation, vol. II. p. 440. He adds, "So long, therefore, as we are without the manuscripts from which this edition was taken, it must itself be considered as a valuable manuscript, or as a Codex Criticus, that contains many scarce readings." This is much in favour of Mr. Travis's argument, that the contested verse was not formed by those editors from the Vulgate.

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III. An-

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III. *Ancient Versions.* After having said so much on the subject of the manuscripts, we must compress what remains within a smaller compass. The most ancient of all versions was that called the old Italic, or *Itala Vetus*, made in the first century, and received as the established Bible of the Latin Church, till compelled to give way to the translation of Jerome. The question is, whether this version contained the passage in dispute or not. It has been confidently said that it did not (for, the version itself is no longer extant); but Mr. Travis argues that it did, because those Latin fathers who quoted the verse before the end of the seventh century, at which time Jerome's version had generally superseded the other, must probably have quoted it from the Italic. That Jerome's version, commonly called the Vulgate, did contain it (and probably, therefore, the Greek originals which Jerome consulted) is confessed even by the opponents of the verse, who allow that the generality of the Latin manuscripts do exhibit it. The testimony of Jerome is also further urged in his Prologue to the Catholic Epistles. This Preface suggests, that the Greek copies known to the writer had this verse. It has been strongly denied that this Prologue was written by Jerome; this point, therefore, Mr. Travis strenuously argues p. 128—137, and 172—180. We do not perceive, however, that he has given any answer to the allegation of Mr Porson (p. 297.) that the style of the Prologue sufficiently determines it not to be the work of Jerome. Of the other ancient versions, Mr. Travis claims only the Armenian, for which he contends in p. 65. 324—332 and 380. The Syriac he considers in many respects incorrect, and the Arabic and Æthiopic as made from that. P. 322.

IV. *Citations of early Writers.* In the part of Mr. Travis's argument which refers to this topic, we find also considerable augmentations. In the argument respecting Tertullian, after showing the probability that the disputed verse of St. John, and not any other, was referred to by that author, when he used the words "tres unum sunt," he proceeds in the following manner to make it clear that Tertullian actually appealed to the autographs of the Apostles, the Epistles written by their own hands, under the terms "ipsæ authenticæ literæ eorum." After pleading for the general use of the Greek copies to ascertain doubtful passages, by way of going still further, he "breaks forth," says our author, "into this sublime apostrophe."

"But go ye, who are desirous to carry your enquiries to a MORE laudable extent [*curiositatem MELIUS exercere*] in the business of your salvation, pursue your course to the churches of the Apostles, in which
the

the chairs (*cathedrae*) of those Apostles still preside in their stations, in which their *very original Epistles* are recited (*ipsæ authenticæ literæ eorum recitantes*) representing to the mind the sound of the voice and the form of the countenance of each of them. And ye may perhaps carry your enquiries to this *more laudable* extent without much trouble, [for] Is Achaia next to you—*ye may go to Corinth*. If ye be not far distant from Macedonia, *ye may proceed to Philippi, ye may pass to Thessalonica*. If it be convenient for you to take your course into Asia, there *you will find Ephesus*. And if your situation be not remote from Italy, *ye may go to Italy*: where indeed we [all] may readily consult [one portion of original] authority."

It seems evident, from the disposition and tendency of the whole argument, that Tertullian here meant to refer to the *original Epistles themselves* of the Apostles. To reduce the question, however, within a narrow compass, and to bring it to speedy decision, it shall be argued under the following dilemma. Tertullian, in these last cited expressions, referred *EITHER* to the *original Epistles* of the Apostles, *OR* to the *Greek Copies* of them, then extant in Africa. But he *did not there refer to those Copies*; because, having referred to them before, and frequently, his words *MELIUS exercere*, in the present instance, would have been not only empty and vapid, but absurd. He *did not refer to those Copies*; because there was neither wisdom nor courtesy in sending his readers to Corinth, to peruse a *Copy* of St. Paul's Epistles to the Corinthians; to Philippi, to examine a *Copy* of his Epistle to the Philippians; to Thessalonica, for a *Copy* of his Epistles to the Thessalonians; to Ephesus, for a *Copy* of his Epistle to the Ephesians; or to Rome, for a *Copy* of his Epistle to the Romans; when those Copies were, at that time, in the hands not only of Tertullian, but of his adversaries, particularly Marcion. He *did not refer to those Copies*; because, being thus confessedly in the hands of Tertullian and Marcion, and appealed to in their writings, it is probable at least that those Greek Copies of the New Testament were in the hands of their readers also, and familiar to the Christians of Africa in general: who therefore would have concluded that Tertullian was not in his right senses in exhorting them to take a long journey to inspect what was then in their own keeping, and perhaps lay at that very moment expanded before their eyes. The consequence from whence is, that Tertullian, in those expressions hereinbefore last cited from his work, referred (and recommended his readers to apply, *not* to Copies, but) *to the original Epistles themselves of the Apostles*." P. 93.

On the subject of Athanasius, it is ably contended, that the Synopsis of the Epistle of St. John, is the work of that author, which some have denied. This argument will be found from p. 151 to p. 157. The express citation of the disputed verse, in the *Formula* of Eucherius, who wrote early in the fifth century, was a testimony not to be eluded but by the same method used towards the Apostle himself, denying the authenticity of the passage. This method has accordingly been used,

but the industry of the Archdeacon meets, and ably repels, the accusation. Brassicanus, who published the works of Eucherius in 1530, had this passage; and, because he complains of a former edition, with many mutilations, which he had restored, it was concluded that this passage was among the deficiencies of the former edition, and that Brassicanus had not properly *restored* the passage, but supplied it by interpolation. In answer to this, it is powerfully retorted, that the edition in question is extant, and, instead of *wanting*, has the passage: and secondly, that it is not only in that printed edition, but in two manuscripts of Eucherius, now in the Library at Vienna, over which Brassicanus presided. "It is to be presumed," says the Archdeacon, "that one of them was the *Exemplum Hartmannense*, which Brassicanus professes chiefly to have followed in his edition. If not, Brassicanus was possessed of the MSS at least of Eucherius containing the verse, 1 John v. 7;" that is, the verse in dispute. Besides these four external sources of judgment, the internal evidence of the context is also discussed from p. 441 to 449.

Finally, notwithstanding the German critics in general, and many among ourselves, have thought it necessary to give up this verse, it seems that there remains in this new edition of Archdeacon Travis's Book, a strong body of testimony in favour of it. Whenever the very numerous manuscripts of the Catholic Epistles, hitherto uncollated and unexamined, shall be referred to with this view, it is yet possible that the question may assume a different aspect from any it has hitherto borne. That Jerome was directed by early and correct manuscripts, cannot be doubted; and that his version always contained the contested verse; that the Complutensian editors had also various manuscripts by which they were guided, is also granted by a great opponent of the verse, Michaelis. The manuscripts yet to be examined may possibly accord with these: in the mean time, it is certain that on other grounds the verse is not fairly condemned.

Archdeacon Travis makes no mention of his antagonist, the Greek Professor. He has, however, noticed the most important of his arguments. On the merits of the whole question we pretend not to decide: it is in the hands of acute and able disputants, to whom we leave its further prosecution. Our endeavour has been merely to state with candour how it seems to us to stand at present.—When new matter shall arise, we shall again pay due attention to it.

ART. VII. *Letters on a Tour through various Parts of Scotland in the Year 1792. By J. Lettice, B. D. Cadell. 1794.*

TO trace the improvement of society, to discriminate the shades of character betwixt the inhabitants of two different countries at the same, or of the same country at different periods, is an exercise to which Philosophy may turn her attention without a blush. Man, in every situation, from the rough tenant of the rock, to the gay flutterer of a Court, is an object well worthy of speculation; and certainly there is nothing which affords such abundant opportunity for this interesting employment of the mind, as travelling.

But the pursuit of this species of knowledge is too apt to be considered as of secondary importance: and the pages of a modern Journalist frequently degenerate to a mere landscape; hills, vallies, rocks, precipices, and waterfalls, are scattered through the piece in fantastic variety; the fortuitous sterility of nature is supplied by the luxuriance of imagination, and man, like other animals, is only introduced—to render the drawing *picturesque*!

Since then, the grand and proper object of visiting foreign countries, has been so frequently mistaken; since there are so many qualifications requisite to collect every advantage which is afforded by travelling, and so few persons comparatively blessed with the possession of them, we are happy to announce the journal of a man whose judgment in selecting subjects worthy observation, and whose impartiality towards those among whom he has been wandering, are alike conspicuous, and commendable. We would by no means be suspected of intimating that Mr. Lettice was indifferent to these natural beauties which he must have witnessed in his tour through various parts of Scotland; some of his descriptions engage the attention and amuse the fancy; but he conceives himself more usefully employed in describing the manufactures of a town than the scenery of a country. The author indulges the following reflections on viewing the improvements of Glasgow:

“ The only luxury indulged at Glasgow, is the passion for elegant building. Will this city ever be better, or more innocently amused, or indulge in a luxury at once more splendid and creditable? The manners of society, however, can never long be stationary at their most rational point. The succeeding generation will find many idle means of spending what the prudence and industry of the present, have
been

been treasuring up. And as every thing wrong has commonly a defender in him who practices it, the good sense of the present day, will yield in time to a kind of sophistry, which will ingeniously represent the worse state as the better. Hence the progressive corruption of moral principles, and the beginning of declension in social happiness. A remoter race will be refined into something worse. As mechanical improvements will multiply the useless and imaginary conveniences of life, religious habits will lose ground; whilst the former strengthen man's confidence in himself, they weaken his dependance on the providence of God. Riches will increase with the extension of commerce: vanity, vice, and idle luxuries will make proportionable progress. Morality and religion will become too austere for good company: external decency, however, will, for some time, preserve their semblance, till a yet remoter posterity, under the pretence of farther amelioration, will see no necessity for even the appearance of any principles, religious or moral. This will be called a state of the most perfect liberty, the most refined philosophy. The multitude will soon understand in it a right to govern themselves according to their will and caprice, like the Philosophers above them. Preachers will arise from among the lowest order, who will bring the fashionable philosophy down to the level of their ideas. Nothing is sooner learnt, than that every man may do as he pleases. Grown, in their own fancies, now as wise as those, whom they lately thought wiser, and who once, indeed, possessed the most real superiority, they will soon proceed to take the management of their country into their own hands, as being the strongest party; will insist next on the equality of all conditions; overthrow all orders and distinctions; destroy property; dissolve all the ties of society; murder and massacre each other; become barbarians and savages; and, living in this state, till the misery and horror of it becomes quite intolerable, they will, at length, humbly listen to the voice of reason, which, in a few individuals, will have remained safe and entire amidst the wreck of every social good; they will be taught to see the necessity of personal security, peace, and order, to maintain but the lowest degree of human happiness, and will discover, at length, that these can only be procured by religion, morals, public law, a delegated force, and the representative wisdom of communities, brought into the narrow compass of assemblies and councils, under the rule of one, or of few, to simplify the execution of the common force and wisdom; nor is it probable that mankind will ever discover any thing better or wiser; perhaps I might say, any other possible means to give strength, consistence, and duration to governments, than the old institutions, religious and moral, privileged orders in society, distinctions of merit, rank, and office, inequalities of rich and poor, which have more or less subsisted hitherto in every government in the world.

“ Cities, states, and kingdoms, have their infancy, their childhood, their youth, their maturity, their old age, their decrepitude, their death, like the individuals of mankind; but communities have the advantage of springing again, like the phoenix, from their own ashes. The civil death of a neighbouring kingdom, the destruction, which we have seen, of all the best principles of society, will, under Providence,

science, produce a renewed order of things; the grand leading principles of social and civil happiness will all return, under some variation, perhaps, some new modification of the ancient forms, and a renovation of its former glory and splendour will slowly rise into existence; although, after the lapse, we will hope, of many succeeding generations, many future ages, but to fall again by the natural progress and vicissitude of human things, into corruption, decay, and ruin. In this rotation revolves the fate of all the kingdoms, empires, and states of the universe. The principal difference betwixt them, is in the slower, or more rapid: the more or less uniform motion of the wheel, which seldom ceases, however, absolutely to move on, and the motion of which is, perhaps, never retrograde." P. 88.

The good sense also of the under-mentioned remarks on the view of a Bleacher's ground; particularly points them out to notice :

" A supercilious fastidiousness would, perhaps, have carried some travellers by this kind of scene, as too humble for notice; but wherever great quantities of work, or great effects, for the benefit of society, are wrought by small and simple means, or great difficulties achieved by ingenious contrivance, however common the objects, or the materials of their operations, the means of performance may be well worth attention; and, where they are capable of being in some measure conveyed by verbal description, a traveller may contribute to extend their benefit. You will not suppose it in his power, during the short time to which his notice must be confined, to discover any secret processes or mysteries which particular manufacturers may have introduced. These, as well as patent secrets, are always kept out of sight, or strangers are not admitted where they may be discoverable. But from such parts as a traveller is allowed to see, he may sometimes be able to suggest new employments, and new resources for industry, in distant regions, at his return home; such as may be wanted, and are adapted to other situations. Some benefit to the public may then be derived from that information, which he can communicate, or but even hint upon subjects of this nature. Persons the most indifferent to the advantages, may, at least, be amused with the representation of ingenious arts. But the Philosopher will be delighted to find his theories in chemistry, hydrostatics, the mechanical powers, &c. more extensively reduced to practice; whilst the political economists must rejoice to see the multiplication of resources, for the benefit of the community." P. 190.

Speaking of the Highlanders, Mr. Lettice mentions the prevalence of superstition still among them; that a hero of Ossian should have beheld " the ghost that embroiled the night," is scarcely a subject of wonder, but that the " Spirit of the Mountain" should shriek in the ears of a modern native of Glenorchay is rather extraordinary. " It will not excite your wonder," says our author, after describing " the dark-blue vapour which had shrouded the whole body of Benmuir," and magnified

magnified its natural dimensions, "that these mountains, of such imposing magnitude, and most of them of savage aspect, in a wild country, thinly peopled, should have inspired the inhabitants with some superstition about them. A hollow sound, which sometimes issues from their cavities previously to a storm, and which is reckoned to presage its approach, they attribute to some spiritual power which dwells invisibly among them." In the infancy of the mind of man, a belief in the supernatural agency of invisible spirits, has, in all ages, and in all countries, been a substitute for Philosophy; known effects, from inattention or inability, are attributed to sacred and mysterious causes, and indolence is the nurse of ignorance. These mountainous countries seem to have been peculiarly fertile in such delusions; every uncommon occurrence is looked upon by the inhabitants as a deviation from the laws of nature, to which the operation only of some unseen being is adequate.—A frequent intercourse, however, with intelligent strangers, will probably exterminate these visionary spectres, or at least confine them within the regions of Poetry.

Were we not obliged to restrain ourselves, on account of the uncommon length of some foregoing articles, we should most willingly have cited the end of the 16th Letter, which we must now content ourselves with recommending to the particular attention of every feeling reader, in which Mr. L. discusses the question, whether the inmate of a cottage or a palace owes most to his habitation: he conceives, that the gratifications of a Highlander bear a greater proportion to his desires than the lordly tenant of a magnificent building. We are glad that he who has had a better opportunity than we can boast for observation, should give an opinion on the exterior of happiness so favourable to those dreary huts.

We have already hinted, that Mr. Lettice's talent for description is by no means inconsiderable. In descending from the Plains of Rannock, which, from the danger of the road—if road it may be called—few travellers dare pass, where "no one cheering object arose to sight; no human habitation; not a Highland hut; nothing but rocky, dreary, dismal nakedness," he arrived at an inn kept by Mac Allum, and called the King's House, at the bottom of the mountain, and gives a lively account of the scenery which surrounded it.

After having contrasted his picture of desolation by drawing the character of Mac Allum, who, even in this spot, seemed to "enjoy as much happiness as commonly falls to the lot of man," Mr. Lettice says, that

"If in a lowering day a bag-piper, or blind fiddler chanc^{es} to drop in, his whole family, children, men and maidens, and the stranger within
within

within his doors, as certainly start up in a reel or country jig, and foot it much more merrily, though with rather less ceremony than the grapes at a court-ball. We frequently witnessed these occasional fits of merriment in the Highland inns. They are found to give a fresh spring to the nerves, a new flow of animal spirits, and good humour to a whole family, till the next piper or blind fidler sets them all in motion again; if the interval be not too long. I was not displeased to hear my landlord assure us, that his fire-side, on a long winter's evening, is often cheered by the ancient clan-songs; and that, he believed, he had frequently heard from the benighted traveller, strains of their elder bards, and thinks he heard some of them attributed to *Ossian*. The names of *Fingal*, *Cuchullin*, and other of *Ossian's* heroes were familiar to him. He had heard of the publications of *Mr. Macpherson*, but had not seen them." P. 301.

In concluding our remarks on the present work, we must express our hope that *Mr. Lettice* may experience the encouragement he merits, and which, in his preface, he informs us, would induce him to take another journey into North Britain for the acquisition of materials, which may enable him to publish a second volume, containing the lives of literary men who have flourished in Scotland in the 17th and 18th century.

ART. VIII. *Specimens of Hindoo Literature; consisting of Translations from the Tamoul Language of some Hindoo Works of Morality and Imagination; with Explanatory Notes. To which are prefixed, Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kindersley, Esq. of the Honourable East-India Company's Civil Service on their Madras Establishment. 8vo. pp. 335. 6s. Wingrave. 1794.*

A New source of studious speculation has, of late years, been gradually unfolding itself to the learned of Europe, from the treasures of Oriental knowledge. Scarcely does a year, or indeed a month, pass away, without our having occasion to congratulate both the scholar and the moralist, on their receiving from our brethren dispersed over the wide peninsula of India, sufficient exercise for their best and noblest faculties. This ample field may be considered, as yet farther expanded in consequence of the late Embassy to Peking, for setting aside all circumstances of a political nature, it can hardly be doubted, but that the language, the arts, and natural productions of this remote country, will be now more perfectly understood, and will promote investigations, the event
of

of which cannot fail of being useful to commerce, and important to science.

Many of our countrymen are remarkably well versed in the Persian language, which, in the higher parts of the peninsula, is of the greatest utility and importance, and which, through the means of Sir William Jones, Mr. Halhed, and others, has communicated to Europe the most valuable acquisitions. But it appears, that the Tamoul, or, as it is improperly named by Europeans, the Malabar language, has been very much neglected. Mr. Kindersley, the author of the present volume, who, to the most amiable modesty, unites energy of mind and acuteness of remark, with the view of qualifying himself for his local situation, has bestowed considerable time and attention upon the Hindoo tongue. The reader of this volume possesses a part of the result of Mr. K.'s pursuits: more, we hope, may hereafter be expected.

The work commences with remarks on the Mythology and Literature of the Hindoos, from which we learn, that this people's scheme of religious faith is divided into five distinct parts. The belief of the Hindoos is first in one supreme cause. 2dly. In three divine Powers of Creation, Preservation, and Destruction. 3dly. In a race of Dæmons invoked for protection from evil. 4thly. In an order of beings not unlike the Genii of the Arabians, or demi-gods of the Roman Mythology: and, lastly, In nine principal celestial luminaries, whom they imagine to possess extraordinary influence on human events.

With respect to the second article of Hindoo belief, the reader will receive great satisfaction, as well as advantage, from comparing what is said in the volume by Mr. Kindersley with the elaborate and profound researches of Mr. Maurice. The principal celestial luminaries whom the religious venerate are, 1. Surian, or the Sun; 2. Chundrai, the Moon; 3. Shevau, or Mars; 4. Bouden, or Mercury; 5. Veeyauyum, or Jupiter; 6. Velli or Shoocra, Venus; 7. Shunnee, or Saturn. These are, the first seven of the nine, which we have specified in order to notice what the author properly calls a circumstance of great singularity. That these luminaries give the Hindoo names for the days of the week, precisely in the same order which they had among the Romans, and which the Romans communicated to the southern nations of Europe. On this subject it will be better, perhaps, to subjoin Mr. K.'s own words:

“ It is a circumstance of great singularity, that these several luminaries give the Hindoo names to the days of the week, in the precise order they obtained among the Romans, and, from them, among the southern European nations at this day. Not only so, but from the
circumstance

circumstance of Velli (who presides, as did Venus over Friday) being the only *female* intelligence among the five primary planets; and from the resemblance which the character of Shunnee (of which alone I know any thing), will, in the following romance, be found to bear to that of Saturn, there is every reason to conclude (not only, what is very certain, that the very *same* planets give names to the Hindoo days of the week, in the exact rotation they did among the Romans, but) that the intelligences supposed to dwell in them are meant to denote the *identical characters* which furnish the Latin names to these planets; a circumstance which affords a strong presumption of the Roman and Hindoo mythology being derived from one common origin." P. 37.

The eighth intelligence above alluded to, is Rucca, or caput draconis, the ninth Kaydoo, or cauda draconis.

The literature of Hindoo is greatly on the decline, and the Tamoul dialect is consequently so corrupted, that they who familiarly understand the modern language of the country can hardly comprehend the idiom of their ancient books. The Hindoos write like the Europeans from left to right, their paper is the Palmira, their pen an iron style pointed at the end. The specimen which is inserted of the elements of the present Tamoul, tends to strengthen an assertion of Mr. Wilkins, that all the various dialects of India are derived from *the Sanscrit*.

The first extract is from the Teroo-Vaulaver-Kuddul, or the Ocean of Wisdom.—The original work is a poem, from a prose translation of which, in the present vulgar tongue of Tamoul, Mr. K. has taken what he here exhibits in an English dress. The Poem is understood to have been written fourteen hundred years since. Of this the following may be an acceptable specimen:

ON THE DUTY OF WIVES.

“ She is the true helpmate, who possessing an amiable temper and prudent disposition, proportions her husband's expences to his income.

“ The goodness of her heart will manifest itself in feeding holy hermits; in graciously entertaining her husband's guests; and in shewing mercy to the poor. Her prudence will be displayed in providing personally for the future wants of her family; in preparing her husband's meals with regularity; and in maintaining the just reputation of a good manager. She will take care so to arrange the current expenditure, as not to encroach on the capital of her husband's property.

“ Where such a conduct in the wife is wanting, though the house should overflow with gold, yet shall it prove to the owner no better than an empty hovel.

“ Where an amiable heart and a prudent disposition are united in the wife, no want will be felt in that house: her judicious management will create a sense of abundance in all its happy inhabitants.—

Therefore,

Therefore, the first qualities to be sought for in a wife are temper and prudence.

“ If you desire earthly blessings, let a good wife be your first object: be assured, no wealth is to be compared to her. Such a wife as above described, is worth enduring a life of penance to obtain.

“ A chaste woman who, considering her husband as the more immediate object of her devotion, dedicates her first waking thoughts to him, is so superior a character, that the very rain will descend at her requisition.

“ A good wife will rise early to perform her devotion to the gods, a service she will delight in; she will guard her chastity; prepare her husband's food with care; will conduct herself with such judicious caution, as to secure his good fame no less than her own; and finally, she will cultivate a kind, no less than a prudent disposition.

“ What avails it to a husband, to guard his wife's honour with spies and bolts? His best security will be, so to conduct himself, as to induce her to be her own guard. Alas! when once a woman's heart is unhappily set upon strange men, bars and chains will not prevent their guilty intercourse.

“ Good wives shall, at death; be born again unto the world of *Daivers**, and there assist at the heavenly feasts and processions.

“ The man whose wife is not correct in her demeanour, cannot like a lion, fearlessly face those who slander and contemn him.

“ The highest bliss on earth consists in possessing a faithful wife, and obedient children.” P. 66.

The other example of Hindoo Literature, is the History of the Nella Rajah, a Hindoo Romance. To give an extract of this would be an injury to the author. The story abounds less in the luxuriant figures of Eastern language, than might have been expected; but it is regular in the narrative and systematic in the moral it professes to inculcate. Many peculiarities of language and local customs are explained in pertinent notes, and three curious plates are inserted, one of which is Munmoden, or the Hindoo Cupid; another, two sides of a pillar of an ancient Choultry, which is a large open building, usually connected with Hindoo temples; and the third is the Deity Shivven, dancing in his anger with the infernal Goddess Caillee.

We cannot take leave of the present work without again expressing much regret at the want of precision in the orthography of proper names, which distinguishes all our modern writers on oriental subjects. What in this volume is written *Sanscrit*, is by other authors written *Sanscrit*, *Sansecrete*, &c.

This is, we believe, the first literary effort of Mr. K. but it proves him to be capable of far more exalted flights into the regions of Science.

* The Hindoos are, in this respect, more liberal to the weaker sex than the Mahomedans, who, it is well known, do not allow their women a future existence.

ART. IX. *The History of Great Britain, connected with the Chronology of Europe: With Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Caesar's Invasion to the Deposition and Death of Richard II. By James Pettit Andrews, F. A. S. 4to. pp. 477. 1l. 1s. Cadell, 1794.*

IT is not necessary at this time of day to assert, that, in almost every branch of science and literature, the industry and abilities of our countrymen have rendered themselves conspicuous. The fact is allowed, even by those not generally disposed to praise us. In the branch of national history, activity has been so far from deficient, that a laborious enquirer, whom we are happy to call our friend, has been able to enumerate near three thousand volumes, which relate, directly or indirectly, to that subject. That in this number there is no one general history of the country which in all respects deserves approbation, may seem extraordinary, yet is true. The faults of Rapin and his continuator are well-known. Hume, in the early periods, is remarkably deficient; in the latter not impartial; and the spirit of irreligion, which even here appears occasionally, is such that they who feel the importance of sacred truths, can neither peruse his work with pleasure, nor unequivocally recommend it with honesty. Dr. Henry's History, which we lately had occasion to praise, as it well deserves, is incomplete, and is perhaps little likely to fall into such hands as will supply the periods that are wanting with tolerable candour. Its form also, though most excellent for fixing the writer's attention to a certain number of great points, places it rather among the best books of historical reference, than in the number of compositions classically considered as histories. The same must be said of the work at present before us. Mr. Andrews has written annals of England, accompanied by chronological notices of other countries, in a form entirely new, most convenient for reference, and well calculated to aid and impress the memory of the young student. He has supplied the lecturer with a most valuable text-book, the historian with an excellent book of reference, the man of literary leisure with a rational and instructive amusement, and even the indolent with a copious store of lively and uncommon anecdote, and matters of various curiosity, diligently collected, and pleasingly delivered. These we conceive to have been the objects of the author, and these he has most happily attained.

The

The present volume extends, as the title page expresses, to the death of Richard II. in 1400, and is divided into three books. The left hand column, or page, is appropriated to the English history, which, the author says, "is meant to be told concisely, yet not so as to have any material circumstances omitted. Consequently the work neither required nor admitted the full periods of the professed historian, nor the ornaments of eloquent language: it is brief and clear. The corresponding page, on the opposite side, contains a general chronology or annals of the other States of Europe. To each book are added two Appendixes; the one contains such incidents as could not properly be thrown into the notes, and relates briefly the life of every distinguished British writer; the other contains a general account of manners, religion; government, &c. The facts our author appears to have drawn chiefly from the original sources, adding in the notes such illustrations as are afforded by other authors, ancient and modern. The chronology is exact; nor have we found reason to question the accuracy of Mr. Andrews in any respect.

As the general outline of the history of Great Britain is well known; and as the text of this volume contains only the outline, we shall perform, we apprehend, the most acceptable service to our readers in confining our extracts to the illustrative parts of the work, which relate to the literature, manners, &c. of our ancestors.

We do not remember to have seen any representation of the Saxon government so correct, and at the same time so concise, as the following:

"The Anglo-Saxon king was by no means absolute: he had indeed the power of appointing or removing the judges and great officers; he could make war or peace; and he could change (although not annul) the sentence passed on a criminal. He could (at one era) appoint or change the persons in authority; for Asser relates that Alfred deposed the ignorant 'aldermen,' and placed wiser ones in their room. But, by the laws of Edward the Confessor, the freeholders in the folk-mote (a kind of county-court) might chuse their own sheriffs and other officers. So that this privilege was lost to the king.

"He could not make laws, nor levy taxes, without the consent of a 'Wittenagemote,' or assembly of wise men. Nor could he alienate the crown lands, which indeed seem to have constituted almost the whole of his revenues; fines and forfeitures, imposts on foreign traders, and the 'Danegelt,'* excepted. His court was well at-

* To these sources of income Canute added the 'Heriot;' a demand of the horses and arms of each baron, at his decease.

tended; and if his board was not * elegant, it was at least hospitable.

Wilk. Leg. Sax.

“ He was expected to lead the armies of England, and to expose his person at their head. This duty was esteemed so necessary, that women and infants were frequently set aside because they could not

• We know little of the regulations used at the Saxon court, and, were we to judge by the fatal catastrophe of king Edmund, who fell by the dagger of a ruffian in the midst of his courtiers, we should think ill of its police. But it happens that we are so fortunate as to possess a complete copy of the laws enacted by Howel Dha, prince of Wales, in which are included the rules of the royal household; and we have every reason to suppose these to be formed on the model of those of England, a few national peculiarities excepted. This collection is well worth the perusal of every curious antiquary. A few particulars may be entertaining in this place; among the twenty-four great officers of the Welch court, the first was the ‘Penteulu,’ or mayor of the palace. One part of his duty it was, to entertain at his table such persons as had been turned out from the royal board for misbehaviour; and to intercede for their pardon. The ‘Penteulu’ was always a prince of the blood; his salary was three pounds a year besides perquisites. The chaplain held the second rank. The third officer was the ‘Disdain,’ or steward. He provided meat and liquor, was butler, master of the ceremonies, and taster. Among his perquisites he might claim as much *plain ale* from every cask he brought in, as he could reach with his whole middle finger when immersed; *spiced ale* with the second joint of the same finger; and *mead*, with the first joint only. The fourth was the great Falconer; and he was limited to three draughts only of strong liquor at the royal table, lest intoxication might make him neglect his hawks. When this courtier succeeded in his sport, the Prince rose to meet him, and sometimes held his stirrup. The Harper had the eighth place allotted to him. The ninth was filled by the ‘Gosdegwr,’ or silentiary. It was his office to prevent unbecoming noises in the great hall by striking the columns with his wand. The ‘Pencynydd,’ or great huntsman, was the tenth in order. Amongst other privileges, this important dignitary was exempted from swearing, unless ‘by his horn and by his bounds.’ The Mead-maker came next. The twelfth post was that of the Physician, or rather the Surgeon. He was to cure the slight wounds of the courtiers for no other fee than for that part of their dress which their blood had stained; but for deep wounds, &c. he had 180 pence in money. The Porter held the fifteenth office; he was obliged to know the face of every man who had a right to be admitted to the royal hall. One of his perquisites was, that he might drink (at each of three grand festivals) three horns of a much-valued beverage, called ‘the Twelve Apostles.’ All these officers were lodged, fed, and cloathed, in the palace; besides this, their persons were protected, and their families provided for, by the munificence of their Prince.

Henry from Leges Wallie.

perform

perform it. Otherwise the hereditary succession was seldom violated during the Anglo-Saxon dynasty, until (as in the case of Harold) an aristocracy had overpowered the constitution. And, even among the confusions of the heptarchy, the family of Cerdic (the lineal ancestor of our sovereign George III.) kept possession of at least a *provincial* throne, until its heir Egbert united all the Saxon districts in one kingdom.

“ The next rank beneath that of the royal family was held by the ‘*Thanes* ;’ the king’s thanes were superior ; the lesser thanes gained their nobility by methods hereafter described.

“ There were different orders of king’s thanes : there were ‘*Eoldermen*,’ and ‘*Eorles*.’

“ In the days of Athelstan, a prince of great activity, there flourished another Athelstan, who is styled ‘*Eolderman*’ of all England, and ‘*half-king* :’ his son Aylwyn was only called ‘*Eolderman*.’ These are supposed to have been supreme in the administration of justice ; but the exact rank they held cannot now be explained.

“ The dignity of ‘*Eorle*,’ (which comprehended the command, military as well as civil, of a country) was not hereditary until the close of the Anglo-Saxon dynasty.

“ The ‘*Ceorles*’ (churls or carles) were next beneath the thanes. They were free, descended from yeomen, and were chiefly addicted to husbandry. To these the gate of nobility was open ; for they might become thanes by five different methods.

“ 1. By attaining to the possession of ‘*a church, a kitchen, a bell-house, and a great gate*.’ *Selden’s Titles of Honour.*

“ 2. By gaining learning sufficient for the acceptance of priest’s orders.

“ 3. By voyaging according to the laws of Athelstan.

“ 4. By living with a king’s thane as ‘*Huscarles*,’ or domestic dependents ; and receiving from their masters a small estate in land, or as a military reward, a gilt sword, helmet, and breast-plate ; these Huscarles were numerous in great families ; and Earl Godwin, in 1051, drew so many of them together, that they manned a large fleet, besieged Edward the Confessor in his own metropolis, and made him submit to dictated terms of peace.

“ The fifth and last qualification appears to have been the possession of five hides of land * ; but this number was gradually raised to forty.

“ The lowest and most numerous class was that of the slaves. These had been protected by neither religion nor law at the first coming of the Saxons to England ; and had in consequence suffered the most cruel treatment. The Christian faith afforded great relief to their situation. By that, their masters were taught the dictates of reason and humanity, which were still farther enforced by the canon laws intermixing with civil ordinances, and preaching the mild doctrines of the New Testament.

* A hide of land meant as much as one plough-team could till, or about 120 acres.

"Perhaps the 'free'd men' should have been named, as forming another degree; but they were few, and little regarded. They could obtain, it appears, no rank in the State; and, for the most part applying to mechanic employments, seem hardly to have been distinguished from the race which they had quitted."

The account given by Mr. Andrews of the customs of this period will doubtless prove acceptable to our readers.

"The customs of the Anglo-Saxons (and, indeed, of all the Northern nations) have somewhat particularly worth notice in them, as far as they relate to matrimony.

"A woman unmarried was always supposed to have a 'mund-bora,' a guardian or owner; the virgin belonged to her father, brother, uncle, or nearest male relation; the widow claimed the same protection of her dead husband's male relatives; the lover was obliged to buy his mistress of her 'mund-bora' by a 'mede' or gift, the amount of which was settled by a law, that set a higher price on the maid by one half, than on the relict.

"If unadvisedly the wooer wedded the lady without the mund-bora's consent, her person and goods were still the property of her guardian; and an injury offered to her was to be atoned for, not to the spouse, but to the mund-bora.

"At the wedding * the mund-bora delivered up his ward to the spouse, a friend of whom had previously avowed himself the guarantee of a proper and steady provision for the bride in case of her husband's death. At the feast which followed, the usual and large presents of gold, arms, cloths, household stuff, &c. made by the invited relations, formed the portion of the bride, who had besides, from custom immemorial, a right to ask her mate, on the next sun-rising after her nuptials, a 'morgæn-gife,' or morning's gift, to serve as her pin-money †."

Wilk. Leg. Sax. Spelman's Gloss.

"We know little as to the divorces of the Anglo-Saxons, although they sometimes appear: but the Welch laws allowed the husband to put away his wife for behaviour tending towards adultery; while on her part she might, on very slight accounts, separate her concerns from his: it was a sufficient cause if she discovered that he had an ill-scented breath."

Leges Wallicæ.

"With respect to conjugal authority, our neighbours of Wales allotted decisively, that if the wife called her husband opprobrious names, pulled him by the beard, squandered away his goods, or lastly, if he found her in bed with another man, the injured spouse might

* The nuptial benediction was frequently given to the bride while standing under a kind of veil, held over her head by four tall men, that her blushes might be concealed. To a widow this ceremony was always omitted."

Muratori.

† We may easily trace here the trustees to settlements; and the giving away the bride, still in use with us. To explain the morgæn-gife, we must perhaps look to the customs of the East.

G g

give

give her three blows with a stick on any part of her, except her head. But if he should beat her more severely, or for a less cause, he was liable to pay a considerable fine." *Ibid.*

"In the education of their children, the Anglo-Saxons only sought to render them dauntless and apt for the two most important occupations of their future lives, war and the chase*. It was a usual trial of a child's courage, to place him on the sloping roof of a building, and if without screaming or terror he held fast, he was styled 'a stout-heroe,' or brave boy." *Howel.*

"Much more joyous was the ceremony of sepulture among the Anglo-Saxons than that of marriage. The house in which the body lay till its burial, was a perpetual scene of feasting, singing, dancing, and every species of riot: this was very expensive to the family of the deceased; and in the North it was carried so far that the corpse was forcibly kept unburied by the visiting friends, until they were certain that they had consumed all the wealth the deceased had left behind him, in games and festivity. In vain did the church exert itself against such enormities. The custom had prevailed during the times of Paganism, and was much too pleasant to be abandoned by the half-Christians of the early centuries." *Spelman, &c.*

"In private life the Anglo-Saxons were devout to the extreme of credulity, and hospitable to drunken extravagance; their manners were rough, but social; when married, each side respected the nuptial tie, and most of the ladies suckled their own children.

"Their boards were plainly, but plentifully served. Large joints of roasted meat seem to have had the preference; salted victuals were much in use." *Hen. of Huntingdon.*

"At table, the rank of the guests was strictly observed; and, by the laws of Canute, a person sitting above his proper station was to be pelted out of his place by bones, at the discretion of the company, without the privilege of taking offence." *Barth. Leg. Canut.*

"The lady (or as the Saxons named her, 'leaf-dien,' the bread-giver) sat, as now, at the upper end of the board, and distributed the provisions to her guests.

"The liquors used at genteel tables among the Anglo-Saxons, were wine, ale, and spiced ale, pigment (a composition of wine, spice, and honey), morat (honey diluted with mulberry juice), and mead."

Du Cange's Gloss. in Verb. Moratum, &c.

"The dress of the Anglo-Saxon gentleman was a loose cloak, which reached down to the ankles; and over that a long robe, fastened over both shoulders, on the middle of the breast, by a clasp or buckle. These cloaks and robes were frequently† lined with rich furs, and bordered

* After, the biographer of Alfred, mentions with amazement, that the king made his youngest son Ethelward to be taught to read, before he made him acquainted with hunting. *V. Elfredi.*

† Wulstan, bishop of Worcester, was mocked by the bishop of Constance for wearing a mantle lined with the fur of lambs, and advised, at least, to adorn his cloak with cat-skins. 'Alas! my brother'

dered with gold or embroidery. The soldiers and common people wore close coats only reaching to the knee; and short cloaks hanging over the left shoulder, and buckled on the right. These had sometimes an edging of gold.

“ They wore caps that came to a point in front, which were probably made of the skins of beasts.

“ The women wore a long loose robe reaching to the ground. On their heads hung a veil, which, falling down before, was gathered up at the corners, and folded round their necks and over their bosoms. The robe was usually ornamented with a broad border, coloured and embroidered. Slippers were worn by men and women of fashion; and the men had a crossed bandage in lieu of a stocking.

“ The hair of the men was worn long and flowing, and the beard was permitted to grow on the upper lip. ‘ These are not soldiers, but monks,’ said one of Harold’s spies, who had watched the Normans, and observed with surprise, that they had no mustaches; and bitter were the invectives of the Anglo-Saxons against the conqueror for forcing them to abandon these favourite appendages.”

M. Paris. Vit. Abb.

“ Gold chains and bracelets were favourite ornaments of both sexes.”

W. of Malmesbury.

“ In England every free man was a soldier; and the county-meetings were styled ‘ Wapon-tacks,’ from the custom of going armed to the assembly, and of touching the spear of the magistrate, to shew the readiness of each man for action. Slaves were not suffered to carry arms about them; the very gift of a weapon conferred freedom.

“ On the other hand, the free man never stirred abroad without his spear; and laws were actually made to guard against the damages occasioned by the careless bearer.”

Wilkins.

“ In battle, the ceorles who formed the infantry, besides a broad sword, and sometimes a club, bore only a round shield, with an offensive pointed weapon in the center. The cavalry, being composed of thanes, huscarles, and the richer ceorles who could afford to keep horses, was better provided with defensive armour. The swords of the horsemen were long and broad; and they bore a spear in a kind of rest.”

Strutt's View, &c.

“ The character of the Anglo-Saxons as to personal courage varied according to the behaviour of their leaders. Under Egbert, Alfred, and his immediate successors, they maintained the credit which their German ancestors had gained in battle. Cowed by the unmanly bigotry of Edgar, and Ethelred the Unready, they shrunk into the meanest degree of cowardice and treachery; but when headed by Edmund Ironside and Harold II. they fought (although not with success) with the most undaunted bravery.”

We shall, in the ensuing month, conclude our account of this interesting work with some further specimens and observations.

ther’ (replied Wulfstan) ‘ I have often heard of the Lamb of God, but never of his cat.’ This piece of wit turned the laugh against the German prelate.

Anglia Sacra.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 10. *Poems, Lyric and Pastoral, in Two Vol. By Edward Williams. 12mo. Johnson. 1794.*

We have more than once avowed our determination not to be influenced in our judgment of books by any principles which we know to characterize the authors. Indeed we have little apprehension from an appeal even to our adversaries, but that candour and strict impartiality will be allowed to have marked all our decisions. Highly indeed do we disapprove of the violent and intemperate spirit which distinguishes Mr. Williams in his preface, and many of his notes, but we are nevertheless equally ready and willing to do him justice as a Poet, and to confess that a great portion of genius, harmony, and taste, marks his compositions. We were particularly pleased with the Fair Pilgrim, and would gladly have inserted it in our Review, could we have spared so much room; the following, however, on "True Happiness," cannot fail to entertain our readers,

"The wrinkled Miser loves to dwell
With Avarice in her murky cell,
To Care consigns his narrow soul!
Light-hearted youths, in merry vein,
Assemble sportive on the plain,
Whilst others quaff the mantling bowl:
We mortals all in varied schemes employ
The visionary thought in blind pursuits of joy.

I seek nor wealth, nor youthful play,
Nor frothy Mirth's unmeaning lay,
But, on my native plains alone,
I walk along the silent mead,
And tune in peace my rural reed,
To all the busy world unknown;
I quit the crowd, fly far from hateful noise.
And feel my thoughtful muse the source of endless joys.

Secluded thus in calm content,
On close pursuits of Nature bent,
I tuneful numbers lead along;
Whilst warm enamour'd thoughts arise,
Come, Virtue, from thy native skies,
Be thou my theme of raptur'd song.
We feel no joy from sordid earth refin'd,
But where thy laws illumine, and rule the willing mind." P. 177.

ART. 11. *A Sketch from the Landscape; a Didactic Poem. Addressed to R. P. Knight, Esq. With Notes, Illustrations, and a Postscript.* 4to. 2s. 6d. Faulder. 1794.

This is a very successful, but by no means ill-humoured, laugh at Mr. Knight's Poem. The author is certainly qualified for higher undertakings, and possesses powers, which, if we mistake not, have been matured by frequent exercise. Let the reader judge from this specimen:—

When dinner calls, pray tell me who
Would ride about to see a view:

This point famed Repton is not good in.
I think I scarcely need to tell ye,
Prospects ne'er fill the empty belly—
Sad substitutes for beef and pudding.

No, in that ease, the man's a fool
Who does not draw his path by rule;
I mean as straight as e'er you please:
This our wise ancestors well knew,
And still the nearest way to shew,
They mark'd it with two rows of trees.

ART. 12. *Poetical Chronology of Ancient and English History. With Historical and Explanatory Notes.* 12mo. 52 pp. 1s. 3d. Elmly, &c. 1794.

This publication, by the able and learned Dr. Valpy, of Reading, is formed upon the persuasion, that though the technical method of Grey is too barbarous and revolting, something in the way of memorial verses may very usefully be employed. A short, but judicious explanation of the nature of Chronology is prefixed. The book itself consists of two sets of memorial verses, for Ancient History, and for England, the former by Hooke, the Historian of the Roman Republic, the latter taken from the Gentleman's Magazine. Both these are considerably altered and improved by the present Editor, and illustrated by very instructive notes. To recommend this seems superfluous, and a short specimen of the execution will suffice.

1625. " In Sixteen Hundred Twenty-five, see Charles,
With step secure ascends Britannia's throne:
Taught, unsuspecting, from his infancy
Th' erroneous faith of many made for one.

School'd in misfortune, Charles is just and good;
The people hail their liberty restor'd;—
But ah! fanatic treason lifts her arm,
And in the Monarch's blood she bathes the sword."

This, and all that follows, to the present time, is professedly the work of Dr. Valpy. It certainly promises to be an useful aid to education.

NOVELS.

NOVELS.

ART. 13. *The Brothers: a Novel for Children. Addressed to every good Mother, and humbly dedicated to the Queen.* Small 8vo. 2s. Norton, Henley; Champante and Whitrow, Jury-street, Aldgate, &c. 1794.

This little novel is written for the very useful purpose of recommending the strictest care in education, and of illustrating, in the contrasted characters of two brothers, the good consequences of that care, and the opposite evils of neglect. The language is pure and good, and the story sufficiently interesting to support the attention of children, not too young. We doubt not, that when it shall become sufficiently known, few mothers will fail to add it to the little library, which, to the credit of the present age, is gradually increasing by the efforts of very judicious pens, and well adapted to the improvement of young minds.

ART. 14. *The History of Philip Waldegrave.* In 2 vols. 8vo. 6s. Evans. 1793.

The characters in these volumes, if *characters* they may be called, are mostly taken from the middle ranks of life; and are very good sort of people, "with a taste for literature." Scarcely one of the 38 chapters fails to treat us with a literary conversation; in which there is usually more plain good sense, than profound learning, or acute observation. At one meeting of Literati, the question, concerning the authenticity of the letters attributed to Mary Queen of Scots, is discussed; and is unanimously decided in the affirmative. This will surprize many of our readers. But it will surprize them more, to be told, that in the year 1793, these Literati do not appear to have heard of the name of *Whitaker*.

It was a design somewhat hazardous, to make a young man, educated as a *Surgeon*, however good and learned, the *Hero* of a Novel. In the conclusion, indeed, he is exalted into a London Physician; and obtains the hand of Harriet (a young woman much like other good young women) in preference to the eldest son of a Baronet; with whom he fights a duel somewhat unnecessary.

A Mr. Grantham is the principal figure in the piece; and is, indeed, a very benevolent, friendly, and respectable character.

Plot, incident, surprize, and other such things usually expected in a Novel, are here scarcely attempted. The style is plain, and generally unexceptionable. The narrative *abounds* with superfluous *minutess*, like the following: Vol. I. p. 141. "They agreed to dine at Tewkesbury; and while their dinner was getting ready, *having put up their horses*, they walked round the town." By all means let poor horses be well taken care of *in fact*; but in a *history*, this circumstance may be taken for granted.

Upon the whole, this book may be read with approbation; though it will not afford any exquisite delight or entertainment.

MEDICAL.

MEDICAL.

ART. 15. *The Physician's Vade-Mecum; being a Compendium of Nosology and Therapeutics, for the Use of Students. The first edition. By the Rev. Joseph Townsend, Rector of Pewsey, Wilts, and Author of a Tour through Spain. Small octavo. 3s. Dilly, 1794.*

We are given to understand in the preface, that the reverend author of this compendium was formerly a pupil of Dr. Cullen's, whom he calls his venerable master, and to whose system he has, as far as possible, confined himself; " Yet, (says he) in some few instances I have departed from him, but it has been chiefly where he hesitates himself.—My reasons, as requiring disquisitions ill suited to a compendium, I must here omit."

This work consists of two parts: the first a Compendium of Nosology and the second of Therapeutics with formulæ. The author has added a general index, with an explanation of terms.

Among the formulæ we observe the following.

℞ stanni un. 1.
Theriac. un. 4-
d. un. 1. o. m.

We concluded that Mr. T. by Theriac meant Treacle, but, on consulting his explanation of terms, we find it to be garlic. We will not dispute his authority for this explanation, he having made use of it twice in the course of this work, but we think he had better in his prescriptions content himself with the usual word Allium, a grand mistake may be otherwise committed of sending his patient a palatable instead of a nauseous dose. We observe, likewise, *an* and *ante* translated indiscriminately against, and " In ovi vitello solutus, dissolved in the white of an egg."

These, and some other trifling errors, we presume the author will correct in his next edition, as we discover by his title-page, that he is determined this shall not be the only one.

Those who are not sufficiently acquainted with Latin, may derive benefit from this compilation. The Nosological part, as far as the author has followed Dr. Cullen's system, being nearly a translation of his Synopsis.

ART. 16. *An Essay on the Rhus Toxicodendron, Pubescent Poison Oak, or Sumach; with Cases shewing its Efficacy in the Cure of Paralysis and other diseases of extreme Debility. By John Alderson, M. D. 8vo. pp, 34. 1s. 6d. Rawson and Co. Hull; J. Johnson, St. Paul's Church-yard; and W. Creech, Edinburgh.*

The frequency of paralytic affections, and the insufficiency of the means hitherto employed for their cure, induce us to listen with attention to the accounts of a plant supposed to be endowed with power to combat successfully this formidable disease. The author was led to inquire

inquire into the virtues of the *Rhus Toxicodendron*, he says, "from seeing an account of experiments made in France with the *Rhus Radicans*, to which it is closely allied, by Mons. Fresnoi; from which it appeared, that he had given the distilled water and extract of this plant, in cases of paralysis of the lower extremities, with success."—On trial, he adds, it was found to answer beyond expectation. We shall give a short description of the face and properties of the plant, and then add one of the observations, in order to contribute our part towards bringing the subject before the public; and as opportunities for ascertaining the real virtues of the medicine are but too frequent in this metropolis, we have no doubt but we shall soon be in possession of a sufficient number of facts to determine that point with precision and certainty.

"The Pubescent Poison Oak, or Sumach, is a deciduous plant, of moderate growth, rising to the height of about four feet; it is covered with a greyish coloured, somewhat striated, bark, which is usually marked with minute spots, or glandular appearances, not greatly unlike the effect of an insect; the lower shoots, on and near the ground, in moist, shady situations, which the plant most affects, trail considerably like the *Rhus Radicans* Linnæi, and have like that shrub, the property of sending down radicles into the earth, by which the plant admits of great increase, in any of the winter months. The leaves are alternate and three'd, and stand upon remarkable long petioles, the leaflets are of a dull green, have a drooping posture, and unpleasant aspect; they are oval-angulate, and nervose. The flowers are produced in June, July, and August, on short, crowded axillary racemi, which are paniculate, and in a state of nature, dioecious. It is a native of North America, and was first introduced into England about the year 1740. It was cultivated as a curious shrub in the time of Parkinson, who *figures it* in his *Theatre*." The author first became acquainted with it, he says, while examining the plants in the Nursery-grounds at Cottingham. He was told by the proprietor of the powerful effects of the Poison Oak; that if touched by the fingers, and not immediately washed off, it left a hot and disagreeable sensation for a long time; that should a person accidentally touch his eye-lids, or any part where the skin usually wrinkles, a swelling and troublesome itching would be induced, which would continue a long time, and that if any of the acrid juice of the plant happened to touch the skin, the part would be destroyed by a kind of sphacelation.

The author has only related four cases; we shall give the second.

"Grey, mariner, complained of the loss of one side, which he attributed to falling asleep upon the deck, after being exhausted by fatigue during a gale of wind. I ordered him half a grain of the powdered leaves of the *Toxicodendron* three times a day. On the second day he felt an unusual twitching, or convulsive motion in the arm and leg affected; and when I saw him on the Monday following, he could, without any assistance, bring the diseased leg across the other, and had much more use of his arm. He continued his medicine a week longer, when, finding himself so far recovered, that he could be employed as a pilot on the river, he desisted. He has continued in
much

much the same state for some time past, having gotten much more use of his limbs than he ever expected. It is but right to observe, that during two years previous to his application to me, every other means had in vain been employed to restore the action of his leg and arm."

The author has prefixed a neat coloured engraving of the plant,

POLITICS.

ART. 17. *Strictures and Observations on the Mocurrery System of Landed Property in Bengal. Originally written for the Morning Chronicle, under the Signature of Gurreeb Doss; with Replies.* 8vo. 156 pp. 3s. Debrett. 1794.

Under the name of Gurreeb Doss, which points out a native of the lowest class in Bengal, Mr. Prinsep, the author of these *Strictures*, undertook to be the advocate of the *Talluckdars* and *Ryots*, the inferior orders of farmers in that country. The plan of a certain *Mocurrery System*, or decennial settlement, considering the *Zemindars* as the lawful proprietors of the soil, was promulgated in Sept. 1789, subject to the confirmation or reversal of the East India Company. Mr. Prinsep, who, it seems, by his own account, has himself been engaged in the situation of a *Ryot*, *Isardar*, and *Talluckdar*, in India, pleads for the extension of the right of property to these classes, instead of confining it to the higher order of *Zemindars*. Consequently he is adverse to the plan of rendering the former decennial plan perpetual, for which it seems that Lord Cornwallis was an advocate. Mr. Law appears also a defender of that plan; and Sir John Shore is appealed to as having been originally of opinion that the perpetual settlement of this plan ought to be further delayed. As the right establishment of property in a large empire is a matter of great consequence to the happiness of multitudes, we hope that every light thrown upon this question will be duly considered by those concerned in the regulation. Gurreeb Doss writes with spirit, and with an appearance of honest zeal, which we have no reason to suspect of being fallacious.

ART. 18. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Hastings.* London. Owen, 1794.

The Trial of Mr. Hastings has long been an object of national interest; and, though the unexampled duration of it through seven Sessions may have caused the public attention to relax into an apparent indifference as to its issue, still the question of *Guilt* or *Innocence* continues of importance to the nation at large. The unparalleled space of time which this process has engaged, is one among the grievances most generally urged by the advocates of Mr. Hastings; and men superficially acquainted with the merits of the question, or influenced by private attachment, have not been backward in charging it, as a reprehensible delay of justice, on one or other of the parties concerned. The
writer

writer of this pamphlet seems aware of the delicate ground on which he is treading, when discussing a question of high judicial concern, previous to the decision of that august Court, before which it is still pending. The source of *delay* is by him imputed to the manner in which the Impeachment was voted by the last House of Commons. "No such delay (he contends) could have happened, had the House come to a specific vote on each specific allegation."

On the question of *Guilt*, he is (as it becomes him) sufficiently guarded. This caution does not, however, deter him from bringing forward some observations in favour of the accused, of which the Public are to form their opinion.

The Impeachment was, he contends, avowedly undertaken *in order to do justice to the people of India*. A law was afterwards enacted for renewing the Charter for 20 years, upon terms highly advantageous to the Public and the Company. In the progress of this Bill (says the writer) no man bestowed a thought upon *the people of India*.

The pamphlet is closed with a statement of extracts from the Managers speeches in one column, and the counter evidence given upon the trial in the other. These, taken as they stand, together with the subsequent testimony of the Marquis Cornwallis annexed, make very strongly in favour of that point, which it is the manifest object of this writer to establish.

DIVINITY.

ART. 19. *The fatal Consequences and the general Sources of Anarchy. A Discourse on Isaiah xxiv. 1—5. Before the Magistrates of Edinburgh, Sept. 2, 1792. By John Erskine, D. D. one of the Ministers of Edinburgh. 8vo. 6d. Gray, Edinburgh. 1793.*

From a text remarkably apposite to the present state of the French nation, the preacher represents, 1st, The fatal *consequences* of anarchy, by a view of the blessings which it destroys. 2dly, He traces the *sources* of anarchy; having previously settled a question often proposed, Whether the propriety of political measures should be canvassed in the *pulpit*—which he determines, as we believe most sober-minded men do, in the negative: but, with them also, he contends, p. 11, that "though these questions have nothing to do with the pulpit, yet general maxims of virtue and prudence, which should guide in considering and determining them, are an important branch of public instruction."

Confining ourselves to a general account of this discourse, we say, that it abounds with a great variety of solid and useful instruction, Governors, as well as the governed, will here find many salutary lessons, evincing an intimate acquaintance with the springs of human action, and with the temper and manners of the present age. The characteristics of the discourse are plainness and solidity, rather than elegance or ingenuity.

There are some inaccuracies of style, which, coming from so respectable a quarter, must not pass unnoticed, lest authority should lead to imitation. Pref. l. 5, *would for should*. Pref. note, *will for shall*.

ball. Our brethren, north of the Tweed, can master all human science more easily than these poor words. Pref. l. 19, *less*, used absolutely, as *minus* sometimes is. P. 16, l. 16, *timeously*: this word has been lately introduced to our acquaintance; but we desire not to become intimate with it, having some old friends whom we like much better. P. 19, l. 22, *roll not* (for *devolve not*) *their important concerns on a hireling*. This is singularly inelegant. P. 36, l. 23, *learneth* for *teacheth*. P. 37, l. 8, for *gratifying*, instead of *for the sake of gratifying*. P. 44, l. 26, *false allurements will betray to pursue*: we should have supposed the author wrote *betray us*, if the same mode of expression had not occurred twice. See p. 36, l. 19.

ART. 20. *Thoughts on the Nature of True Devotion. With Reflections on the late Fast. Addressed to the British Nation.* Flower, Cambridge. 1s, 6d,

However few may have amused the public, so numerous have been the writers who have amused themselves with reflections on the propriety of a national Fast, that we did not peruse the pamphlet under present consideration with much expectation of novelty; and we are under the necessity of adding, that the author has not disappointed us. He merits respect, however, for a manly rejection of that abusive language, which the insatuated partizans of either sides, have but too generally conveyed to their political antagonists, through the medium of similar publications.

There are three considerations principally attended to in this pamphlet—"First, The Nature of true Devotion—Secondly, The Nature of a National Fast, and how far it is in general consistent with true devotion—Thirdly, How far the late Fast in particular, considering its circumstances, may be consistent with such devotion."—The last of these general divisions is by far the most extensive. The enormities which have disgraced Paris, though not defended, are endeavoured to be palliated, by the circumstance of an inundation, both of foreign and domestic hostilities, and the author conceives it a reasonable expectation, that "when her present irritation has subsided, she will look back on her offences with the deepest regret."—That she may do so is our most ardent prayer, and no one will refuse assenting to this hope, that every succeeding year may be a period of atonement, and every day of her existence a day of progressive improvement!

ART. 21. *A Sermon preached at the Visitation holden at Skipton, May 12, 1794. By Samuel Clapham, M. A. Vicar of Bingley.* 4to. 1s. Binns, Leeds; Johnson, London. 1794.

We have already had occasion to commend the author of this sermon, for the solidity of matter and elegance of diction which distinguish two of his former publications*. It is with great pleasure that

* A Sermon preached at Sunderland for the Charity School—(see Brit. Crit. Vol. II. p. 213.)—and the other at Katesbro', for the benefit of the Sunday Schools—(Brit. Crit. Vol. II. p. 461.)

we bear our testimony to the merit of his third discourse; and with great earnestness we recommend it to the perusal of every serious and intelligent clergyman, who feels the importance of his sacred office, and is anxious to discharge the high duties of it, with advantage to his hearers, and with credit to himself.

That our opinion of Mr. Clapham's excellence as a writer of Sermons is impartial and just, will, we hope, be admitted by every reader of the following passage:—"I would be understood to say, that hospitality, so far as clergymen are concerned in the practice of it, is an important duty. The revenues conferred by the piety and the benevolence of our forefathers on the Church, were not intended merely for the support of individuals. By the rules as well as the customs of the Church, the wearied traveller and the indigent peasant, they who were afflicted with sickness, and they who were overwhelmed with adversity, found an asylum in the mansions of their spiritual guides. Such, doubtless, in many instances, was the wise and virtuous practice of our forefathers before the Reformation, when the celibacy of the Clergy left their minds disengaged from those worldly cares, which the different, and doubtless a most improved, condition of Ecclesiastics in later ages, unavoidably imposes upon them. But while Nature incites, while the laws authorize, while the nicest sentiments of honour do not forbid us to provide for our families, yet the exercise of hospitality is bound upon our conscience by the relation in which we stand to our parishioners, by the spirit, if not the letter, of the conditions, upon which our revenues were originally given; by the opportunities we have for exploring those scenes of misery which are so often to be found in the obscure and loathsome cottage; for listening to those sighs, which, in the din and bustle of the surrounding world, are faintly, or seldom heard; for soothing those sorrows which throb unpitied and unseen in the deepest recesses of the soul."

The foregoing observations are surely neither trite nor uninteresting: they are expressed in language at once unaffected and animated; and they do credit to that soundness of understanding, and that fervour of piety, which pervade every page of this valuable sermon.

ART. 22. *The Duties of a Soldier illustrated and enforced, in a Sermon preached at the Consecration of the Colours of the Somerset Light Dragoons, on Wednesday the 6th of August, 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby. Published at the Request of the Corps. 4to. 37 pp. 1s. 6d. Poole, &c. Taunton. Rivingtons, &c. London.*

Mr. Gardiner also has appeared before us on a former occasion, and with honour. (*Brit. Crit.* Vol. I. p. 460.) We find that he has had also the additional honour of being calumniated for that discourse, though the calumny could not be raised without a misrepresentation of both his intention and his words. The present discourse will certainly make a considerable addition to the reputation of the author. That no sentence in it can be perverted to a wrong meaning,

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we will not say; for, of what writing can it be said? But that the general tenor and principles of it are excellent, is what we can have no scruple to affirm. The text is Psalm xx. 5. "In the name of our God we will set up our banners." The preacher begins with general reflections on the nature of War, and the degree in which it is compatible with Christian Revelation; and proceeds to particular exhortations to the men, and to the officers of the regiment. Both these parts exhibit the author to us as a man of a just and enlightened understanding; and it is a matter of praise both to the preacher and his audience, that a discourse so much exceeding the usual limits was heard by them without satiety, and made public at their request. Among many passages of similar merit, the following seems appropriately useful. "As there is a laurel to adorn the brow in the hour of victory, there are rewards and encomiums that have their attraction in times of security; and the reputation to be gained by decency of deportment, sobriety of manners, and regularity of discipline, if not as brilliant, is as substantial as that which follows magnanimous exploits in encountering a foe. In fact, where is the soldier who does not feel his heart expand in hearing it said that he belongs to a corps celebrated for the above-mentioned qualities." P. 23.

Mr. Gardiner assigns reasons for not having employed the *limæ labor* to render his sermon more perfect in style than when delivered. We see but few things, however, of this kind that deserve to be censured, except the frequent recurrence of the expression of *Characters*, for persons of a certain character. This, though it might be defended by numerous, and perhaps weighty, examples, is a colloquial vulgarism, and ought to be avoided.

ART. 23. *Observations on some important Points in Divinity; chiefly those in Controversy between the Arminians and Calvinists. With Three Dialogues, in which the said Points are further illustrated. The whole intended as an antidote against the pernicious Tenets of Antinomians and Necessitarians. Extracted from an Author of the last Century. By Ely Bates, Esq. 8vo. 190 pp. closely printed. 2s. 6d. Law. 1793.*

The preface to this book, by the Editor, is very well written; and the book itself is an important one; and deserves the notice, not only of Students in Divinity, but of all serious persons who understand and consider the influence of the doctrines of the Gospel upon the practice of its believers. Modern Calvinists, in particular, will do well to read this work carefully. The more learned amongst them (for such men are not wanting) will probably think it very deserving of their attention; and those, by far the greater number, whose minds appear to be very confused in regard to the doctrines for which they contend most violently, may here find much assistance towards the rectifying of their judgments and notions.

When we commend a book *generally*, it is not to be supposed that we assent to all the points in it, especially a book like this, which is so abundant in matter, that every paragraph, and almost every period, contains a doctrine. But the Editor appears to us, in general, to have appreciated the work justly, when he commends "the piety and wisdom

dom of the Author, the great extent of his theological knowledge, his candour, and charity." The purpose of the book is thus expressed in the Preface, p. 8, l. 6. "Should this volume fall into the hands of any who are fluctuating between the two rival systems of Arminianism and Calvinism, it may direct them to that middle point, where all that is good in either seems to meet, and all that is exceptionable to be excluded: the grace of God being here vindicated, without subverting his moral government; and the liberty of man asserted, without usurping upon the grace of God."

ART. 24. *Early Wisdom. Designed to improve young People in Religion and Virtue, in the Knowledge of themselves, and of the World—of the Beauties of Nature, and the Ingenuity of Art.* By Thomas Finch, of St. Mary-Hall, Oxon. In 2 vols. Small 8vo. 7s. Faulder, &c. London. 1794.

The task of Reviewers is never less pleasant to them than when they find themselves compelled to discommend a book, the design of which is moral and pious. But we consider ourselves in the light of *Jury-men*; as bound, not indeed by an oath, but by our plighted fidelity to the Public, well and truly to try, and a true verdict to give, according to the evidence.

A verdict, therefore, painful to *our* feelings, as it always is to the humanity of an *English Jury* (for we are neither of us a *Revolutionary Tribunal*) must be given against this author. He is *guilty*—of writing and publishing a book—not with any evil intent, just the contrary—but (what is a high misdemeanour in the court of Criticism) without the qualifications requisite for so doing.

In books of instruction for young persons, next to soundness of principles, we require simplicity of thought, and purity of expression. With respect to principles, we have no complaint against this writer. But whether we have reason or not to be satisfied with him as to the other points, let our readers judge from the following specimen:—Vol. I. p. 201. "The ignorance of unlettered Africa and America, compared to the mental cultivation of Europe;—the present degeneracy of Asia, with the past learning of the celebrated country of Greece;—and, individually, the refined European, with the European in barbarism, discoverable by his speech and manners—shew the darkness of the human mind in its native state as mournful perspective. But the improvements supplied the mind by education of knowledge to knowledge—of pleasure to pleasure—communicate idea how, in its immortal state, freed of corporeal shackles—it will be infinitely capacious—to the enjoyment of all eternity."

MISCELLANIES.

ART. 25. *The Life and extraordinary Adventures of James Melisworth Hobart, alias Henry Griffin, alias Lord Massey, the Newmarket Duke of Ormond, &c. involving a number of well-known Characters; together with a short Sketch of the early Part of the Life of Dr. Faustus.* In 2 vols. 12mo. By N. Drallex. 6s. G. Sacl. 1794.

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The subject of this book is one of these, upon which, perhaps, if the cause of morality be considered, the less is said the better. The immediate moral, however, is good; for we find Vice for a long time triumphant, but finally and fatally punished.

ART. 26. *Gallery of Fashion, No. 1, 2, 3, 4, 5, 6. 1794. Published by Heideclaff, Southampton-street, Covent Garden. 5s. a Number.*

The object of this work is to record the more elegant varieties of the female dress; and, however trifling it may appear to the philosopher, or to the sterner critic, it certainly has its use. We may form some idea of its value, by the curiosity we are all of us apt to feel in marking the peculiarities of the dresses of our ancestors, however rudely represented, or inaccurately finished. The circumstances of dress are often a guide to the better understanding of the manners of a people; and there are few countries in Europe, in which publications like the present have not at one time or other appeared. The *Gallery of Fashion* represents the dresses of the English Ladies, and their changes from the month of April to the present. The figures are very beautifully executed, and the dresses exhibited with extraordinary precision. The letter-press which explains the plates, though written in terms above our comprehension, will doubtless be easily intelligible, and highly satisfactory to our female readers; and has all the advantages of Mr. Bulmer's elegant press.

ART. 27. *The Life of John Hunter, By Jesse Foot, Surgeon. 8vo. 287 pp. 5s. 6d. Becket. 1794.*

This work is of a kind, which is, and ought to be, very singular—the life of an eminent person, written immediately after his death, for the purpose of reviling him: and though the author has laboured, in an introduction of more sound than sense, to justify the practice, we are not at all the more reconciled to it. “*The charge,*” he says, “which I have taken upon myself, stands exactly upon a similar basis of a judge, who never acquits or condemns any one from the narrow motive of partiality, but every one is treated according to the nature of his case.” P. 6. Now, what the author endeavours to say, but does not say, in this absurd sentence, is nothing to the purpose; for this work most surely does appear to proceed from *the narrow motive of partiality*: or, were we to say envy, we should perhaps be still nearer the truth. Such is the style of the man who censures John Hunter for not being able to write grammatically. Having exemplified this, we will specify his historical accuracy also, and then dismiss a work which too well justifies the remark of an eminent man, that any animal can kick at a dead lion. That we may not suspect the author to err through mis-information, he asserts, as *on his own knowledge*, things that never happened. Thus he tells us, that Mr. Hunter's *Cronian Lectures* were printed and given privately to the Fellows of the Royal Society; and that he had seen one of them. The fact is, that *they never were printed*. On the other hand, Mr. F. denies what is notoriously true.

true. He says, there never was a stomach digested after death, whereas a preparation of one has been shown in every exhibition of Mr. Hunter's Collection. He asserts, that the legs of Mr. Hunter's Camelopard were cut off at the knees. This, as well as the preceding assertion, proves that Mr. F. has not seen the Collection. He makes a room in Mr. Hunter's house, with galleries of his own, for the use of the Lyceum Medicum which met in Mr. Hunter's Lecture Room. These, however, are trifles. The general drift of the book is to deny Mr. Hunter's merits, to put the worst construction on all his actions, to magnify unmercifully all his imperfections: and what will be the result of all this? Only that John Hunter, whose own works speak for him, will continue to be held a great man; while, of his adversary, if any thing should be remembered, it will be his want of candour. Such a book does not deserve more particular criticism. The solecisms in language and style are innumerable.

ART. 28. *The Discovery, Settlement, and present State of Kentucky; and an Introduction to the Topography and Natural History of that rich and important Country; also Colonel Daniel Boone's Narrative of the Wars of Kentucky: with an Account of the Indian Nations within the Limits of the United States; their Manners, Customs, Religion, and their Origin; and the Stages and Distances between Philadelphia and the Falls of the Ohio, from Pittsburgh to Pensacola, and several other Places. By John Filson. Illustrated with a large whole Sheet Map of Kentucky, from actual Surveys; and a Plan with a Description of the Rapids of the River Ohio. By Capt. Thomas Hutchins, Geographer to the Congress. 8vo. pp. 67. 2s. Stockdale. 1793.*

From various motives, the desire of knowledge on the subject of America is so strong, that the author of a pamphlet, describing the manners of a people, the temperature of the climate, and the fertility of the soil, in any accessible part of it, has a fair chance of obtaining attention from the public, and profit to himself. There is one great fault, however, generally attending such descriptions, that they exaggerate the advantages, and gloss over the inconveniences of the country which they recommend for habitation. Kentucky, which is spoken of with such flattery and fondness in the present work, is, in fact, by no means a place of such strong attraction as it has been described: the atmosphere is found to be moist, and the climate too hot; in many parts it is subject to the inroads of the savages; and the navigation of the Mississippi is only open on payment of Spanish duties. Speaking of the soil and produce of Kentucky, our author says, "This country is richest on the higher lands, exceeding the finest low grounds in the settled part of the continent. When cultivated, it produces, in common, fifty or sixty bushels per acre; and I have heard it affirmed by credible persons, that above one hundred bushels of good corn were produced from an acre in one season! The first-rate land is too rich for wheat till it has been reduced by four or five years cultivation. Col. Harrod, a gentleman of veracity in Kentucky, has lately experienced the production of small grain; and affirms, that he had thirty-five bushels of wheat, and fifty bushels of

rye, per acre. I think, in common, the land will produce about thirty bushels of wheat and rye, upon a moderate computation, per acre; and this is the general opinion of the inhabitants. . . . These accounts of such amazing fertility *may to some appear incredible*, but are certainly true. Every husbandman may have a good garden or meadow, without water or manure, where he pleases. The soil, which is not of a thirsty nature, is commonly well supplied with plentiful showers."

The Appendix contains an account of the adventures of Col. Boon, and "my brother, 'Squire Boon;" where our readers may learn of "hair-breadth 'scapes in th' imminent deadly breach," &c. softened with an abundance of *sentiment and fine flowery language*.

ART. 29. *Dernier Tableau de Paris; ou recit Historique de la Revolution du 10 Aout, des Causes qui l'ont produit, des Evénemens qui l'ont précédé, et des Crimes qui l'ont suivi. Par J. Peltier, de Paris, Auteur des Actes des Apôtres, de la Correspondance Politiques, ou Tableau de Paris, et de divers Ouvrages publiés depuis trois ans.* 8vo. 2 vols. pp. 464 and 589. 1l. 1s. Owen.

ART. 30. *The late Picture of Paris; or, a faithful Narrative of the Revolution of the 10th of August; of the Causes which produced, the Events which preceded, and the Crimes which followed it. By J. Peltier.* 8vo. 2 vols. 512 and 618 pp. 14s. Owen.

This Picture of Paris, which began to be published in numbers the first week of October 1792, is now so generally known in all its leading traits, that a minute account of it cannot be necessary. A new picture is now wanting, were any artist hardy enough to go thither and draw it from the original. The affecting piece inserted in an early part of the work, entitled *Mon Agonie de Trente-huit Heures*, written by M. Journiac Saint-Meard, happily gave considerable celebrity to the whole, and made it the object of a very general attention. It certainly deserves well to be read, as containing a delineation of atrocities too horrid to be conceived without recital, and too revolting not to produce the salutary effect of strong abhorrence against the principles in which they originated. Mr. Peltier is no mean historian, his account of facts is clear, and his reflections are very often striking and important. He is professedly attached to the cause of Royalty, and very grateful to the English for their humanity towards his expatriated countrymen. If we give no extract from this publication, it is because we believe both the topics and the style of it to be already very universally known; if there be any of our readers who are inclined to blame us for making this conclusion too hastily, we recommend to them to remove themselves as soon as possible from the class of exceptions, by procuring the book for perusal.

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ART. 31. *The Age of Reason; being an Investigation of true and fabulous Theology.* By Thomas Paine. Secretary for Foreign Affairs to Congress in the American War, and Author of the Works entitled, *Common Sense*, and *Rights of Man*, &c. 8vo. 55 pp. 1s. 6d. Paris, printed by Banois: London, sold by J. Eaton. 1794.

Tom Paine is a perfect mirror for modern Philosophers, whose obstinacy, vanity, and presumption are usually in direct proportion to their ignorance. As in the latter accomplishment he is gifted beyond them all, so in the former qualities he has no less superiority. Hence he is justly valued by the disciples of the Sans-Culotte sect, as the boldest of all their teachers. If Voltaire and Rousseau wrote upon Theology with very little knowledge of the subject, he writes without any, and consequently with still more freedom. When we consider the perfect emptiness of this paltry pamphlet, we are surprised and concerned that any men of education should have thought it necessary to answer it. Tom is an original writer, certainly, and his objections to Christianity are such in general, as not many would have committed to writing, had they even floated in their brains; others, indeed, are trite, but they are all such as cannot weigh for a moment with any who have read or thought. The vulgar may, perhaps, be staggered at the impudence with which some things are urged, and at the jocularly (for that is Tom's forte) with which others are placed in a ridiculous light. But the vulgar will not read the answers, consequently they are useless: and, as adding something to the fame of the tract, they are pernicious. The book consists chiefly of a view of the Bible, in which the author *wisely* ascribes the invention of the histories of the Old Testament to the Christians. He thinks all the subjects of prophecy completely overturned by attempting to prove that the Prophets were Poets. He mistakes the corruptions of various sects for genuine Christianity, and argues against them. He says, that the study of the dead languages was invented by Christians, to impede the progress of science, not knowing, poor man! that Greek and Latin were living languages for many centuries after the establishment of Christianity. He imputes all the darkness of the middle ages to the efforts of Christians against science: never having heard of Goths and Vandals, who were not Christians; nor knowing that the total extinction of science of every kind was prevented by the efforts of Christians alone. He gives the history of his own boyish thoughts, as a proof that Christianity is irrational; and the history of his own knowledge of the universe, to prove that this world is too small a stage for such a drama as that of Redemption. He has somewhere picked up Hume's objections to miracles, and carries them to a still greater length of absurdity. Such is the fair and unprejudiced account of a work, which is neither worth answering nor prohibiting; were it not that a mere jest against religion, however empty, has a bad effect upon ignorant minds. What the title of *the Age of Reason* has to do with the book we do not perceive.

ART.

ART. 32. *A Treatise on the Theory and Practice of Seamanship: containing general Rules for manœuvring Vessels with a moveable Figure of a ship, so planned, that the Sails, Rudder, and Hull may be made to perform the Manœuvres according to the Rule laid down. To the above is added, a Miscellaneous Chapter on the various Contrivances against Accidents, and a Copper-plate of the Diagrams and Figures explained in the Work. The whole forming a useful Compendium to the Officer, to instruct him when young, and to remind him when old. By an Officer in the Service of the East-India Company. 8vo. pp. 112. 4s. Robinsons. 1793.*

The art of Navigation, from its commercial and political importance, has, of late years, attracted the attention of men of the highest rank in Philosophy. During the sixteenth and seventeenth centuries, a variety of publications appeared on separate branches of this art, with different degrees of merit, and in different languages, but until 1753, nothing of material consequence had been disclosed. In this year, M. P. Bouguer produced his elaborate performance, entitled *Nouveau Traité de Navigation*, in which he collected all the scattered information hitherto received, with many suggestions and inventions of his own; and which was afterwards abridged and improved in 1760, by M. de la Caille. In 1772, Dr. Robertson's *Elements of Navigation* first appeared, with a most excellent preface from the pen of Dr. James Wilson; and since that time, several useful and highly-esteemed works have been published. But these elementary books are principally directed to the instruction of young persons in the use of the instruments for celestial observations, Mercator's chart, compass, &c.: few of any material value have particularly treated of *Seamanship*, a branch of Navigation which applies expressly to the *manœuvring of vessels at sea*.

The work now before us is confined solely to Seamanship, both in theory and practice, and is divided into twelve general heads or chapters. Each of these chapters is subdivided into smaller ones for the greater convenience of the reader, so that in the immediate time of need, when an alteration is necessary in the setting of the sails, or any other *manœuvre* is required to be performed, reference may be made to the page where such *manœuvre* is treated of. At the beginning of the book is a moveable figure of a ship, made of card, with her yards and stay-sails complete, by which the effect of the wind upon her sails, and of the rudder upon the ship, may be learned by inspection only. This novel mode of demonstration seems to have a tendency to diffuse an inclination for the study of marine tactics; which, besides their importance in a commercial point of view, may have many political advantages, as they may increase the number of our mariners, and be the means of instructing them in the principles of science. The chapter on Mooring we cannot but recommend to the consideration of seamen in general, for, by a perfect knowledge of these matters, numberless accidents may be avoided, which frequently occasion great national detriment, such as the loss of a valuable cargo, and the obstructing and choaking up the beds of navigable rivers.

ART. 33. *Slavery and Famine, Punishments for Sedition; or an Account of New South Wales, and of the miserable State of the Convicts.* By George Thompson, who sailed in the Royal Admiral, May 1792. With some preliminary Remarks, and a Sketch of the Character of Thomas Fysche Palmer, B. D. late Senior Fellow of Queen's College, Cambridge. By George Dyer, Author of *The Complaints of the Poor People of England.* 8vo. 2s. Ridgway. 1794.

The present publication is principally composed of extracts from the various travellers who have written their accounts of New Holland, and truly "they seem to speak variety of wretchedness!"—Mr. Dyer deprecates the rigour of the sentence which has condemned Messrs. Muir and Palmer, &c. "to that bourne from which few travellers return." With the latter Mr. D. appears to have been on terms of intimacy, and pays an animated tribute of esteem to what he conceives to be his talents and his virtues. That men who bear a fair and respectable character among those who know them, should, by any intemperance of conduct or expression, expose themselves to the punishments due, in general, to offenders of a lower stamp, is matter of regret to every feeling mind: but that men of liberal education and a sense of morality, should be doomed to associate with the dregs of human nature, the plunderer and assassin, is by this writer thought to favour too much of severity.

The following extract from the journal of G. Thompson, who sailed in 1792, and whose veracity Mr. Dyer does not question, will enable us to form some opinion of the situation of the convicts. "About four miles from this place (Parramatta) is another settlement, Toongahby, where the greatest number of convicts are, and work very hard (there is also a good crop of corn standing, and promises well): their hours for work are from five in the morning till eleven, they then leave off till two in the afternoon, and work from that time till sun-set. They are allowed no breakfast hour, because they have seldom any thing to eat."—"At night they are placed in a hut, perhaps 14, 16, or 18 together (with one woman, whose duty is to keep it clean, and provide victuals for the men while at work), without the comforts of either bed or blankets, unless they take them from the ship they came out in, or are rich enough to purchase them when they come on shore."—"In short, all the necessary conveniencies of life they are strangers to, and suffer every thing they could dread in their sentence of transportation." Travellers have a licence for exaggeration; and whatever may be our suspicion, we most earnestly hope that the writer of the preceding paragraph may have made an ample use of it.

FOREIGN CATALOGUE

FRANCE.

ART. 34. *Oeuvres diverses de Cerutti, ou Recueil de Pièces rampassées avant et depuis la Révolution.* In 8vo. A Paris.

If the abuse of words has given occasion to many errors in philosophy, it has scarcely been of less disservice in the study of the *Belles Lettres*: it has been from such an abuse of words that it has been so repeatedly asserted that versification is only a secondary merit, subordinate to genius, which may very well dispense with, and ought to condemn it. Nothing, however, is more certain, than that versification is essential to poetry, and that without that art, of which Despréaux may be said to have set the most perfect example among his countrymen, while he laid down the best rules for the acquisition of it, the other qualifications required in a poet would lose much of their effect.

It is for want of a proper attention to this art, that Mr. Cerutti, who is unquestionably a well-informed and ingenious writer, will never rank high as a poet. As a specimen of his manner, we shall present our readers with the following lines, taken from his poem entitled *La Liberté de l'Amérique, protégée par les armes françoises*. After prognosticating, that the riches of the English, which he calls *les corruptions de leurs loix*, will soon take their flight to some other country, he adds—

“ Mais ces loix resteront: Anglois, c'est par vos loix
Que vous fûtes long-tems et citoyens et rois.
Vous le ferez encore. Tout périt, tout s'altère;
Les monumens des arts meurent dans la poussière,
D'opulentes cités sont en proie aux volcans.
Tout l'or des nations est à leurs conquérans.
Courbé sous sa vieillesse, un empire succombe,
De l'Atlas, du Taurus, la mer creuse la tombe,
Les loix, les bonnes loix peuvent survivre à tout;
Tandis que tout s'écroule, elles restent debout,
Au milieu des débris, de marbres, et de bronzes,
C'est ainsi que la Chine, en dépit de ses bonzes,
En dépit du Tartare, a conservé ses mœurs,
Et plié sous ses loix le fer de ses vainqueurs,
Ainsi du monde entier l'antique capitale,
Après avoir péri sous les coups du Vandale,
Regne encore par ses loix, et tout le genre humain
Est encore jugé par le sénat romain.”

Espr. des Journaux.

ART.

ART. 35. *Constitution des Spartiates, des Athéniens; et des Romains; par Guérault, Professeur de Rhétorique au Collège de Harcourt. A Paris.*

As this work, written by a person who is known to the literary world by his excellent *Fragmens de Pline*, and his translations from Cicero, will scarcely admit of an analysis, we shall leave our readers to form their own opinion of its merit from extracts which we shall lay before them.

On the subject of the criminal tribunals of the Athenians, Mr. G. observes, that they were " Composées de la même manière que les tribunaux civils. Les juges étoient toujours en nombre pair. En cas de partage, l'accusé étoit absous. Tout citoyen avoit le droit de dénoncer et de poursuivre les délits publics. Les délits privés ne pouvoient être poursuivis que dans la personne lésée; mais alors on ne pouvoit conclure qu'à des peines pécuniaires. Tout accusateur qui désistoit, ou qui n'obtenoit pas au moins la cinquième partie des suffrages, étoit condamné à une amende de mille drachmes. L'instruction étoit publique. Les parties faisoient serment de dire la vérité. Elles ne pouvoient employer le ministère des orateurs, qu'après avoir expliqué elles-mêmes leur cause. On leur accordoit un tems fixé et mesuré par un horloge d'eau. Le président distribuoit aux juges une boule blanche pour absoudre, et une noir pour condamner. On procédoit toujours par un double jugement: le premier décidait si l'accusé étoit atteint et convaincu: le second appliquoit la peine au délit. Les lois pénales étoient gravées sur des colonnes auprès des tribunaux. Lorsque ces lois n'avoient rien prononcé, les juges étoient les maîtres de proportionner la peine au délit." . . .

" Ombres de Daguesseau et de Lamoignon," proceeds he, " sortez de vos tombeaux, comparez au tribunal redoutable de la postérité, qui rend hommage à vos vertus et à vos talens, mais qui accuse les uns et les autres. . . . Je vois des jurisconsultes habiles dans le code que vous avez rédigé, mais je ne vois pas des hommes. . . . A l'Aréopage votre code auroit soulevé d'indignation les sages qui le présidoient. Les Athéniens vous avoient tracé la route. Pourquoi vous consumer en veilles, lorsque l'antiquité vous offroit un chef-d'œuvre de législation criminelle?"

In regard to the religion of the Athenians, we are informed by our author, " Qu'elle consistoit tout entière dans les actes extérieures. Il suffisoit qu'on ne troublât point l'ordre public, soit en niant l'existence des Dieux, soit en violant les objets du culte. Du reste, on jouissoit de la plus grande liberté dans les opinions. Le second Archonte, nommé roi des sacrifices, veilloit au maintien du culte; comme chef de la religion, il présidoit au sacrifices publics. Les prêtres paroissent dans les cérémonies religieuses avec les attributs du Dieu dont ils étoient les ministres. Les maisons et les terres qui appartenoient aux temples, les sommes prélevées sur les confiscations et les amendes, le dixième, des dépouilles enlevées à l'ennemi, le droit d'asyle, servoient à l'entretien des ministres du culte; et dans les sacrifices le tiers des victimes étoient pour eux. Parler ou écrire contre l'existence des Dieux, briser leurs statues, étoient des crimes puis

punis de mort. Tout citoyen pouvoit se porter pour accusateur. Nulle part, les fêtes n'étoient plus nombreuses et plus brillantes que dans Athenes, et rien n'égalait la pompe des sacrifices, des processions en tout genre. On y faisoit la commémoration des victoires remportées."

What a variety of reflections might this account of M.^r G. furnish to his countrymen? We cannot certainly charge the Athenians with superstition or fanaticism. Notwithstanding which, at Athens the greatest regard was always shown to the prevailing worship; whereas, in a Catholic country, after a space of 1800 years, the legislators have proposed, without meeting with any resistance, to abolish the established religion. At Athens, the priests were held in that consideration, to which, from their rank in life, they had so just a claim; whereas, among a people heretofore distinguished by the gentleness of their manners, they have been persecuted without mercy, and without bound. At Athens, the ministers who had prevaricated were punished: whilst, in France, the law has included under the same proscription, both those who had violated it, and those who have submitted to its injunctions. The Athenian priests had fixed revenues, that they might not be condemned to a servile dependence; whereas, in the very bosom of Christianity, they have, as it were, been suddenly disinherited, and, to the solid and honourable means of subsistence which they before enjoyed, has succeeded a humiliating and precarious salary. Lastly, at Athens, dangerous writers, who presumed to attack the doctrines publicly received, were punished with death; whereas, in the pretended temple of Liberty, under the very eye of the assembled nation, even some of the legislators have professed themselves atheists, without exciting in the rest that contempt or indignation, which they so highly deserved.

ART. 36. *Matiere Médicinale Indigene, ou Traité des Plantes Nationales substituées avec succès à des Végétaux Exotiques, auxquels on a joint des Observations Médicinales sur les mêmes Objets: Ouvrage qui a remporté le premier Prix, écouté le 3 Decembre, 1776; au jugement de M. M. de l'Académie de Sciences, Belles Lettres et Arts de Lyon. Par M. Coste, Premier Médecin des Armées Françaises. &c. and M. Villemet, Doyen du Collège de Pharmacie, Démonstrateur de Chymie et de Botanique à la Faculté de Médecine en l'Université de Nancy, &c. Nouvelle édition, considérablement augmentée. A Nancy, 1793.*

To substitute in the room of exotic plants, used in the daily practice of medicine, others which grow spontaneously in our own climates, and which it is easy to procure at a less expence; plants from the analysis of which it appears that they contain the same principles with those whose places they are intended to occupy; to give a concise history of both; to point out the choice, preparation, and administration of these remedies, with the precautions necessary in their application; to specify the different experiments and observations that have been made on them; such are the important objects of this treatise, which cannot but add greatly to the reputation of Mr. Villemet, who is already so advantageously known in the Republic of Letters, and who is actually employed in the Botanico-pharmaceutical department of the *Dictionnaire de Chymie et de Pharmacie* in the *Encyclopédie méthodique par ordre des matieres*.

Espr. des Journaux.

ITALY.

ITALY.

ART. 37. *Dissertazione sopra il questo: Quali vantaggi e fruttaggi abbiano rispetto alla Tragedia e alla Commedia quelle che diconsi cittadinesche, e quali siano le peculiari leggi costitutive di questo genere, oltre le comuni agli altri, pervenendo dalla specifica ed intima indole loro per dimostrare qual grado di perfezione possa ottenersi, presentata dal Sign. Abate Ildenfonso Valdastrì, Modenese, al concorso dell' anno MDCCXC. della Reale Accademia di Scienze e belle Lettere di Mantova. 1793. 90 pp. in gr. 4to.*

In this dissertation the author shows himself to be possessed of a refined taste, and intimately acquainted with the great master-pieces of dramatic composition, not only in the Greek and Latin, but likewise in the French and English languages, of which he appears to entertain a more favourable opinion than the generality of his countrymen. The dissertation is divided into three parts. In the first and second parts, the author combats the prejudices of those critics who decry, as a monstrous production, all tragedy founded on events in common life, from which the French were heretofore peculiarly averse. He does not allow, therefore, that the Poëtic of Aristotle is, what that philosopher intended it to be thought, so much a complete rationale of the dramatic art in general, as of the practice of the Athenian theatre in particular, of which it may certainly be regarded as the most perfect analysis. Instead, therefore, of reprobating this new species of the drama, Mr. V. is persuaded, that if the representations of scenes drawn from modern times, and describing the events of ordinary life in suitable language, have not a more certain, and more extensively beneficial effect than such as are derived only from an imitation, so often repeated, of Greek or Latin writers, and exhibit occurrences in the history of persons removed alike by time and rank to the greatest distance from us, it must be owing to the inability of, or want of appropriate talents in, the poet himself. Our readers will, however, doubtless think him too partial to his favourite species, when he says, that "*Vado persuaso dalle mie proprie osservazioni che il capo d'opera di Racine l'Atalia debba ai prestigj delle decorazioni, e di ciò, che forma propriamente spettacolo, non piccola parte del suo successo. I pomposi abiti, emblemi d'un gran sacerdote, un fanciullo posto su un trono, a cui brillano in volto la placidezza e la gioia dell'innocenza; una furiosa Regina alla testa di truppe, che dà loro il barbaro comando di trucidarlo; Leviti che accorrono a defenderlo col'armi in mano; tutto questo offre un quadro, che accresce al sommo l'eloquente energia del patetico.*"

In the third part, the author lays down rules for the composition of tragedy in general, and of this species in particular. Among the former is a strict observance of the three unities, which he considers to be of equal importance; and among the latter, that this drama should be written in prose. *Giornale Enciclop. d'Italia.*

ART. 38. *Opere del Muratori. Tom. I.—VI. 8vo. In Venezia.*

Of the works of the celebrated Muratori a complete edition was undertaken in 1767; which, though it has been extended to thirty-six volumes, is not yet finished. From the present edition are excluded

cluded what the editor calls *Non figne naturali, ma solo adottive de* Muratori, as *Paulini Poemata, Missale Gothicum, Sacramentarium Gregorianum, &c.* To the whole is prefixed, the *Elogio di Lodovico Antonio Muratori*, by *Lami*; as are also to each separate work short literary notices, by the editor, *M. Andrea Rabbi*. In the six volumes here announced, are contained the following works of Muratori: 1. *Del Governo della Peste, e della maniera di guardarsene*; 2. *Relazione della Peste di Marsiglia*; and, 3. *Dissertazioni sulle antichità Italiane*; in all 75, but of which the 33 only concludes this sixth volume.

Ibid.

ART. 39. *Opere del Maffei*. Tom. I.—V. 8vo. In Venezia.

We are obliged to the same editor for this re-impression of the works of Maffei, who has likewise prefixed to the first volume an *Elogio di Scipione Maffei*, by *Ippolito Pindemonte*, and to each particular work his own introductory account of it. In these five volumes are included, 1. *De' Teatri antichi e moderni*; 2. *Arte magica dileguata*; 3. *Arte magica distrutta*; 4. *Arte magica annichilata*; 5. *Della formazione de' fulmini*; 6. *Dell'antica condizion di Verona*; 7. *Verona illustrata*; with an Index to this last work.

Ibid.

H O L L A N D.

ART. 40. *Hermanni Arntzenii J. U. D. Gynnasii Gondani pro Rectore, Epistola critica de quibusdam Pindari Thebani Locis ad V. Cl. Jo. Ruada, J. U. D. in Acad. Groningana Eloqu. Lingu. Gr. et Lat. et Antiq. Gr. Professore Ord.* Utrecht, 1793. Large 8vo.

It is generally known that the *Epitome Iliados*, of which a new edition has lately been published by Mr. Wernsdorff, bears in the M. S. the name of *Pindarus Thebanus*, though no satisfactory reason has yet been assigned for this extraordinary title. With respect to the piece itself, we may however observe, that the numerous transcripts of it still existing in public libraries, sufficiently prove that it must formerly have been very much read. Of late, several eminent critics have likewise condescended to employ themselves in the improvement of the text of this poem, particularly in Holland, Bondam, Van Dorp, and Van der Dussen, from whom, as well as from de Rooy, we were led to expect a new edition of it. By Mr. van Kooten, we understand likewise, that some progress has been made in the impression of such an edition. It appears that our author was not acquainted with that published by Wernsdorff, though many of the same emendations of corrupted passages have occurred to him; as, for instance, p. 672, where he proposes reading *Hinc Phrygas Ajacis*, and 417, 281, 639, 690, 698, 699, 854, 945. Agreeably to the nature of such works, Mr. A. has allowed himself the liberty of selecting his own passages, of dwelling on them for a longer or shorter time, as he might judge proper, and of digressing occasionally to other writers. A considerable part of this publication is likewise intended to point out the real, or meretricious, poetical beauties of the original, in which our author has shown no small share of taste and philological erudition. Among the emendations of passages suggested by him, we approve more especially of those which follow, as v. 205, *Potens simul ordine Cuneus ire bis undenis tentabat in arma carinis*, where, instead of *ordine*, he reads *horrida—arma*; Ovid. Metam. IV. 662, where, for *aterno carcere ventos*, he substitutes *hesperos*; of several

veral

veral in Ampelius, particularly c. 15, *Quas statuas ei pſuerunt in facie publicā, in baſi e publico*; and of one in Priscian. Perieg. 666, where, in the place of *Ascalaphi regis*, he proposes reading *Axanthi ripis*. It appears that the poet has been principally indebted to Virgil for his language, to which, however, the ingenuity of commentators has, perhaps, not unfrequently given better meanings than were intended by him.

Vaderlandsche Letteroefen.

ART. 41. *Discours sur l'Egalité des Hommes, et sur les Droits et les Devoirs qui en dérivent. Par M. Pierre Paulus, ancien Conseiller et Avocat Fiscal de l'Amirauté au Département de la Meuse, Membre de Sociétés Hollandoise et Zélandoise, des Sciences à Haarlem et à Flessingue, de Littérature Hollandoise à Leyde, de la Société-provinciale d'Utrecht, &c. Traduit du Hollandoise. A Haarlem, 1794.*

If philosophers would deign to peruse this tract with the attention it deserves, they would be convinced that the doctrines inculcated in the Gospel, which they have sometimes represented as incompatible with the plans they have laid down for the purpose of promoting the happiness of mankind, so far from being so, really involve those plans, leading us by the same principles to the same point, though by a path so gentle and safe, as is admirably calculated to contribute to the general felicity, without endangering the repose, the security, or the possessions of any individual.

The immediate motive by which the translator was induced to render this essay into a language more generally known than that in which it was originally composed, is ever likely to be, was, says he, that the present and future legislators of other nations might become acquainted with the just demarcation made by Mr. Paulus in the 2d chapter of the 2d section, of the rights transferred by virtue of the social pact to society, or the aggregate body of the association, and of those which individuals have still reserved to themselves either tacitly or expressly, as personal and absolutely inalienable, and on which, being private and sacred property, entrusted to their guardianship and protection, the nation cannot lay hands without the most flagrant injustice, and a formal infraction of that solemn contract by which the individuals submitted themselves, in other respects, to the general will, and the supreme direction of the social body. The author has more particularly combated the erroneous doctrine of Rousseau on this important subject, which he has shown to be not less false in its principles than dangerous in its consequences. *Ibid.*

ART. 42. *De Bybel vertaald, omschreven en door Aanmerkingen opgeheldert door W. A. van Vloten. VII. Deel.—The Bible; translated, paraphrased, and illustrated with Annotations, by W. A. v. Vloten. Vol. VII. 722 pp. in large 8vo. Price 4 fl. 6 st. Utrecht and Amsterdam, 1793.*

In this volume are contained the author's new version of, and commentary on, the Three Books of Solomon, and the Prophecy of Isaiah. As Mr. v. V. appears to be intimately acquainted; not only with the original language of the Old Testament, but likewise with the different exegetical, particularly the German, writers on the Bible, and to possess, besides, most of those qualifications which are required in an expositor of the Scriptures, we are sorry that his merits in this department of literature are not more generally known. *Ibid.*

GEOLOGICAL

G E O L O G I C A L L E T T E R S.

L E T T E R V.

TO PROFESSOR B L U M E N B A C H,

By M. D E L U C.

Birth of our Continents—Proofs of the small Antiquity of this Epoch.

Windsor, July 1, 1794.

NATURALISTS have no longer any doubts of our *continents* having been the *bed* of the *sea*; so that the main object of every geological system has been, for a long time, to explain, “how the *sea*, after having been *higher* than our *continents*, comes now to be *depressed below* them.”

1. I have not, in these letters, reverted to that question, “whether this grand change that has happened on our globe has been produced *gradually*, or by a *sudden* revolution,” because I have fully discussed it in my *Letters on the History of the Earth and of Man*, where I have proved, as well in answer to those systems that are founded on the idea of *gradual* causes, as in a general way, that the *birth* of our *continents* has not been *gradual*, but *sudden*; and this is what has been also established by two of the most distinguished geologists of this age, M. de SAUSSURE and M. de DOLOMIEU. But it remains to determine, what this *revolution* was; and I proceed first to cite some facts, which clearly point out its nature.

2. We have seen that the entire mass of our *continents* is composed of *strata*, produced from the *sea* while it occupied this portion of the globe. These *strata*, which we may every where trace without the possibility of doubt, notwithstanding the various accidents they have undergone, extend every where down to the present *sea*, and at first formed the boundaries of its basin. These I would call the *continental soil*.

3. As soon as the *sea* had changed its bed, the *rivers* were formed by the rains over the new *continents*, and arriving at the *sea*, began to deposit at their mouths the *mud* they brought down with them: the *sea* also, agitating the *sand* at its bottom, drove it towards its shores by the

the action of the *waves*. From the effects of these two causes, *new lands* began to be formed, which extended horizontally, and successively took the place of the *water* near certain parts of the original *coasts*. These *new lands* are every where as distinct from the *continental soil*, as a *platform* from the *houses* it surrounds; and their existence serves first to prove, that the *level* of the *sea* has had no tendency to rise since it has occupied its present *bed*; for, in this case, it would successively have overflowed the *sediments* that were deposited on its shores. If, on the contrary, the *sea* had had a tendency to *sink*, the *new lands* would have a regular *slope* towards it, by which we might be able to measure the quantity of its depression since it occupied its present *basin*: but all the *new lands*, on every coast, whatever extent they may have acquired, are sensibly *horizontal*. This phenomenon then amounts to an absolute *demonstration*, that the *sea* has undergone no change in its *level* since it has occupied its present *bed*.

4. But before the *sea* occupied this *bed*, it covered our *continents* to a much greater *elevation*. What *barriers* could then retain it? They could not absolutely be others than *more elevated lands*, which occupied the place which the *sea* now is; and we know evidently, from the quantity of the remains of *vegetables* and *terrestrial animals*, which have been buried in our *strata* while yet under the *sea*, that there did at that time exist such *lands*. Thus, in order that the *sea* should have retired from the surface of our present *continents*, other *continents*, which before served it for a *barrier*, must necessarily have *sunk*, so as to leave free the *basin* it at present occupies.

5. This is a necessary consequence of the above facts; and its evidence does not depend on determining *how* this *revolution* happened; but we shall soon discover it, by continuing to pursue the train of causes established in my former letters, of which I shall in few words recal to your recollection such parts as the subject requires.

6. The state of *disorder*, in which we find all our *strata*, can only be accounted for by considerable and repeated *sinkings* of the greater part of their mass, at *eras* marked by certain traces. These *sinkings* of the bottom of the *ancient sea* could proceed only from the successive formation of *caverns* within, into which the increasing *crust* of *strata*, from time to time, fell down. By this is to be explained that great phenomenon which has given birth to Geology, namely, the disappearance, at the exterior, of a great part of the *liquid* which formerly covered the whole globe, to a height exceeding our highest *mountains*. We have also found, in this disruption of the *caverns*, from whence issued each time new *elastic fluids*, the *chemical cause* of the successive changes in the *precipitations* that took place in the *liquid*, as well as of the contemporary changes in the nature of the *atmosphere*, so visible from the history of *vegetables*. Lastly, in the course of these operations, I have pointed out an epocha, when, while the *liquid* covered all the globe, a more rapid enlargement of the *caverns* under one portion of the *crust* of *strata* occasioned its sudden *sinking*; by which, added to the simultaneous *infiltration* of a great part of the *liquid* in the interior part of the globe, the portion only which had subsided, remained covered, and formed the *first sea*; at the time that the part uncovered became

became the *first continents*. Such are the facts I wished to recall to your remembrance; I shall now proceed with the thread of this history.

7. After this first *revolution*, the *lands* then produced were for a long time safe from greater catastrophes, owing to their being exonerated of the weight of the *liquid*, which, at the same time, could not make its way beneath them, except at their borders, which served as the confines of the *sea*. In the long course of catastrophes that happened to the bottom of that *sea*, some of the *liquid*, from time to time, passed under the *land*: but this infiltration was slow; and in proportion as it produced *sinkings* of the *mass* of *loose substances* below, *contractions* were formed in them, which gradually multiplied the *props*, as the *cavities* increased in size and number; so that the *exterior crust* now rested only on a foundation to a great depth *cavernous*. Such was the state in which the *ancient continents* were at the period where I left those operations in my last letter, conformable to the train of stated causes, and traced through a series of characteristic monuments.

8. But at length, by some new catastrophe at the bottom of the *sea*, a great portion of the *liquid* suddenly penetrated into the lowest *caverns* under these *lands*, and there occasioned a sudden sinking of the *loose matter*, even under the *props*, beneath the *cavernous mass*: this then began to tumble in; its demolition gradually extended quite to the *exterior crust*, the fall of which completed the destruction of all these *supports* of the *caverns*, by which, till then, they had been upheld; and the *sea* having no longer any *barriers*, flowed over this portion of the globe, where, in a little time, it settled itself at the *level* we now find it. Such then was the *cause* of this *revolution*, of which, as we have just seen, the nature was pointed out by decisive phenomena; and we shall see it still further characterized, by what happened afterwards on the new-born *continents*.

9. I have said in my preceding letter, that the last *precipitations* that took place in the *sea*, while it occupied its ancient *bed*, were those that produced our *beds* of *sand* and other *loose matters*, which cover the ruins of the *stony strata* on our *plains* and *hills*. I will now add, that when the *sea* had changed its *bed*, it there continued for some time, or at least renewed, the same disposition; by which its bottom became covered with a great quantity of *sand*. Hence arises the great resemblance discoverable between what we call the sea-sand, and the *sand* of so many of our *hills* and *plains*; and this circumstance very well proves, as other naturalists have observed, that the *sea* has, at one time or other, covered all these lands; but this is not a solitary proof; it is connected with those that result from the great heaps of *shells* and other *marine bodies*, found in so many places in these *stony strata*, from the quantities of the same *bodies* found buried in some species of *stony strata*, and from the catastrophes that all these *strata* have suffered in common together, while yet covered by the *sea*. It was not then (as some geologists had thought) owing to excursions of the *sea* upon our *continents*, that we find them, in so many places, covered with *sand*: it was *precipitated* there from the *sea*, at the time it covered our *continents*; and it is by some continuation of that last *precipitation* upon its now *bed*, that we find it covered with a great abundance of *sand*.

10. These

10. These *precipitations* put an end to all the great *chemical operations* which had been set in motion by the addition of *light* to the mass of other substances of which the *earth* was composed at the *epocha* from which I began to trace its history; for since that time, no *precipitation* whatever has taken place in the *sea*. This circumstance, which M. DE DOLOMIEU has also ascertained, added to the *continuance* of the *level* of the present *sea*, is very remarkable, as being intimately connected with the whole course of the preceding operations. The *level* of the *sea* not having changed since its residence in its new *bed*, it is a proof that there have been no *cavities* opened, as before, at its bottom: and as the *elastic fluids*, which rushed out of those *cavities*, were the causes of the former *precipitations*, we see thus, that the permanence of the *sea* at a fixed *level*, and the cessation of the *precipitations*, are connected by a common cause. Thus the *water* of the present *sea*, is the *residuum* (to this time permanent) of the *primordial liquid*, which at one time covered all the globe, and from which were separated all the substances that we at present observe on the *earth*: and by the same cause, of no new *caverns* having been opened at the bottom of the *sea*, our *atmosphere*, one of the products of these *chemical operations*, acquired at the same time a state sensibly fixed: so that we no longer see on our globe any other general effects than such as proceed from the vicissitudes of the *seasons*, and the reciprocal actions constantly taking place between the *atmosphere* and the surface of different *soils*.

11. I have now, Sir, accomplished the task I set myself in my first letter, that of explaining, by *physical causes*, all the *monuments* of the great *revolutions* that we find on the surface of our globe. General, Physics, Chemistry, and Natural History, have served to conduct me through these *monuments*, from a very striking *epocha*, namely, that in which *light* was added to the other *elements* of the *earth*, to the *birth* of our present *continents*, the precise characters of which have served me as guides in this research. I have called that series of events the *Ancient History* of the *Earth*, which embraces that portion of *geological phenomena*, in which we distinguish only a succession of *periods*, without any determination of *time*: I shall therefore call that the *Modern History* which I am now going to enter upon, in which we shall have a fixed *chronology*.

HISTORY of the EARTH since the Birth of our CONTINENTS.

12. The two first objects we have to consider in this new *Period* of our globe, are, the change that took place in its *external temperature* at the time of the *revolution* I have been describing, and the *origin* of the *population* of the new *continents*. With respect to the first we have to recollect, that the *rays of the sun* are not of themselves *colorific*; that they do not become so with regard to the *earth*, but, by
passing

passing through its *atmosphere*, and falling on different *bodies*; and that thus they become *calorific*, only by producing the immediate cause of *heat*, namely *fire*, of which *light* constitutes a part. We also know, that the production of *fire* by the *rays of the sun*, is, all things else being equal, more or less abundant, according to the state of the *atmosphere* and of the several *bodies*; and that the *permanency* of the *fire*, thus produced at the surface of the *earth*, whether *free* or combined with other substances, and consequently the preservation of the *heat* produced by the *rays of the sun*, depends on the nature of the operations that take place in the *atmosphere*, and at the surface of the *earth*. Now, our *atmosphere* was formed by degrees, in proportion to the substances of our *strata* were *precipitated* in the *liquid* that produced them; and we see that it underwent successive changes, by what happened to the *vegetables* of the *earth*, at the same time that the races of *marine animals* also suffered changes by simultaneous modifications of the *liquid*. Lastly, we have seen, that these classes of corresponding changes had, for an immediate cause, certain successive *revolutions* of the bottom of the sea. Here, then, is the point I shall set out from, to determine the first object of enquiry in this new state of the *earth*; an object to which the phenomenon observed in the *strata* of the Northern latitudes conducts us, namely, *skeletons of animals*, which at present exist only between the *Tropics*.

13. Since the great *revolution* which gave birth to the *first lands* on our globe, there has been none equally considerable, except that which destroyed those *lands*, and gave birth to our *present continents*. The *atmosphere* must have again undergone a great change in this latter *revolution*. There happened certainly at that time also a very great change in the *dry surface* of our globe; since the *lands* that were swallowed up consisted only of *primordial strata*: whereas the new *continents* have at their surface, and to a great depth, all the posterior *strata*; so that the *primordial strata* appear only here and there, owing to convulsions undergone by the whole mass of *strata*.

14. Here, then, are two very great changes which have taken place on our globe at the birth of our *continents*, and from these may have resulted very sensible modifications of the influence of the *solar rays*, not only with regard to *heat*, but with respect to all their operations. Without doubt we could not conclude from these, arguing *a priori*, that certain *animals*, which formerly lived without the *Tropics* could live there no longer in the new state of things; for we are still too ignorant of the composition of the *atmosphere*, to trace its causes and effects to this depth: but finding in our superficial *loose strata* carcases of *elephants* and *rhinoceroses*, in such a state of preservation as proves they cannot have been deposited there a great number of ages, without the least reason to suppose there has been any sudden change in the *position* of the *earth* with respect to the *sun*, or any loss of internal *heat*, we must have recourse to some change in the *physical causes* operating at the surface of the globe. Thus, then, considerable changes in the nature of the *atmosphere*, and of the *lands*, which we know in general sensibly modify the action of the *rays of the sun*, present them-

selves

selves to our view as causes adequate to the explanation of the change that has taken place in the dwellings of *elephants* and *rhinoceroses*: nor is this the only phenomenon depending on this cause; for, we also find, for instance, in our superficial *loose strata*, certain *shells*, the species of which became extinct at the same revolution, and others that since that time have been found to exist only between the *Tropics*. Thus these phenomena, inexplicable by means of every *slow* cause, which announce some grand *revolution* of our globe, such as can embrace at once so many other phenomena, which have nothing common between them but that they are all marks of a great *revolution*, come, by means of known *physical causes*, to range themselves under that which gave birth to our *continents*.

15. The other object we have to settle, before we enter on the history of these *continents* since their birth, is, the commencement of their *population*. In treating of this subject in this place, I do not mean to specify any thing either with respect to *men*, *domestic animals*, or even of the principal *plants* that *men* cultivate; I shall come to this in time: here I have nothing in view but the general object.

16. We have seen already, that in the very bosom of the *ancient sea*, the *strata* successively enveloped carcases of *terrestrial animals*, and above all, a prodigious quantity of *vegetable substances*, which could not proceed but from a great number of *islands*, already *peopled*, whose origin I have also explained, and traced their history. When the *sea* abandoned its former *bed*, the *isles* which still existed in it became the *summits* of our *mountains*; and thence it is that the *population* of the new *continents* proceeded. The *winds* and *rains* transported to great distances the *seeds* of plants, *birds*, and other *animals* assisting—and these propagated, at the same time that their nourishment was increasing, on the hills and plains, where, in the new state of things, the climate suited them. Such is the general idea of this great Geological phenomenon, which what follows will determine and ascertain more particularly.

17. I now come to the history of the *new continents*, delivered over to the influence of those causes which are at present operating before our eyes; and, following the track I have chalked out above, this history will be *chronological*. Not that I propose here to show that the *revolution*, the characters of which will be more and more ascertained, is no other than the *Deluge* of our Sacred History, according to the circumstances transmitted to us by *Moses*; but this I will say now, that the common result of the several investigations I am going into, will be, in the very first place, a confirmation of the *sacred chronology* since this event.

18. As the first object in this enquiry, I shall take up again the history of *vegetation*, which alone embraces a very grand and varied scene. The seeds of *mosses*, *grasses*, *beats*, and a thousand other *plants* which we find growing in *uncultivated lands* were transported from the higher places, and carried over all the hills and plains; and the vast extent of *sandy grounds* became thus almost every where what we now call *beats*. It is of this kind of *uncultivated land* I shall first treat. The annual remains of *plants* accumulating on the

the sand, began to cover it with that *blackish earth* in which we find the present *plants* rooted. There are immense tracks of these lands which have yet received no cultivation, and on which, therefore, the *stratum* of *blackish soil* is the entire residue of all the *vegetables* which have grown and perished there since the birth of our *continents*. In places too far from every habitation, for even the shepherds to lead their flocks there, and where, therefore, the *beast* itself forms thickets; at whatever elevation they are above the level of the *sea*, this *blackish stratum* is found (always mixed with a fine sand brought from other places by strong winds) about a foot and a half in thickness. Now the *progress* of this *stratum* is accompanied in many places with *chronological* monuments, and I will relate one of those I have mentioned, in treating this subject much at large, in my Letters on the *History of the Earth and of Man*.

19. The first inhabitants of the north of Germany were *shepherds*, who, as yet, had no fixed habitations; so that the only monuments remaining of them are their *tombs*: they deposited the ashes of their dead in *urns*, which they buried in open places, principally on the heights, and they covered them with earth. We find a number of these *tombs* on hills still uncultivated: they are well known under the name of *tumuli*, which I suppose they received from the Romans, as they are nothing more than *heaps* of earth. Here then the anterior product of *vegetation* was removed; what has formed there since, is the product of the subsequent *vegetation*; and this epoch is marked by the ancient Germans, who, since the invasion of *Germanicus*, began to collect together and build. I have dug through the *blackish stratum* on a number of these *tumuli*, to compare its thickness with that of the general *stratum* of the rest of the ground, and considering the small difference found between them, we could not find by any means a sufficient *time* to answer to the literal *Hebrew Chronology* from the *Deluge*, which besides is lengthened by some commentators. But here we are to consider, that before a layer of *blackish mould* could be formed, it was necessary that *vegetation* should be fully established on those lands; and in this a portion of time was employed that should be added to the immediate result of observation, which, however, we cannot well ascertain. The same *uncertainty* prevails in the *commencement* of all the phenomena that ascertain the great truth which I have here begun to unfold; but from the nature of the special causes which produce it in each of them, it will be found, that though a certain *latitude* of *time* is produced by those *uncertainties*, it is confined within such *limits* as will effectually oppose, not only all the fables or systems of Chronology that are not founded on *Genesis*, but even the conjectures of some chronologers who have arbitrarily lengthened the period between NOAH and ABRAHAM.

20. The *cultivation* of the earth comes next to the spontaneous products of *vegetation*. Every where, as we ascend in the history of any settled nation, we find *cultivators* of the land, and we can follow uninterrupted traces of new *tillage*; nevertheless we may conclude from the relations of travellers, that one half of our *continents* is still *uncultivated*. Certain spots of ground, which had something in them

to attract people, either for the easiness of *culture*, or as serving well for communication between other places already cultivated, became the cradles of great nations; within those anciently cultivated lands, the traces of the *progress* of *cultivation* are not very visible: but from them have issued *swarms*, as it were, of men, *wanderers* at first, afterwards *cultivators*; whence have resulted a number of *centres* of *cultivation* scattered here and there in the first deserts, which have not ceased since, both to increase themselves and to send out fresh colonies.—Every where this process continues round places adjoining to lands still *uncultivated*, and it is at a great distance from its end. Here then is a new *succession* of operations, to which the *birth* of our *continents* has given rise; and in comparing my own observations on this head with those of other travellers, I have had occasion to remark, that the *progress* of *cultivation* has every where left such evident marks in places similar to those I have described, that when we attentively consider the subject, the aspect of the country, the names of places, the progress of their aggrandizement, their relations to each other in language, opinions, customs, the beginnings of public works by the increase of their means, the national progress of the arts, commerce and luxury—in a word, every thing, in a retrospective research, leads us, from every distant point, to some *chief places*, the history or traditions relating to which carry us back to the first *eras* of the *cultivation* of our *lands*. Here is a study very interesting, as may be seen by following what I have related at large (from observation) in my *Letters on the History of the Earth and of Man*, where I have at the same time pointed out both the moral and physical causes, which accelerate or retard the *progress* of that general tendency of spontaneous causes, together with the industry of man, to augment the productions of the ground; and Messrs. DE SAUSSURE, DE DOLOMITTE, and RAMOND DE CHARBONNIERE have made the same remarks.

21. It should not have been then in capital cities, in the midst of countries covered with the marks of *ancient cultivation*, that the history of the human race inhabiting our *continents* should have been investigated; since the traces of *succession* being there effaced, the imagination has a free field to expatiate in: it should have been in these places which are so numerous, where human industry is still at work, driven by the necessities of an increasing *population*, to augment the means of subsistence by extending *cultivation*. Then the evident history of the *cultivators* of our land, comes in as a support to those facts that relate to *spontaneous vegetation*, to set aside the fabulous pretensions of some people to *antiquity*; since it follows equally from both, that our *continents* themselves, can have no higher date than the *deluge* described by MOSES: of which truth I shall, as I go on, bring many other proofs.

22. Without yet quitting the history of *vegetation*, we find a new *Chronometer* in our *peat-grounds*, a phenomenon which I also have described at large in my *Letters on the History of the Earth and of Man*. *Peat*, as well as the *blackish earth* I have spoken of above, is a product of *vegetation*; but the spoils of the *vegetables* that form it, lose much less of their bulk, and they retain their *combustible* faculty.—These *vegetables*, at first simply *withered*, form a *spongy* mass, always soaked

soaked with water, on which new plants, some of them aquatic, grow in great abundance, and with much rapidity. It is, perhaps, owing to an *antiseptic* quality in some of these *plants*, that there happens such an accumulation of their spoils, constantly penetrated with water, without their undergoing any *putrefaction*: a circumstance that essentially distinguishes our *peat lands* from *marshes*, for the air is always salubrious.

23. That formation of *peat* could commence only with all the other phenomena to which the birth of our *continents* gave rise: it at first began to form in spots of grounds that were watered by springs; and in these places, very favourable to all sorts of vegetation, there grew at first *trees* of a *resinous* nature, principally *pinus* and *yerus*, the leaves and smaller branches of which, though falling on a *humid* ground, resisted *putrefaction*; herbaceous plants, at the same time grew on these soils, and began to form *peat* there. In proportion as this *peat* became thicker, the new *trees* insinuated their roots more and more into its mass, and attained such size, that at length, the winds had the power to root them up; and the *peat* continuing to increase, buried them.—Here is a first *period* marked in all our large *peat lands*; for when they come to cut *peat* to a certain depth, they find the trunks, branches, and roots of these *trees*, and sometimes also they meet with works of art, which are indexes of the *time* when they were deposited there: among others, I have seen a *felt hat* of a singular form, found near one of these trunks of trees. I could point out many other circumstances of this nature, if it was in my power here to enter into such details; but some more will be seen hereafter.

24. The *peat* continuing to increase, extended itself out of the places where it originally had its birth: if it was on hills, it descended down their sides; if on relatively low grounds, it overran its first limits, and extending on a larger surface, often propagated itself over hills. Every where, in a word, where this *sponge*, in whatever direction it goes, meets with small *springs* to moisten it, it continues to increase both in thickness and extent, and where it is not too much softened by the water, *trees* continue to grow on it. This increase of the *peat* still continues wherever the circumstances are favourable to it; and where men do nothing to stop it, we know its *progress* by tradition: and when we compare it with the *mass* produced, we discover another proof of the *small antiquity* of its origin; as will soon appear.

25. In a number of places, where the population has so far increased, that *colonies* have reached the confines of large *peat lands*, they have laboured to stop their *progress*, and to render their surfaces fit for *cultivation*; a double end, which is to be gained by *draining* the *peat*; that is to say, by cutting deep *trenches* in a direction towards some lower ground where the water may run off, and keeping them always open. Now in these operations, in many places, they have discovered *monuments* referring to the history of the *people*, and of the *arts*; or to some local *traditions*, of which I shall give some instances.

26. In draining the great *peat-lands* of the country of *Groningue*, they found at the bottom of a *trench*, some *Roman medals* buried in the natural

natural ground, and since covered with a considerable bed of *peat*. Here then is a fixed *period* in the increase of these *peat-lands*, namely, the *invasion* of the *Romans*; and this *monument* is connected with another, on the same *coasts*, furnished also by a *progressive* operation, but totally of another kind. *Roman medals* have been found near the ancient *mouth* of a branch of the *Rhine*, which formerly passed through *Holland*. The *Romans* had built a *Custom-house* near this *mouth*, the ruins of which we discover buried in the sand of the sea, which, from that time has entirely obstructed this arm of the *Rhine*. This is one of the *monuments* by means of which, in comparing it with the rest of the operations of the *Rhine*, I have demonstrated in my former *Geological Letters*, that our *continents* are of a very small antiquity.

27. In my travels along these coasts, where I particularly observed several great tracts of *peat-land*, I arrived at the country of *Breme*, at a time when they were carrying on with great vigour the works of *draining*, and bringing to *cultivation* a very extensive *peat-land*, which is called the *Devil's Moor*, because of the accidents that frequently happened to the cattle that ventured on it, as well as to men, who were swallowed up in it, without the least traces remaining outwardly.—The undertaking to *drain* such a *peat-land* as this was too great for the neighbouring *peasants*, it was therefore carried on at the expence of the Sovereign, who concerns himself, with paternal attention, in every thing relating to their prosperity. During this operation, they discovered at the bottom of a deep *trench*, an ancient *aqueduct*, formed in the *sand* with *planks*, near which they also found a tool to bore wood with, which they showed me, and which is very similar to ours. All this was found at a depth very considerable with respect to the general depth of the *peat* in its original spot, which is every where surrounded with a ridge of sandy ground.—Here then is a monument of *art*, and we shall soon see its age.

28. At a period not very far distant, for they already spoke the *German* language in the country of *Breme*, the *Devil's Moor* was still here and there studded with small *sand hills*, which had all their several *names*, with the termination *berg*, which signifies an *eminence*.—From that time, though the *peat*, in continuing to rise, has covered these *eminences*, the places where they were, have retained the same names among the neighbouring colonies. This circumstance has been attended with most happy effects; for, without this guide, these *solid* places in the *peat-bed* would have been unknown, and wherever they are not too far from the borders, they are very useful *spots* for building new *villages*. When they drain the *peat* to a considerable *depth*, it sinks down; I have seen places where it had sunk 10 feet. When the *sand hills* show themselves again, as the *peat* remains there higher than in the rest of the *Moor*, they cut the *peat* over them for fuel; and at the same time, that they find there a more firm foundation for the settlement of new *colonies*, they have still further the advantage of finding *sand* at a small depth, which is of great use to them for mending their roads, and for mixing with the *peat* at the surface, which renders it fit for every sort of culture. The greatest depth of the *peat-bed* through its whole extent, is about 35 feet; it was still sprinkled with *islands*, or small *eminences of sand*, at a time when

when the *German language* was the language of the country; and in growing to its present thickness, it has entirely covered these *eminences*. This then is a phenomenon not very *slow* in its *progress*, and its origin is to be dated from the *birth* of our *continents*. Thus the history of *peat-lands* first traced by their *physical causes*, and next by *chronological* monuments, of divers kinds, in the course of their progress, would only serve to confirm the *chronology* of the *sacred history* since the *deluge*.

29. Let us now change the scene:—for all *progressive* phenomena, of whatever kind they may be, if they had necessarily their *beginning* of the *birth* of our *continents*, ought to furnish us with the same *chronological scale*. I have already pointed out in this Letter the causes that have co-operated in producing the *new lands* added to our *coasts*; and as at the outset of my enquiries into the *antiquity* of our *continents*, this phenomenon appeared to me one of the most decisive *chronometers* we could find, I considered it with much attention; and I have also treated of it at large in my *Letters on the History of the Earth and of Man*. These *additions* to our *continents*, by their constant *horizontal position*, and the nature of their *materials*, are every where distinguishable from what I have called above (§ 2) *continental soil*. That distinction is observable, both at the exterior junction of the *new lands* to the original *coast*, and in digging through the former to sink *wells*: no *fresh water* is to be obtained in the *new soil*, but it is found below in the *original soil*, into which the *springs* extend that come from higher parts of the *continent*. The *beginnings* of these *new lands* take their date from the time when the *rivers* began to carry down *mud* to the *sea*, and the *sea* to drive the *sand* from its bottom towards its new *hores*. We may see *all* that these causes have produced; the greater part of the inhabited *coasts* furnish *chronological monuments* connected with the *progress* of their effects, and they *continue* still to operate on many *shores*: so that these *new lands* are true *hour-glasses*, pointing out the *time* since the *continents* were *inverted*. Facts of this sort are very numerous, but here I shall confine myself to one only.

30. These *new lands* do not become fit for producing land vegetables, by till means of long repeated *inundations*, and fresh *sediments* left each time on their surface, they cease to be often covered by the *sea*; but they are capable of becoming excellent *meadows*. The inhabitants of the borders of the *continental land*, in the country of *Groningue* and the adjacent territory of *Frise*, contented themselves for a long time with making use of the *new lands* along their coast, only in the summer season: they made *hay* in them, and then left their cattle to pasture there; but they were obliged in Autumn to house them in stables built on small artificial eminences; because, from this season to the spring, the *sea* and the *rivers* would frequently overflow these pasture grounds. But at each *inundation* the ground was raised by new *sediments*; so that at length a great extent of their *new lands* near the *continent* was but very seldom *inundated*. It was, however, some time before these two provinces thought of inclosing this ground with *dikes*, to secure it from *inundations*, which would from time to time recur, and thus to take entire possession of a rich soil, which was proper for all sorts of cultivation. A Spanish Governor, whose name was GASPARD ROBLES, at length urged them to the undertaking, and the work was completed

in the year 1570, of our æra, which considerably augmented the habitable ground of these provinces. They left at this time a great extent of *new lands* without the dikes, which remained still subject to frequent *inundations*, of these they continued to make use as they had for many centuries of the space first inclosed. But these exterior grounds continued to receive, at each *inundation*, fresh *sediments* on their surface, which of course elevated them; by little and little the *inundation* of these grounds became more and more rare, and at length ceased sometimes for many years; so that in 1670 they raised a second range of *dikes* in the two provinces, to inclose a fresh compass of ground of nearly the same extent as the former, still leaving without them, all such space of the still growing *new lands* that was too often subjected to be *inundated*, thus giving it time to be raised by the *sediments* of future *inundations*. But from that time these *lands*, continuing to extend themselves, separated into many *bands*, or different projections, and there was no longer any prospect of other than partial *inclosures*, which would increase the expence of inclosing; and the keeping up of the *dikes* would have become burthensome to the State. This determined the two provinces to give up the property of the *new-formed ground* present and future, to those who should acquire the interior ground along the *dykes*, to take in for themselves such portion as they should judge to be convenient. From that time *new inclosures* have been made there, and these additions *continue* but with more irregularity.

31. This *phenomenon* being the effect of *natural causes*, common to all the *shores* of our *continents* where circumstances are the same, and the *level* of all the new-formed *lands* having also one common limit, namely, the *height of the great-st tides*, there can be no difference among them but in their size, which depends on the quantity of matters deposited on the *coast*, and inversely in proportion to the *depth* the *sea* originally was of in that spot; but their respective *progress*, distinguished into particular *epochs*, have a *relation* with each other in respect to *time*, of which I am going to give an instance from another observer, at a rate more rapid than the preceding.

32. Mr. DE DOLOMIEU, struck as I was with the number of phenomena that prove the small *antiquity* of our *continents*, has combated, among others, that mistake of those who have thought they found proofs of the contrary on our *coasts*. In his memoir on *Egypt* he took occasion to show the absurdity of all that has been said of the pretended works of the *Nile* for *thousands of ages*; and, in order to bring the matter more home to European observers, he takes for an example, the present course of the *Po*, in *Lombardy*; first marking, by indubitable characters, the limits of the *continental soil*, that is, the place where the *Po* first arrived at the *Adriatic Gulf*, at the *birth* of our *continents*, and where the *new lands* began to form; after which he continues thus: (*Journ. de Physique*, Jan. 1793) "In considering the *progress* of these *new lands*, from the time that *history* points out to us the *dates*, it is impossible to think, that it has required a very great number of *ages* to accomplish the *filling up* of all that part of the *Gulph* which at first was vacant, and which the *sediments* of the *river*s have choked up. . . . If at the
time

time of STRABO, that is to say, at the commencement of our *era*, an *arm of the sea* reached quite to *Padua*.—If some ages before (as STRABO reports) there could have been 90 *stadia* added to the *continent*, and by this means the town of *Spina*, famous for its *port* and *commerce*, was reduced to the state of a simple village. . . . If we recollect that the *Salines of Ponte longo*, at present *many miles within land*, were, only five centuries ago, the subject of a bloody war—it is easy to prove that there need not have been a great many *centuries* required for the formation of the *new lands*, which have given such an *extent* to the *plain of Lombardy*.”

33. This then is the true account of these *additions* to our *continents*, vaguely referred to by the partisans of the opinion, that our *continents* have been formed by some *slow cause*; for we see, upon examining them, which surely we ought to do before we pronounce a judgment on them, that they serve to prove on the contrary, that our *continents* owe their birth to one single *revolution*, not *very many centuries* distant.

The *natural standard of Chronology* afforded by these *new lands*, all-around our coasts, would be too short, even for answering the *Hebrew Chronology*, without any of the commentaries which lengthen it, if we were not to consider, that a portion of *time* was employed in bringing them from the original bottom near the coast to the level of the water. This I have considered in my former work, and pointed out the *latitude* it may leave in the determination of that *standard*. I shall now proceed to show, that the same result is found with respect to some other facts, which, vaguely cited, had given rise to a system contrary to that which I have mentioned above; the system that our *continents* are *slowly* destroyed by the attacks of the *sea*.

(To be continued.)

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We beg Leave to assure a "Well-wisher," that we are very far from feeling Contempt for modern Hebraists; nor do we think that any Contempt is expressed in the Passage to which he alludes.

His Distinction with regard to the Word "Ingenuity" is rather fanciful than solid.

Heraldicus informs us, that Lambert, Earl of Cavan, wears in his Shield Gules, three Cinquefoils Argent, two and one, as in the Plate.

DOMESTIC LITERATURE.

A new Edition of Parkhurst's Greek Lexicon is in the Press, and will soon be published.

Mr. E. W. Whitaker is preparing a Synopsis of the Prophecies relating to the Times of the Gentiles. A Tract which cannot fail of being interesting.

We hear of a Natural History of Surinam, which is preparing for the Press, on a large and magnificent Scale; it will consist of Two Volumes Quarto, and be enriched with a great Number of valuable Engravings.

The new Edition of the General Biographical Dictionary is in considerable Forwardness: it will be extended to Fifteen Volumes Octavo.

We have also been told of, but have not seen, a new Edition of Aristophanes, which has had the benefit of a very old and valuable Manuscript.

The elegant Fables of Flora, by Dr. Langhorn, are soon to be published, with all the improved Advantages of Printing and Paper, and with Engravings.

THE
BRITISH CRITIC,

For NOVEMBER, 1794.

Non irrita il mio sdegno, e non mi offende
Sola viltà di stile, a mille accuse
Più possente cagione il cor m' accende. SALV. ROSA.

Were there no faults but those of phrase or style,
The Critic might perform his task and smile.

ART. I. *The Natural History of Aleppo. Containing a Description of the City, and the principal Natural Productions in its Neighbourhood, together with an Account of the Climate, Inhabitants, and Diseases, particularly of the Plague. By Alex. Russel, M. D. The Second Edition, revised, enlarged, and illustrated with Notes, by Pat. Russel, M. D. and F. R. S. 2 vol. 4to. 3l. 12s. Robinsons. 1794.*

EVERY production of the acute and intelligent Naturalist is useful both to science and to virtue. In whatever degree it is of importance to the first, it must generally be the same to the latter, since the investigation of nature leads to the more perfect comprehension and consequent adoration of nature's God. It is the pride and honourable distinction of Britain, to have produced a very large proportion of individuals eminently conspicuous for such enquiries, and among them all, deserve few a more exalted place than Doctor Alexander Russel, the author of the first edition of the present most entertaining and interesting work.

K k

Dr.

BRIT. CRIT. VOL. IV. NOV. 1794.

Dr. Patrick Russel, the brother of the former, modestly denominates himself only the Editor of the second edition; but when we consider the numerous additions made to the work, the variety of information and extent of knowledge displayed in the notes, as well as in the matter interspersed in the body of the history, it may easily be allowed, that the Editor well deserves to be considered as an original author. He wants not, however, the aid of the present publication to strengthen such claims, having, in his History of the Plague, sufficiently proved the legitimacy of his title to a place in the first rank of modern writers.

We are induced to insert the following extract from the Preface to this edition, both because it explains the plan pursued by the present Editor, and because it does the greatest honour to his sensibility as a man, and his sagacity as an author.

“ In the year 1771, the Editor having protracted his stay on the continent, in his return from Aleppo, and various obstacles intervening after his arrival in Britain, several years elapsed before he had an opportunity of examining the papers bequeathed to him by his deceased brother; among which were found the following manuscripts. The Natural History, with a few marginal alterations.— A Diary of the progress of the Plague in 1742, 1743, and 1744; Journals of Pestilential Cases; and the Meteorological Register for ten years. He found also several of his own Letters from Syria, in answer to queries sent to him at different times from England.

“ The pleasure excited on the discovery of these materials was soon checked by the reflection, that he who could best have reduced them into order, was in the grave!—The prosecution of his brother's plan now forcibly struck the Editor in the light of a debt due to friendship; but the discharge of it was often procrastinated, and entered upon at last with some hesitation. Cheerfully would he have continued to labour as an assistant; but his spirits were depressed at the thoughts of the task devolving singly on himself; while, diffident of his own powers, it was not easy at all times, to suppress an apprehension, that, by his defective execution of the work, he might injure the memory of a friend whom his affection, as well as gratitude, wished to honour.

“ The Editor has entered into the above explanation of his connexion with the author, as on that must be founded his apology (should one be wanting) for the unreserved liberty he has taken in new modelling the performance of another.—It remains to give some account of the alterations and additions contained in the present edition.

“ The various topics which were dispersed through the first Book of the former edition, have been collected and arranged under separate chapters: a deviation from the miscellaneous mode formerly adopted, which rendered it necessary to make numerous ad-
ditions

ditions to the text. But care has been taken in the insertion of these, to assimilate them as nearly as possible with the ideas of the author; keeping in view his primary intention of rendering the introduction subservient to the medical part of his work. In a few instances, where it was thought he had been mis-informed, or where some material correction of the text has been admitted, an explanatory note is either subjoined at the bottom of the page, or placed among the notes at the end of the volume.

“ The present work is divided into six books.

“ The first book contains a Description of the City and its environs; of the Seasons, Agriculture, and Gardens.

“ The second contains a general Account of the Inhabitants: a more particular Description of the Manners and Customs of the Mohammedans; of the interior of the Turkish Harem; and a Sketch of the Government of the City.

“ The third contains an Account of the European Inhabitants, of the native Christians and Jews, and of the present state of Arab Literature in Syria.

“ The fourth book is wholly employed on the remaining branches of Natural History, and treats of indigenous Quadrupeds, Birds, Fishes, Insects, and Plants.

“ The fifth contains Meteorological Observations; with an Account of the Epidemical Diseases at Aleppo, during the Author's residence there.

“ The sixth and last book treats solely of the Plague, and the method pursued by the Europeans for their preservation.

“ To each volume are added Notes and Illustrations, with an Appendix.” Page v. Pref.

Having thus informed our readers what are the particulars of the banquet, of which he is invited to partake, our office is rendered alike obvious and easy.—Indeed, we have little more to do than to signify, that the variations between this and the former edition will be principally found in the four first books. The fifth book, which gives an account of the weather and epidemical diseases at Aleppo, was found to require no material correction. A few remarks suggested, as the author represents, by subsequent observations, are added in the form of notes. The sixth book, which treats of the Plague, has been subdivided into chapters, and arranged with greater attention to accuracy and correctness.

The first book has the peculiar advantage of a plan of the city of Aleppo, given to the author by the learned and respectable M. Niebuhr, from whom, our private communications inform us, much information concerning the geography of Syria may be expected, through the medium of Major Rennel, whose extraordinary talents are now exercised in preparing a Map of Syria. From a production of such miscellaneous entertainment as the present, extracts may be reasonably re-

quired, and easily supplied. But our attention has been immediately directed to the following passages, which involve a delicate and important question. The Letters of Lady Mary Wortly Montague have long been admired for their vivacity, and in general respected for their fidelity of description. It is painful for us to detract from a lady's character, but, at the same time that we allow as much as ever to the luxuriant richness of her fancy, we feel ourselves inclined to decide, on the evidence of Dr. Russel's arguments, that, in the descriptions of the Turkish ladies' baths, her pencil was dipped in other colours than those of truth. On this subject our author thus expresses himself :

“ The women remain much longer in the Bagnio than the men. The washing and plaiting the hair is a tedious operation, and they are obliged also to attend the children. They do not, however, continue all the time in the Hot-room, but amuse themselves in the Bûrany ; for the number of jurn * not being sufficient to serve so great a crowd at once, they are obliged in succession to take their turn, a circumstance which produces much clamorous altercation.

“ On ordinary days, women of every rank are admitted promiscuously till the rooms are quite full. The confusion that reigns in such an assembly may easily be conceived ; the noise is often heard in passing the street, and when there happens to be a number of young children, the women themselves acknowledge the din to be intolerable. They, however, are fond to excess of going thither, amid inconveniences of which they perpetually complain. But the Bagnio is almost the only public female assembly ; it affords an opportunity of displaying their jewels and fine clothes, of meeting their acquaintance, and of learning domestic history of various kinds ; for particular Bagnios being more in vogue than others, the ladies are assembled from remote districts, and if accidentally placed near each other on the same Divan, it is reckoned sufficient for joining in confidential conversation, though they were not acquainted before.

“ When ladies of different Harems make a party for the public bath, they take all the females of the respective families along with them, and sometimes carry fruit, sweetmeats and sherbets, with which they regale in the outer room, on their return from the Juani. Besides these refreshments, the attendants are charged with carpets, small cushions, pipes, copper utensils, soap, byloon, henna, apparel, and the linen appropriated to the Bagnio, consisting of a peculiar habit, with various ornamented wrappers and towels, of all which a particular description has been inserted in the Appendix ; whence it will appear, how much female delicacy is respected by national custom ; and that the Eastern ladies are not less attentive in the Hummam, than on other occasions, where an opportunity offers of displaying their ornaments.

* Basons, or troughs for the bathers.

“ Each

“ Each company is also provided with a Keiam, or woman whose province it is to see that every thing be properly prepared, and to attend the ladies in the hot-room. It is requisite for her to be acquainted with the rules of the Bagnio, and well qualified to contest all disputable matters with fluency of language. The Turks and Jews often retain Bidoween women as Keiams.

“ Besides the ordinary times of bathing, the women go to the Bagnio after childbed, after recovery from sickness, before and after the marriage feast, and at a stated period after the death of relations. On these ceremonial occasions it is usual for persons of condition, to hire a Bagnio on purpose, and form select assemblies, where such only are admitted as have been invited. The ladies with their suit, come dressed in their richest apparel; the Divan, and the refreshments have been previously prepared; a band of singing women is retained, and, the company being known to one another, gaiety, decent freedom, and youthful frolic, are less under formal restraint than in the mixed assemblies at the common bath.

“ As these private assemblies last four or five hours, the women go several times into the inner rooms, but pass a great part of the time in the Burany, where they either sit in the Bagnio habit, or covered with furs, for they do not dress till determined to enter no more into the hot-room. The music and refreshments are placed in the outer chamber.

“ The ladies, as before remarked, are provided with a habit made expressly for the Bagnio; but their slaves and servants are equipped much in the same manner with the men, and the younger girls, especially the slaves, claim a privilege of romping in the Hummam. Dashing water at one another is no uncommon frolic; the fouta, or the wrapper, may easily drop by accident, or be drawn away in sport, and should the girl at the time happen to be employed in carrying a cup of coffee, or sherbet, she may possibly advance to deliver it, without stooping to recover the fouta. To this, or some such accident, it must be owing, if the women in the Bagnio are ever seen walking about in a pure state of nature, at least at Aleppo.” P. 136.

To the above circumstances, as related in the text, the following observations are subjoined among the notes.

“ What is asserted of the Bagnio at Aleppo, is equally applicable (so far as I have been able to learn) to those in other parts of Turkey, particularly Constantinople and Smyrna.

“ A Turkish lady of distinction from Constantinople, in the Cady's Harem at Aleppo, who was long my patient, and to whom I took an opportunity of mentioning certain passages relative to the Bagnio, from letters written from Turkey, which had been published a few years before, assured me, “ that as soon as the ladies undressed in the outer room, they immediately put on the Bagnio habit, and never quitted it till they dressed again. She said, that some of the girls might possibly by accident have dropped the fouta, but that she had never seen or even heard of a procession in which the women walked

walked naked through the rooms of the Bagnio." She remarked further, " that the letter must have been written in sport, for if the lady was such as I had described her, it was impossible she should not have distinguished the accidental frolic of some giddy-headed girls, from an established custom approved of by decency and good breeding."

" It is not without reluctance I produce an authority so contradictory to what is found on this subject, in the lively Letters of Lady Mary Wortley Montague, and which (as I have remarked since my return to Europe) has conduced not only to bring the veracity of that agreeable writer into question in this point, but to cast suspicion on some other of her descriptions, which I am inclined to think are in the main true. Letters 33 and 39 furnish instances of the kind now alluded to. There, perhaps, may be found a few trifling inaccuracies, but allowance being made for a fine imagination, in the glow of youth, revelling amid scenes possess of all the advantages of novelty, I see no reason to suspect wilful misrepresentation. The remarks contained in most of her other letters from Turkey (so far as I am able to judge) are not only entertaining, but in general just. Of some local peculiarities, I do not presume to judge; they may not be the less true, that they happen in some respects to differ from the customs of Syria.

" Having in justice said thus much of a book concerning which I have often been interrogated in England, I must own myself wholly at a loss to account for her description of the Bagnio, so inconsistent with the testimony of all the females I ever conversed with in the East. The baths at Sophia being of a mineral nature, the gold and silver embroidery of the Bagnio habit, might be liable to injury from the steam, and render plain linen more proper for the purpose. But that two hundred females (of course inhabitants of different Harems) should all appear stark naked, conversing, walking, working, drinking coffee or sherbet, or lying negligently on their cushions, (Letter 26) was such a deviation from Mohammedan delicacy, that my surprise on reading the description, was full as great as that of her Ladyship on finding the ladies not subject to catch cold, by coming out at once from the hot into the cold room, in a state of nature.

" But, however one might be disposed to make allowance for peculiar customs at a mineral bath, the reception of a Turkish bride in a bagnio at Constantinople (described in Letter 42) can neither be reconciled to the present practice in Turkey, nor to the descriptions given by writers in the last century, all which uniformly exclude a supposition of the customs in that respect, having undergone any material change. It is true, that the ladies were not, as at Sophia, all naked; the married ladies, placed on the marble sofas, were clothed, " but the bride, attended by a train of thirty virgins, all without other ornaments or covering than their own long hair, braided with pearl, or ribband, marched in procession round the three large rooms of the Bagnio."—Had the bride presented herself thus in a state of nature, there was not (if credit may be given to the Turkish lady
already

already mentioned) a matron in the rooms who would have permitted the bride to salute her.

“ To what has been said may be added the authority of M. D'Ohsson. “ *Au reste, tout s'y passe dans la plus grand décence, chaque femme garde soigneusement le tablier dont elle est enveloppée, &c. Tableau General, de L'Empire Othoman,*” Tom. 1. p. 166, Paris, 1787. Fol.) There is a very good print of the interior of a public bath, in the same volume, page 162.

After perusal of the above, the reader must determine for himself, whether to credit the high-wrought description contained in these popular Letters, or the serious asseveration of Dr. R. that such manners are neither consistent with the present manners of Turkey, nor agreeable to the descriptions given by writers in the last century.

(To be continued.)

ART. II. *The Doctrine of Equivalents; or an Explanation of the Nature, the Value, and the Power of Money; together with their Application in organizing Public Finance. By George Craufurd, Esq. Part I. pp. 114. 2s. 6d. Rotterdam, Hake. Debrett, London, 1794.*

NOTWITHSTANDING the confidence expressed by Mr. Craufurd in his new principles, it does not seem probable that he will effect a revolution in the popular opinions on this subject, or establish a new system of finance. Dr. Adam Smith, treating on the prices of commodities, had observed (Book I. c. 5.), “ that the real price of every thing to the man who wants to acquire it, is the toil and trouble of acquiring it,” that is, in the case of another being in possession of it, the labour he must render to acquire it: or the equivalent of that labour, in commodities, or in money. This quantity of labour Mr. C. mistakes for another, “ the labour employed in producing it:” and then condemns that celebrated writer for the principle he attributes to him.

He affirms the rate of interest to be “ the real and only price of money.”—By this he must be understood to mean, that the value of money is always proportioned to the rate of interest—an opinion found in many writers, but which may be refuted by a *reductio ad absurdum*. For if at any assigned period, interest be at 5 per cent. and afterwards fall to 4, it follows first from this principle, that the value of money at the second period is, $\frac{4}{5}$, or $\frac{2}{5}$ of that at the first.

But

But it also follows, that the value of every pound in the second income 4l. is only $\frac{4}{5}$ of that of the same nominal sum in the first; and the number of pounds it contains, 4l. is $\frac{4}{5}$ that of the first rate likewise; therefore, the value of this second income is only $\frac{16}{25}$ of the first. It had been before shown to be the consequence of the same principle, that its value is $\frac{20}{25}$ thereof: this principle, therefore, involving contradictions, must be false.

Another deduction which Mr. C. makes from the doctrine of equivalents is, that the value of money, compared with commodities and labour, will always increase as its quantity increases; or that they will become cheaper: and that this fall of prices is counteracted, and a rise established by the mere operation of an accumulation of taxes. If he had attended to the progress of prices and taxation, he would never have advanced so singular an error. Maitland, in his History of London, informs us, that wheat sold at 12s. the quarter, and that the price of a middling ox was 1l. 18s. in the year 1549*; and we know from other authorities, that the price of wheat here given rather exceeds the average of that time†. No accumulation of taxes took place from that year to 1612, in which Prince Henry, elder brother of Charles I. died: he allowed nearly a groat a pound for all the beef and mutton used in his family‡; and the average price of wheat for twenty-six years, ending in 1620 was 41s. 6d. the quarter§. From that year to 1745, a very great accumulation of taxes had taken place; yet the average price of wheat for ten years, ending in 1750, was 33s. 9d. the quarter§, and that of butcher's meat was reduced to 3d. the pound. The money price of commodities, therefore, having arisen when taxes were relatively stationary, and fallen when they were increasing with rapidity, it is not solely or principally dependent on the accumulation of taxes; though they enter into such prices as one constituent part. This account likewise entirely destroys another of his leading positions, "that the value of commodities is regulated by the ratio of interest." Queen Mary I. obtained a loan at Antwerp, the City of London becoming security for her, at the rate of 14 || per cent. Her brother, Edward VI. had

* Price's *Reversionary Payments*, Vol. II. p. 265.

† *Wealth of Nations*, Smith, Vol. I. B. I. ch. 11.

‡ Hume's *History of James I.* App.

§ Smith, *Ubi Supra*.

|| Sinclair, *Hist. Rev. P. 1.* p. 121.

borrowed money there on the same terms before *; at the very time when the lowest prices of commodities, mentioned above, took place. The rate of interest must have been higher in England, or, on the security of the City of London, money would have been gotten here. In 1624, interest was in this kingdom reduced by law to 8 per cent.; now the legal rate must have been then fixed lower than the current rate. Eight per cent. therefore, may be taken as the current rate of interest about the year 1612. Here we see interest falling with great rapidity, and the price of commodities advancing with great rapidity likewise, though not increased by any accumulation of taxes.

Many other censurable principles might be pointed out in Mr. Craufurd's book: among others, he maintains, that the ultimate suppression of all taxes on account of the national debt, cannot compensate for the evils generated by the sinking fund, and he thinks that fund ought to be annihilated.—There is a considerable degree of confusion in his conceptions, and the appearance of it is increased sometimes, by the misapplication of established terms: his use of the term *competition* is an instance of this:—a competition is never said to take place, except when there is a rivalry between two or more purchasers, out-bidding one another for a commodity; or of two or more sellers to obtain money for theirs: yet he has used this term frequently when a simple bargain between two individuals was only meant by him. Upon the whole, his errors much outweigh the few passages in his book which may be read with approbation.

ART. III. *The Count de Villeroi; or the Fate of Patriotism, a Tragedy*, 8vo. 2s. 6d. Cadell, London; Lunn, Cambridge, 1794.

THIS anonymous Poet anticipates, he says, and is prepared for the disapprobation of the friends of democracy, but could wish those whose political sentiments accord with his own, not to depreciate his labours, by the severity of criticism. Poetry, however, is superior to all party, and if we extol, which certainly we must, the performance before us, instead of depreciating it, we would wish to have it understood that we are induced to do so simply by its merits. That this

* Baker's Chronicle, p. 311, very old ed.; car. tit.

truth may appear in a clear light we shall forbear to expatiate in general terms upon those merits, and content ourselves with producing such specimens as may enable the Poem to speak for itself; to the mind of every reader who is capable of judging. The subject is the late unfortunate Court of France. The king is thus described :

“ My royal master (as such to Heaven I swore,
With a whole nation, to maintain his rights)
I found him, low indeed in outward show ;
Unseemly his attire,—with squalid beard
And matted hair—beside him, on two planks,
His only table, lay his useless sword, *
And once *proud* orders. Now the conscious monitors
Of Fortune chang'd, and Majesty, how fall'n !
The rest accorded well : bare floor, bare walls
Distilling long pent damps : and near him sat
(O study'd insolence) two varlet Knaves
With their heads cover'd, who with boorish din
Shook loud the dice-box”—p. 11.

The picture of the Queen is drawn with yet more spirit.

“ Slowly and sad, I pass'd to her apartment,
Which rather seem'd some noisome dungeon,
Dismal and dark, where swift disease might work
Th' accurs'd design stern justice shudder'd at.
Surrounded by the majesty of courts,
In pride of dress and dignity of charms,
Full oft have I approach'd this matchless beauty,
But ne'er, Louisa, with that awe which now
Enchain'd each sense in mute astonishment.
Sure something holy waits around distress,
More absolute than ever yet hemm'd in
With twice ten thousand swords the Despots throne.
Aloof I stood, and gaz'd with bleeding heart !
On a vile bed, and cloth'd in vilest garb,
Meagre, abandon'd, hopeless, and forlorn,
Beset with ev'ry ill that tongue can name ;
And yet in dread of worse, sat she, who once
A brilliant star, illumin'd Gallia's land,
Shedding choice influence o'er her raptur'd Sons.
Ah, how eclips'd ! in lowly state she sat,
The wreck of grandeur—the woman quite subdu'd,
The Queen alone remain'd.” p. 13.

France itself is also pourtrayed with energy and truth.

“ Unhappy France ! how art thou *downfall'n* † low !
Thy once great name how sunk, and golden fame !
Thy honour, once among the nations high,
Who hail'd thee valiant, gen'rous, and humane,

* Better omitted.

† This word is objectionable.

How faded now ! for merciful and brave,
They see thee bloody, treacherous, defil'd
With fierce contending factions, reckless these
What means they use to further their designs,
Their *own* designs, their *own* ambitious views ;
By thund'ring declamations and vile mockery,
By high pretexts of antique patriotism,
And by the sacred name of Liberty
(Still the knaves tool to cheat the gaping crowd)
So flimsily gloss'd over ! mean time, alas !
On all sides desolation reigns triumphant.
In every city deadly feuds divide
And thin the wretched 'habitants ; all faith,
All confidence 'twixt man and man, is lost ;
Nay, such our frantic rage, the dearest ties
Lose their *once* force ; and father against son,
The son against his sire fierce hatred wage.
O curst effect of civil enmity !
O wretched country ! at the self-same time
A prey to triple ruin. Whom spares the sword
Famine awaits ; or, worse than either, hate,
Internal hate, and mortal jealousies.—
Such is thy state, O France ! just punishment
For thy slain people, and thy land destroy'd ;
For thy polluted altars, and thy King
Dethron'd ; thy exil'd Nobles, and thy Priests
Proscrib'd or banish'd, murder'd or undone." P. 16.

The following passage is beautiful.

" I saw him, D'Orville, struggling with his grief,
Which took indeed such pains to master him,
And was by him, in turn, so nobly foil'd,
That Heav'n itself might have approv'd the combat !
At first he stood absorb'd in deepest thought ;
A calm so gentle brooding on his aspect,
You would have said that all within was peace.
But ah ! ere long, I might behold him chang'd,
Might see his bosom heave with rising sighs,
Distraction in his face and speechless grief,
And on his brow stood the big drops of anguish.
O, D'Orville, what a moment for a Daughter !
At length the name of *Henry* found its way,
And with it burst a flood of awful tears :
Heart penetrating fight, a father's tears !" P. 50.

The subject of the piece is a Count De Villeroi, who, having been an abetter of the revolution from principle, in its beginnings, falls a sacrifice to its progress, as numbers did ; and, what is managed with skill, and without improbability, in such dire times, by the denunciation of his own son. We do

do not say that there are no weak lines, we do not say that the speeches are not some times too long for the customs of our stage, in actual representation, nor do we think with the author that such subjects are fit for production in the theatre; the horror of them being too recent and too real; but we assert, that it is written with the spirit and feeling of a poet, which the specimens just cited, cannot but evince; and marks the power of producing still more finished compositions.

The recantation of his great political error by Count Villeroi, when he finds its fatal effects, is happily expressed.

“ — Yet thus much let me say,—If I do fall,
I fall the martyr of erroneous judgment,
Not of ambition: of the fond idea
That moderation could have place 'midst anarchy.
Alas! I saw not as I ought the danger
Of med'cining with lawless force, those ills
Which, as the event has prov'd, were better borne,
Far better than that ill-wove remedy
Which I was led, though loath, to countenance.
Nor saw I then, though too well since have *felt*,
How vain th' attempt to say unto the crowd,
“ Thus far shall ye proceed; here stop your course.”
Will the loud stormy winds and roaring waves
Obey the pilot trembling for his bark?
Then, when th' excited crowd attend to reason:
Dear bought experience! ah, how many victims
Have paid your acquisition with their lives!” P. 79.

When the author planned this tragedy, he had probably heard of no other on the subject, which he expresses in the opening of his preface; since that time several have appeared, but this is far the best, excepting Mr. Preston's *Democratic Rage*, noticed in our Review for December, 1793, p. 400. It is in some respects more dramatic than that composition, and differs from it essentially in not bringing the king and queen in person on the stage. Eyre's *Maid of Normandy*, (Br. Cr. Sept. 303.) and Hey's *Captive Monarch* are written also on the same subject. As to the present tragedy, for a first attempt, it is uncommonly successful; and though we do not agree with the author in wishing to see the stage made so completely a vehicle of politics, it must be evident from what we have said, that we think it fit and useful to be admitted to the closets of all our readers.

ART. IV. *Sullivan's View of Nature.**(Continued from our last, p. 362.)*

AT the opening of the second volume Mr. S. enters into that endless subject of controversy, the origin of mountains and vallies; but as he has very much to say on this head in the course of the work, and frequently digresses widely as he passes along, it cannot be expected that we should follow him so regularly as we hitherto have done; we must be content merely to notice such subordinate opinions, as serve for the foundation of that system he seems principally to adopt, till we reach the end of the discussion, and are able to bring all the facts advanced into review at once. In the 32d Letter Mr. S. states it to be his opinion that mountains and vallies had their origin together, that they owe their birth to the Ocean, in which they were formed by the process of crystallization. But that notwithstanding this fluid conformation, no centrifugal force is proved by any superior elevation of the mountains at the equator.—In the 33d and 34th Letters Mr. S. takes up the subject of electricity. The nature and properties of this subtle fluid are described from the writings of those who have ascertained them by experiments. These letters therefore are replete with curious accounts of the effects of electricity on the atmosphere, the share it has in all meteorological phenomena, and its influence on plants and animals. Some of these are curious, particularly those in pages 63 and 64.—We confess we were surprised to find no notice taken in these Letters of the new doctrine of animal electricity, which though not yet fully understood, as to its nature and effects, is yet far enough advanced by the labours and observations of Galvani, Valli, Fowler and Monro, to deserve the notice of Mr. S. in so comprehensive a work as that before us.—The 35th letter is wholly devoted to the praise of experimental enquiry and its superiority over the ancient method of speculation. In the 36th. Mr. S. treats of magnetism and the extraordinary analogy, in some instances, between magnetism and electricity, tho' they are in other very essential properties, dissimilar. The 37th, 38th, and 39th letters contain nothing new; the two last treat of the inflammable substances of the mineral kingdom, the vegetable origin of our Coal strata, subterraneous fires and explosions, the fulmination of gunpowder, and the several causes of volcanic

volcanic eruptions and earthquakes, in which Mr. Sullivan is disposed, with Descartes, Braccini, and Beccaria, to attribute much to electricity; at least to refer those concussions of the earth that extend almost through a whole hemisphere, such as the memorable earthquake of Lisbon and many others, to the agency of the electrical fluid, though partial and more confined tremors may be fully accounted for, by the joint operations of melted matter and water in a state of rarefaction. In the conclusion of the 39th letter Mr. S. seems to be inconsistent, though he here only glances at an opinion which we shall have more occasion to discuss hereafter. In his 11th letter, Dr. Hutton is censured for "giving too implicitly into the belief of the eternity of the World; notwithstanding he is satisfactory and perspicuous in many parts of his system"; after this we were surprised to find Mr. S. conclude the present letter with the sentence following: speaking of the registered eruptions of Heckla from the year 1000 to 1766, "if so many, he observes, can have been computed in the space of less than 800 years, and on one fragment of the globe, how much beyond calculation must those have been, which have desolated the other regions of the earth, and the still more extended bottom of the ocean, in the progress of an eternity!"—Vol. 2. p. 133. In the 40th. letter Mr. S. continuing to treat of volcanos, which he describes in a clear and distinct manner, takes up the controverted subject of basaltæ, and does not scruple to pronounce them "unequivocal productions of volcanos." p. 144. But with respect to the disputed point of their extraordinary formation, whether owing to crystallization or refrigeration, after stating the opinions of Kirwan, Ferber, Raspe, Sir William, and Mr. Hamilton, Desmarest, Faujas de St. Fond, and Whitehurst, on this curious subject, he is content to agree with M. Veltheim (superintendent of the mines and works of Hanover and Brunswick) who, from a full consideration of the subject of lava's and volcanic basaltæ, has deduced the following as the most probable system, (in which, however, the question relative to their mode of formation by crystallization or refrigeration remains, as we shall see, undecided.)

"He supposes a quantity of pyrites, very rich in iron, to be fused with certain contiguous earths into a thin mass, by the fire of a volcano; and that if an eruption takes place, this lava, which is brought into contact with the air, will cool too suddenly to admit of any regular form; but that such part of it as remains within and quiet in the bowels of the mountain, will cool slowly, and be left without interruption to form crystals, or rather, by the gradual diminution of bulk, to split into regular pillars; until in the course of time they shall be exposed, from the dilapidations of the mountain. The chief arguments of M. Veltheim,

M. Veltheim, are founded on, 1st, That Sir William Hamilton has mentioned basaltæ which have been thrown up during an eruption of Vesuvius. 2d. That Fialasi has given a view of an extinguished volcano with pillars in the crater. 3d. That Mr. Kier's crystals of glass as described in the Philosophical Transactions, have a most positive analogy to basaltæ. 4th. That a black scoriz, resembling basaltæ both in structure and composition, may be made by fusing clay and siliceous earth; or granite with pyrites not decomposed. And 5th. That the garnets found about volcanic mountains are, from fusion, to be imitated by art." P. 164.

At page 150 in enumerating the various groupes of basaltic columns from Mr. Desmarest, Mr. D. assigns only *one* to the British isles, which Mr. S. has corrected to *two*; In both accounts, the very curious groupe of basalts at Dunbar in Scotland (which is described and we believe figured by Mr. Pen-nant,) is not noticed, as it well deserves to be.—The Swedish *trapp*, and *toadstone* of Derbyshire are pronounced to be of "aquatic formation." We believe this will be by no means generally admitted.

In the 41st letter Mr. Sullivan begins to make his appeal to earth, as the only chronicle of terrestrial Revolutions! On such an appeal other naturalists and mineralogists have also of late been disposed to build their faith. But we know that there is extant in the world a written chronicle of terrestrial revolutions, which, not only the great body of the people that compose many of the first nations on the globe, but many of the most renowned and enlightened geniuses of these several nations have agreed to receive as a sacred and inspired register of these great events! It was reserved, we are told, for the mineralogists of the present century, and of that immediately preceding, to detect this *gross* error.—But, as the history alluded to contains, not only an account of the origin and creation of this earthly globe, but of the fall of man, and the first prophetic intimation of his redemption, by the mediation of our Saviour, those interested in these great truths, must naturally be startled to be told that they have hitherto been following only "cunningly devised Fables"!—that what as christians they thought to have been confirmed and authenticated by the indisputable evidence of accomplished prophecy, must be given up, because it involves a certain class of naturalists of this eighteenth century, in doubts and perplexities. There is no reason to state the case otherwise. Because they find themselves puzzled to say how the Almighty has put the globe together, Moses, for having meddled with the subject, was a writer of Fables, or as some even have supposed no writer at all, the books that pass for his being the work of after times. (See p. 271 and Dr. Geddes's preface

preface to his version of the bible) To those who apply themselves to the study of divinity either professionally or otherwise, it may be no reproach that they are not mineralogists, they might be content to stand corrected by those that are, when the latter shall have established any indisputable proofs to go upon ; but to be told, that he who had foresight enough to connect events several thousands of years remote from each other, and to foretel what the Almighty has interposed to accomplish, was but a fabricator of fables, because he has not disclosed for the information of modern philosophers, how the several strata of the globe have been deposited as we see them, must naturally give them a sense of their strength rather than their weakness ; and it is well for their cause that it needs not the support of harsh language or peremptory assertion, otherwise the mode in which they are attacked might easily induce them to take up such foul weapons: for peremptory assertions, and foul language are too frequently the weapons of their adversaries.—*We cannot tell how the world was made, therefore it cannot have been made as you believe.* We speak from observation having taken a *peep* into the bowels of the earth, but you are “sectarists” and “bigots,” (see letter 45) you are “pertinaciously attached to the prejudices of a profession” (p. 290) you “fight like cowards behind a wall ; you intrench yourselves behind a text of Scripture, there you are fierce and rugged, but in the open fields of reason and philosophy you are gentle and tractable as lambs.” See letter 44. p. 253.

For a mineralogist, merely as a mineralogist, nay, only as a doubting and perplexed one, to say this, to such men as Hooker, Barrow, Tillotson, Clarke, Sherlock, Bishop Newton ; to such men as Milton, Sir Isaac Newton, Boyle, Locke, Addison, is prodigiously like vanity. Mr. S. however, professes to combat without rancour or malice, and thinks at least, that he is properly disposed to treat the sacred books we would defend with due respect and veneration—our business will be only to follow him through those letters, in which his opinions on these subjects are delivered to the public, and in few words to point out, where, as a mineralogist, his arguments seem to be mere assumptions, or as a theologian, his doubts ill founded. From the entire discussion of the matter, we would not shrink, if the limits of this work admitted of it, or the cause was in danger of being left without support ; but ably defended as the inspiration of Moses has been, through a long series of years, by advocates, both within and without the pale of the church, second to none either for soundness of understanding, or integrity of heart ; and as it has not only *some* supporters among mineralogists, but even many of the most

most renowned and eminent of this *philosophical* age, we may well be content to leave the main contest to them, and only reserve to ourselves a slighter and more popular view of the subject.

To take his opinions then as they occur.—Mr. S. thinks the æra of the Creation is not to be ascertained; that the moment when the Almighty fiat passed must have been anterior to that which, we are given to understand, was the first in the circle of duration. He is disposed to consider the present as a new world; but as one become so, at the expence of an older world that is lost, every part of the earth showing it has been repeatedly regenerated, p. 208. That Adam and Eve were the wrecks of an ancient people; and the six days work of the creation, a six days struggle among the distresses of a deluge, or some such dreadful calamity; from which Adam and his partner were providentially rescued, p. 269. That Noah's deluge was partial, though the disaster from which Adam was preserved, might have been more general. That the æra of the commencement of the race of mankind, and how this globe primevally was peopled, are points, to Mr. S. inscrutable. p. 317. That Moses's account, of all these matters, is only the best and most accurate history he was able to collect and put together from tradition. p. 209. Having thus brought together as nearly as we can, the opinions of Mr. S. interspersed through the 41st, and following letters to the 48th, we shall notice such observations as he seems to lay stress upon, as they severally occur; to class them would be a difficult task.

To prove the high antiquity of our continents, Mr. S. observes, p. 168, the alternate strata of lava and soil in volcanic countries, have been considered as sufficient data to go upon. Mr. S. does not build on this himself, but considers it as contradicted, both by Sir William Hamilton, and Mr. Whitehurst. Mr. S. though he disapproved in vol. i. of Dr. Hutton's system of a perpetual destruction and renovation of worlds, is here an advocate for a perpetual succession of terrestrial revolutions, which, consistently with his ideas in other parts of the work, can mean nothing less than a perpetual succession of worlds. In the same page, Mr. Sullivan observes, "No stratum hitherto discovered with other strata upon it, but has been, at one time or other, the surface. The sea announces every where its different sojournments, and at least yields conviction, that all strata were not formed at the same period." But it seems impossible in this way, to ac-

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count for the variety of strata. According to Mr. S's system of successive submersions, between every two strata containing marine bodies, there should be found a stratum of animal, or at least vegetable remains; and if each separate stratum of marine origin is held to indicate a separate sojournment of the sea, how comes the sea to have deposited strata of aquatic origin of different kinds in the same place? Not to refer to other instances, which are without number, in the letter preceding, the toadstone of Derbyshire is said to be of aquatic formation; yet, in an account of strata cited from Mr. Whitehurst, in the 46th letter, toadstone and limestone alternate with each other through seven strata; to explain this, Mr. S. must, we should think, have recourse to Mr. De Luc's precipitations. But have such operations been taking place in the sea (to use an expression of Mr. S's) "through the progress of an eternity?" Are such operations now taking place? A little further on indeed, a guess is made at the operations going forward at the bottom of the sea; "While some regions are undermining, other regions are forming. While this mountain crumbles, its resemblance consolidates in the ocean." p. 185; but it would be very difficult to say, how any resemblances of our present mountains can be now forming in the ocean: we deny not that depositions may be taking place and mountains, perhaps, forming in some parts, by accumulations on an uneven base: but are they of the nature of our primitive, secondary, or tertiary mountains? If the sea is letting fall granite crystallizations, to form new *primitive* mountains, what becomes of the exuviae of the present race of marine animals? when are they to be deposited in their own peculiar strata? If secondary mountains are forming, the same and other questions would apply. If tertiary, or calcareous strata are forming, when will the sea be disposed to cover them with strata of toadstone 180 feet thick; strata of shale 360, or of gritstone to the same amount? (see Whitehurst's account of strata, cited p. 329.) It is no objection to say, that the several strata of our mountains could not be formed at the same period: they must have been successive we admit; their situation proves it; but we must be disposed to think with M. De Luc, that they owe their origin to causes not now, or at least not always, operating; depositions of distinct strata from the same liquid, must have been owing to changes in the liquid itself, which we have no reason to think are now taking place in the body of the ocean. In pages 172, 173, 174, Mr. S. argues, that from the immense quantities of sea bodies, and the few remains of land animals found in the bowels of the earth; "the earth must repeatedly have burst, and the waters

have rushed into the chasms, and closed the scene of existence."

To say no more at present on this subject, this cannot be a greater proof of many revolutions than it may be of one. A partial deluge Mr. S. admits; yet, where are the vestiges of the habitations of men to be found in countries thus partially submerged? Why then is the absence of such traces in general to be considered as an invincible objection to an universal deluge, or if denied to one general deluge, why alledged as a proof of many subversions of the earth?

The remainder of the 41st letter relates to the effects produced by volcanos on the face of the globe, parts of which, we shall have occasion to recur to in another place.

"How many ages must have glided away before stones, marbles, granites, &c. could have been formed." These are not ephemera, they do not rise with the spring, and fall with the autumn. When I look at these, how can I imagine duration and eternity to have had a limitation of 6000 years. I cannot be satisfied with a boundary which seems to have been inadequate to the purposes, and to the energy of nature. Though there has been a beginning, and consequently a relative commencement of time, yet there must have been an eternity before that commencement: though we go back as far as thought can reach, yet wherever we stop, an eternity is beyond it; the æra of creation therefore, is not to be ascertained. Its certainty indeed, is not lessened by the impervious gloom that surrounds it. But, the moment when the Almighty fiat passed, must have been anterior to that which we are given to understand, to have been the first in the circle of duration." p. 207.

These passages it seems exceedingly difficult to reconcile. There must have been, Mr. S. says, "a relative commencement of time, a beginning;" but what then does he mean by "a limitation of *duration* and *eternity* to 6000 years?"—If in the boundless compass of eternity, some period is to be assigned for the commencement of the world, why should 6000 years be considered as a term of "insignificant centuries?" Not surely because there is an eternity behind it, for is there not equally an eternity before it? any fixed portion of eternity, must be, with respect both to what is past and what is to come, equally insignificant and unimportant. It is common, with the philosophers of the day, to calculate upon the operations of nature. Stones, marbles, granites, must have been ages in forming. They cannot have been ephemera. It may be reasonable to conjecture so, because their formation is wonderful, and we can assign no causes adequate to a speedy production of such solid materials. Yet, in the space of six months, within this present century, an island was formed in the Archipelago, three miles in compass, and forty feet in height. In the year 1783, there was an

eruption of a volcano in Iceland, the lava of which, covered an extent of ground of fifteen miles long, and seven broad; its perpendicular height, being from sixteen to twenty fathoms, so that it covered every village it met with, as well as several hills. In February, 1784, two islands appeared, and one particularly, where the water before was upwards of one hundred fathoms deep; both, (when Mr. Pennant wrote) were above half a mile in circumference, and as high as the mountain Erian in Iceland, and were then burning. In the eruption of *Ætna*, 1669, the matter thrown out amounted to 93 millions eight hundred and thirty-eight thousand seven hundred and fifty cubical paces; which, had it been extended in length upon the surface of the earth, would have reached more than 93 millions of paces, which is more than four times the circuit of the whole earth. Why then must stones, marbles, and granites, have *necessarily* been *ages* forming? How long they were forming, we presume not to say, but to say, that in a system of operations, whereby such mighty works as have been referred to, can have been completed in the space of a year, it *must* have taken *ages* to form any mass of matter whatever, is assuming what we can have no data to prove. In the 46th letter, Mr. S. himself states a curious instance of speedy induration, which, as we have personally noticed the same on the coast of Yorkshire, and at Weymouth, we shall transcribe. A gentleman at Boulogne, in the year 1750, saw a large lump of clay on the sands which had fallen from the hills, and lying so as to be washed by the tide: having been told by the inhabitants that these masses of clay became petrified by the sea water, he impressed a mark on it with his cane, it being then very soft; but passing the same way three weeks afterwards, he could not *force* his cane into the same lump. How then can we say what period of time is inadequate to the purposes and energy of nature?

“Creation being physically incomprehensible, how wild in us to attempt an investigation of it! but it is said, the origin and progress of creation was revealed to the lawgiver of the Jewish race. Now to reveal, is the same thing as to explain, or discover, but to reveal a mystery so as to leave it still a mystery, is a flat contradiction in terms, and an absolute solecism. It is an explication that wraps and involves what it pretends to unfold; it is a discovery which conceals.” p. 209. If to reveal that a mystery exists, be really the same thing as to explain, or discover by what means it exists, we admit all Mr. S. advances in the above paragraph. But we wish not by any means to treat him unfairly. If this be his opinion

here, in the course of his work he thinks differently. He thinks, (we cannot pay him a higher compliment,) with Sherlock. Speaking of the Christian Revelation, in the 89th letter, Mr. S. uses these strong and just expressions. "Can any *mysteries of revelation*, so entirely exceed the comprehension of man, as the state of man himself? while therefore, your own form, while creation and providence are depths which you cannot fathom, *is it not arrogant* to assert, that God *cannot reveal* any thing, except *your reason* can shew its foundation in the nature and fitness of things?" The conclusion of the passage is, every line of it, as strongly to the purpose. See vol. 5. p. 436. 437.

P. 209. "As Moses no where says, he received the account, which he has given us of the creation and fall of man immediately from God, the conclusion is fairly to be drawn, that it is the best and most accurate he was enabled to collect and put together from tradition. Thus, though he wrote the book of Genesis, how could he write the History of the Creation, before there was a man to see this work, and transmit an account of it to posterity?" If this passage, inconsistent as its different parts are, can prove any thing, surely, all it does prove is in favour of Moses's inspiration. Whence could Moses collect any thing with respect to the creation from tradition? Could Moses be so weak as to be deceived by any pretended tradition relative to creation, whatever he might with respect to the fall of man? Could he think he should be credited if he wrote as from human tradition? or could the whole Jewish race be so stupid and dull as to look upon any account of the creation to be traditional? for if it originated with Adam, through Methusalem, Shem and Isaac, yet to Adam at least it must have been *revealed*, for the world must have been created before he existed to see the mighty operation.—What Mr. S. says, p. 211, 212, &c. with respect to the chaos being solid or fluid, we do not think it necessary to notice. The present face of things we see, but whether the chaos was altogether solid or fluid, we shall never pretend to ascertain.

We were surprised with an observation of Mr. S. p. 114; in speaking of Moses's accommodation of his language and style to the capacity of the people, he is made to descend from the character he has ever been allowed, of a sublime writer, to the lowest pitch of vulgarity and irreverence. For the terms in which the deity is spoken of in the Old Testament, are represented as a liberty taken with God, and Moses' account of the creation, a liberty taken with his works. Nay, with God himself too, if the charge be maintainable. "The making God to work by the day, and in six days to finish his labour, is surely the excess of the vulgar style." It is extraordinary that the
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author, who has been cited by every writer on the sublime, as supplying the first and most striking instance of it, should also be liable to the charge of writing in "the excess of the vulgar style." We know that, by the vulgar style, Mr. S. means only the common mode of speech; but is it not extraordinary that the genius of Moses (to allow him only what Mr. S. allows him) which enabled him to convey to us in one sentence the most glorious idea that ever was given of the power of God, should not be able, from the whole compass of the Hebrew tongue, to preserve the rest of his narration from debasing the very deity he had thus worthily exalted. But where is the vulgarity of making God, in six days finish his work, as described by Moses? For, it must be remembered, Moses calls it not labour, and though we have the term *rested*, in our translation, which may be said to imply labour, yet in other translations, God is spoken of, as "ceasing from his work," and, "completing his work." Not to enter into the dispute, whether the day here spoken of was our day of 24 hours, (which the reader will find discussed in M. De Luc's Geological Letters) are these works of God, so to call them, like the ordinary works of man? To God, one operation is as easy as another: had it pleased him at once to call into existence this our planetary system, one Almighty fiat assuredly would have sufficed. But this would have been no greater effort of power, than each days distinct operation. Where is the *labour* to God in the glorious fiat of light, in the first day or period of the creation? It would seem like an insult to Mr. S. to ask where is the *meanness* of it? Mr. S. *himself* thus speaks of the description of Moses. "With the sublimity of a powerful mind, in words which never have been exceeded by poet, or philosopher, Moses says, God said, let it be, and it was!"—To make this, however, accord with Mr. S's idea, in the same sentence this is attributed also, not to the sublimity of a powerful mind, but to "the simplicity of ignorance;" and this simplicity of ignorance is said to have led Moses to take the wise and humble course he did. In the next passage, Mr. S. avows his adoption of the opinion that the history of the fall is but hieroglyphic, to represent the *πλεγματισμός* or fall of the soul, when it was embodied in some pristine seat: his following appeal however, to St. Paul, to support him in this opinion, is curious; "St. Paul himself, 1 Cor. 10. when speaking of several *actions* in the history of the Old Testament, &c. says, "Which things happened *τυπικῶς* by way of type." Does Mr. S. mean to say the history is allegorical and not real? for if he does, (not to enter here into the real meaning of the expression *τυπικῶς*) it is unfortunate he should select a passage that begins "these things *happened*."—

At p. 217. Mr. S. enters upon the difficulties usually stated by Deists, how to account, in many parts of Genesis, for there being no other people on the earth but Adam and Eve, and their offspring. Though we could very well answer each separate argument on this head, yet to save time, we would leave it to Mr. S. to settle the matter; for it is not more incumbent on us to account for the peopling of the globe, from Adam and Eve, as the first created pair, than it is for Mr. S. to account for it, from the same stock, as "providentially rescued from an universal deluge." p. 269. When Cain went into the land of Nod, he took his wife with him. Now says Mr. S. whence was this female, if Adam had no daughters until after Seth was born, *as it is plain he had not*, or they would have been mentioned before, as well as after Seth's birth? If it should be objected that he might have had daughters before, though they are not mentioned, this is begging the question; for if Adam might have had daughters, and Moses has been silent about them, is not the silence of Moses about any other men form'd before Adam, alledged as the reason why there could not have been any?"—We must deny the begging of the question charged on the advocates for religion. There might have been daughters of Adam, whom Moses has not mentioned, but the silence of Moses, with respect to other men before Adam, is not the proof we rest on; we rest on the express assertion of Moses, that Adam *was* the *first* man. The whole of Moses's account, says Mr. S., is mystical and traditionary; otherwise, must we not suppose that a chosen being, such as Eve, who had so high a price set upon her good behaviour, as the salvation of all mankind, would have been providentially guarded and protected? Nay further, would it not seem to reflect on the wisdom and goodness of God himself to suffer his whole creation, which he had been so *many days* making, to be ruined in a moment by a malicious spirit; and when the fatal miscarriage could have been so easily prevented?—This sentence betrays, we must say, a want of philosophical reflection. It was God's purpose to make rational and accountable beings. That is, it was God's purpose to make a higher order of living creatures than the beasts that perish. This could not be done but by giving some command and leaving them entirely free to obey or break it.

"The prohibition against eating the apple must be looked on" says Mr. S. "as a veiled part of the apologue; for it never could be supposed that the accretion of any matter, especially of divisible matter, taken and secreted as food, could in fact give immortality to
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the immaterial indivisible part of man, to the living soul, which was after God's image." Deists have always thought they gained great advantage when they could charge believers with attributing to a masticated apple the knowledge of good and evil, or the acquisition of immortality. But does Moses ever say, that the effects to be produced by eating the fruit of either of these trees, were to be caused by mastication, digestion, absorption, or other physical processes? The case, as we conceive it, was this—To make man accountable (and therefore capable of the highest degree of happiness as a meritorious being) a command was to be given; it signified not of what nature, so that it was absolute; for forbearance and obedience would have distinguished men as free agents, as much as wilfulness and disobedience. The knowledge of good and evil would necessarily be the consequence of transgression. And what command, applicable to *the present race* of men, *could* have been given to *Adam and Eve*? They were not likely to have or to worship other Gods than the Creator, with whom they had a sensible intercourse, and whose name, therefore, they were little likely to take in vain. No Sabbath could they profane till seven days had elapsed, or unless the institution had then been made positive, which would have been equivalent to any other positive command. No father or mother had they to dishonour. Murder they would not commit till already depraved by sin. Adultery was not possible, or theft. Neither had they neighbour to bear false witness against, or whose possessions they might covet. As death was held out as a punishment for performing a certain forbidden act (the only crime in their power to commit) so, in case they did not transgress, it might be consistent to make some *sensible* object the reward of obedience. Death they might scarcely be able to conceive, but that by eating a restricted fruit, they might forfeit an allowed one, was a choice of which they might at all times judge, and the fruit of the tree of life might be so intended. It was not the purpose of God to introduce sin. It was his purpose only to render men free agents.

In page 121 Mr. S. touches upon the uncertainty relative to the seat of Paradise. We allow that there are doubts on this head, but as Mr. S. is a strenuous believer of the existence of the Island of Atlantis, we trust he will not entirely doubt of the existence of a Paradise, because there are, at this distance of time, some difficulties in ascertaining its situation.—The 42d Letter ends with strong declarations *against* the *eternity* of the earth.

Mr. S. next proceeds to state the *duty* of seeking after truth, which every man, he says, ought impartially to enquire into." His remarks on this subject are grave and excellent, particularly

larly in pp. 247 and 248. But as the whole scheme of the Christian redemption does actually depend on the fall of man, we do not scruple to say, that he who makes this rest on a fable, runs that risk which Mr. S. desires to avoid, of "subverting the happiness and the good of society."

Our author now takes up the consideration of the Deluge. Like other Philosophers, not being able to say exactly where every drop of water came from, he cannot admit of its *universality*, unless such and such events happened as were contrary to the usual course of things. Moses, he thinks, by the words *every, all, and whole*, meant only to speak of Judea, and the hills and mountains were only introduced to add dignity and magnificence to the subject. Before we can look on this objection as deserving an answer, we would wish to see some reason given by Mr. S. (who is "far from suspecting Moses' veracity," p. 283) why it was so necessary to preserve every species of terrestrial animal, and why Noah had a hundred years notice to build the ark, when other countries, or even the high lands of Judea, were open to his retreat?

In the 45th Letter Mr. S. resumes the subject of the Deluge, the tradition of which he shews to have been universal. The Hindoo tradition bearing a remarkable resemblance to the account of Moses, Mr. S. is disposed, with others, to consider these circumstances as tending to prove the "account given us by Moses to be true." p. 298.

The 46th Letter begins with the old subject of Free Enquiry into Truth, in which we are sorry to find, notwithstanding a thousand professions to the contrary, Mr. S. often using expressions which the present age, and the country he writes in, do not deserve. Free Enquiry, in this kingdom, is in no instance shackled, nor is authority made to stand for reason. If those who are still disposed to combat with zeal for the inspiration of the Old Testament, are not overcome by the arguments of their adversaries, why are they to be reproached with obstinacy. Why are they to throw away their weapons when they have every reason to doubt the strength of the enemy? Weapons grown respectable by age—weapons that have been wielded by champions in the fields of literature; whereas their adversaries are, by their own acknowledgement, raw troops, newly mustered, come to try experiments with new-found instruments of war.

Page 319, Mr. S. recurs to the arguments adduced for the recent origin of the earth, from the late invention of the arts. Two things Mr. S. would advance against any proof being drawn from this circumstance. The one, that it is impossible to say *when* men first began to emerge from that darkness in
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which, till the invention of arts, they were plunged. The other, that in the *many* revolutions which the earth has *evidently* undergone, arts and memorials of all kinds have perished. As to the first, without discussing a point, which the generality of the world has thought irrefragable, we would only observe how singular it is, that all arts should be referable to some period within the time specified by Moses for the commencement of the world. If men had sauntered away ages of existence before this period, without making such discoveries, or if they did make any, had all before this period accidentally perished, it would seem as if human nature had been roused to industry, or some agent kindly overwhelmed all anterior discoveries, merely to give plausibility to the fabricated tale of Moses. To Lucretius Mr. S. himself has appealed, to prove the non-eternity of the earth ; but *his* argument tends just as much to prove the truth of Moses' date of its commencement, for he observes, that by help of profane records, we cannot trace time beyond the Theban war. Macrobius has a passage to the same effect. As to the second ground Mr. S. would rest on, namely, that arts and memorials may have perished in the *many* revolutions the earth has undergone, without stopping to refute (though we would be understood to deny) the *many* revolutions spoken of, we shall reply that, without the utter extinction of the human race, it seems not possible to conceive how the necessary arts should have perished in oblivion ; and if the human race, by any catastrophe, ever were extinguished, then there was a necessity for a *new Creation*.

In the 47th Letter, Mr. S. having taken hold of the Abbé de la Pryme's idea of the disruption of the antediluvian continents, acknowledges there *must* have been one time or other an *universal Deluge*. But then, says Mr. S. " it was not a Deluge of this earth, it was a Deluge of another world."— If the Deluge described by Moses was occasioned by the sinking down of the antediluvian continents, and the consequent influx of the sea into their place, and the elevation of its ancient bottom as new continents, this, we must maintain, was no destruction of the terraqueous globe we inhabit, it was but a revolution ; nor can the present, in any physical sense, be called *another world*. However, this idea of the disruption of the antediluvian continents induces Mr. S. to give credit to the traditionary accounts of the celebrated Island of *Atlantis*, which he is inclined to think, with Buffon, was a land which probably united Iceland and North Britain to the Azores, and the latter to America, whose junction he deduces from their affording the same fossils, &c. He goes further

In supposing fire to have been the cause of destruction, for traces of which he refers to the Giant's Causeway, &c. In this letter Mr. S. treats of the longevity of the Patriarchs, which, we were surprised to find, after having stated the strongest reasons to believe true, he declares he apprehends to be an exaggeration, owing to the Oriental manner of expression.

At page 368, a curious observation is made. "Has ever any one tolerable reason been offered, why the Deity, for the transgression of man, should curse and destroy the whole terrene animal creation, and that he should let all the fishes and watery members escape, as a mark of especial grace and favour?" Not to insist upon this, as we might do, as a proof of the Deluge of Noah being universal, we shall suggest what we believe with people of the most moderate reflection would pass for at least a *tolerable reason*. To destroy the race of man, the earth was to be overwhelmed; to this terrene animals equally belonged. But why destroy the fishes, whose destruction could not be necessary in the punishment of man by means of *water*? This would be destruction for the sake of destruction. In the conclusion of this Letter, Mr. S. hopes he has not used a profane or licentious freedom,—“Truth,” he says, “demanded boldness.” Here we agree with Mr. S. But if the defenders of revelation oppose the mineralogists of the day with boldness, they are to be accused, it seems of “cowardice” and “fighting behind a wall of authority.” If this be not prejudice, we know not what is. The Letter ends with this remarkable conclusion, that though the author has professed as his creed in another place, that Adam and Eve were the wrecks of another world, yet he does not now dare to insist on it, for that very strong evidence has appeared that others of the human race, besides his own family, existed in the days of Adam. With such inconsistencies it must not be wondered at if we are not in an instant able to judge of Mr. Sullivan's principles and purposes.

(To be concluded in our next.)

ART. V. *A View of the Evidences of Christianity, in three Parts.*—Part 1. *Of the direct Historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles.*—Part 2. *Of the Auxiliary Evidences of Christianity.*—Part 3. *A Brief Consideration of some Popular Objections.* By William Paley. M. A. Archdeacon of Carlisle, Edit. I. 3 vol. 12mo. 9s. Edit. II. 2 vol. 8vo. 12s. Faulder, 1794.

WHILE we have been obliged to delay our account of these important volumes, from the necessity of inserting other matter,

matter, they have already taken a new form in a second edition. This uncommonly rapid distribution proves at once the opinion entertained by the public of the author, and the interest still happily felt by them on sacred subjects. We have remarked before, and we shall always remark with peculiar satisfaction this strong diagnostic of the sound state of our country, that well written books on religious topics, if not too abstruse for popular comprehension, infallibly obtain an extensive and a permanent sale. While this continues to be the case we will not be persuaded, by those who wish to have it so, that religion is on the decline among us. Our private belief is that truth continues to gain ground, and certain we are that such a book as we are now to describe cannot fail to be a powerful instrument, towards producing so desirable an effect. If the public expectation has been raised by the promise of a work on this subject from the pen of Mr. Paley, it will by no means be disappointed by the execution of it: and we do not hesitate to predict that many and large editions will follow the two which we now announce.

There is no material difference between the second edition and the first, except the addition of tables of contents; which, as they will serve as a clue to the plan of the work, we shall transcribe, accommodating them to the first edition, for the benefit of those who have purchased it. Vol. I. *Preparatory considerations.*—Of the antecedent credibility of Miracles. p. 1.—Part I. OF THE DIRECT HISTORICAL EVIDENCE OF CHRISTIANITY; AND WHEREIN IT IS DISTINGUISHED FROM THE EVIDENCE ALLEGED FOR OTHER MIRACLES. *Propositions stated*, p. 18, 19. PROP. I. That there is satisfactory evidence that many, professing to be original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motives, to new rules of conduct. p. 18. Chap. I. *Evidence of the sufferings of the first propagators of Christianity, from the nature of the case.* p. 20. Chap. II. *Evidence of the sufferings of the first propagators of Christianity, from profane testimony*, p. 47. Chap. III. *Indirect evidence of the sufferings of the first propagators of Christianity, from the Scriptures, and other ancient Christian writings.* p. 62. Chap. IV. *Direct evidence of the same.* p. 75. Chap. V. *Observations upon the preceding evidence.* p. 110. Chap. VI. *That the story for which the first propagators of Christianity suffered was miraculous.* p. 123. Chap VII. *That it was in the main the story which we have now proved by indirect considerations.* p. 133. Chap. VIII. *The*

The same proved from the authority of our historical Scriptures. p. 167. Chap. IX. *Of the authenticity of the historical Scriptures, in eleven* sections.* p. 198.—§ 1. *Quotations of the historical Scriptures, by ancient Christian writers.* p. 216. § 2. *Of the peculiar respect with which they were quoted.* p. 273. § 3. *The Scriptures were in very early times collected into a distinct volume.* p. 283. § 4. *And distinguished by appropriate names, and titles of respect.* p. 293. § 5. *They were publicly read and expounded in the religious assemblies of the early Christians.* p. 299. § 6. *Commentaries &c. were anciently written upon them.* p. 306. § 7. *They were received by ancient Christians of different sects and persuasions.* p. 319. § 8. *The four Gospels, the Acts of the Apostles, thirteen epistles of St. Paul, the First Epistle of John, and the First of Peter, were received without doubt by those who doubted concerning the other books of our present canon.* p. 336. § 9. *Our present Gospels were considered, by the early adversaries of Christianity, as containing the accounts upon which the religion was founded.* p. 347. § 10. *Formal catalogues of authentic Scriptures were published, in all which our present sacred histories were included.* p. 362. § 11. *These propositions cannot be predicated of any of those books which are commonly called Apocryphal Books of the New Testament.*—Chap. X. *Recapitulation,* p. 380.

Here concludes the first volume, but not the first part, which as we shall see, is pursued through some pages of the second. In order to keep the argument together, we shall proceed to give the contents here, to the end of part I.

Vol. II. Prop. 2. That there is not satisfactory evidence that persons pretending to be original witnesses of any other similar miracles, have acted in the same manner, in attestation of the accounts which they delivered, and solely in consequence of their belief of the truth of those accounts. p. 1. Chap. II. *Consideration of some specific instances.* p. 49.

And here concludes the first volume in the second edition. The reader who casts an attentive eye over these contents will easily see how much matter for conclusive argument they comprehend, and in how lucid an order the arguments are digested. When we add to that perception, our assurance that they are all treated with that clearness and acuteness of distinction for which Mr. Paley is so eminent, much more will not be wanting to excite his curiosity, if he has any for such topics. In treating these subjects we find much that if not altogether new, is made so by the advantage of a new situation; and some arguments of an original nature, of which kind the following seems to afford a favourable specimen.

* Erroneously printed *nine*.

“ In treating of the written evidences of Christianity, next to their separate, we are to consider their aggregate authority. Now there is in the evangelic history a cumulation of testimony which belongs hardly to any other, but which our habitual mode of reading the scriptures sometimes causes us to overlook. When a passage, in any wise relating to the history of Christ, is read to us out of the epistle of Clemens Romanus, the epistles of Ignatius, of Polycarp, or from any other writing of that age, we are immediately sensible of the confirmation which it affords to the scripture account. Here is a new witness. Now if we had been accustomed to read the gospel of Matthew alone, and had known that of Luke only as the generality of Christians know the writings of the apostolical fathers, that is, had known that such a writing was extant and acknowledged ; when we came, for the first time, to look into what it contained, and found many of the facts which Matthew recorded, recorded also there, many other facts of a similar nature added, and throughout the whole work, the same general series of transactions stated, and the same general character of the person who was the subject of the history preserved, I apprehend that we should feel our minds strongly impressed by this discovery of fresh evidence. We should feel a renewal of the same sentiment in first reading the gospel of St. John. That of St. Mark perhaps would strike us as an abridgement of the history with which we were already acquainted, but we should naturally reflect, that, if that history was abridged by such a person as Mark, or by any person of so early an age, it afforded one of the highest possible attestations to the value of the work. This successive disclosure of proof would leave us assured, that there must have been at least some reality in a story which, not one, but many, had taken in hand to commit to writing. The very existence of four separate histories would satisfy us that the subject had a foundation ; and when, amidst the variety which the different information of the different writers had supplied to their accounts, or which their different choice and judgment in selecting their materials had produced, we observed many facts to stand the same in all ; of these facts, at least, we should conclude, that they were fixed in their credit and publicity. If, after this, we should come to the knowledge of a distinct history, and that also of the same age with the rest, taking up the subject where the others had left it, and carrying on a narrative of the effects produced in the world by the extraordinary causes of which we had already been informed, and which effects subsist at this day, we should think the reality of the original story in no little degree established by this supplement. If subsequent enquiries should bring to our knowledge, one after another, letters written by some of the principal agents in the business, upon the business, and during the time of their activity and concern in it, assuming all along and recognizing the original story, agitating the questions that arose out of it, pressing the obligations which resulted from it, giving advice and directions to those who acted upon it, I conceive that we should find, in every one of these, a still further support to the conclusion we had formed. At present the weight of this successive confirmation is, in a great measure, unperceived by us. The evidence does not appear to us what it is ; for, being from our infancy accustomed to regard the New Testament as one book, we see in it only one testimony. The whole occurs to us as a single evidence ;
and

and its different parts, not as distinct attestations, but as different portions only of the same. Yet in this conception of the subject we are certainly mistaken; for the very discrepancies amongst the several documents which form our volume prove, if all other proof was wanting, that in their original composition they were separate, and most of them independent productions." P. 183.

This way of stating the nature of the evangelical testimony is certainly fair, and to us at least appears novel. The first section of Chap. IX. p. 216. contains professedly an abstract of the most striking matter in Dr. Lardner's admirable volumes on the credibility of the gospel. "To pursue the detail of proofs throughout," says the author, "would be to transcribe a great part of Dr. Lardner's eleven octavo volumes; to leave the argument without proofs, is to leave it without effect, for the persuasion produced by this species of evidence depends upon a view and induction of the particulars which compose it." This Mr. Paley has performed with judgment and ability, and we will say without scruple, that in so doing, he has performed a very essential service to christianity; by giving to the indolent those proofs within a small compass, which, in their whole extent, they would never take the trouble to examine. The nature of this species of evidence is explained with great clearness in the opening of this section.

"The medium of proof stated in this proposition is, of all others, the most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages. Bishop Burnet, in the history of his own times, inserts various extracts from Lord Clarendon's history. One such insertion is a proof that Lord Clarendon's history was extant at the time when Bishop Burnet wrote, that it had been read by Bishop Burnet, that it was received by Bishop Burnet as a work of Lord Clarendon's, and also regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence, or as long as the books exist. Juvenal having quoted, as Cicero's, that memorable line,

"O fortunatam natam me consule Romam,"

the quotation would be strong evidence, were there any doubt, that the oration * in which that line is found, actually came from Cicero's pen. These instances, however simple, may serve to point out to a reader, who is little accustomed to such researches, the nature and value of the argument." P. 216.

We shall now proceed to give the contents of the second part, still referring to the volumes and pages of the first edition.

Part II. *Of the auxiliary evidences of Christianity.*—Chap. I. *Prophecy.* p. 67. Chap. II. *The morality of the gospel.* p. 94.

* It should be "*Poem* in which that line *was* found," for it is only a fragment from a poem "*De suis Temporibus*," quoted also by Quintilian, but not in any oration.

Chap. III. *The candour of the writers of the New Testament.* p. 166. Chap. IV. *Identity of Christ's character.* p. 180. Chap. V. *Originality of Christ's character.* p. 217. Chap. VI. *Conformity of the facts occasionally mentioned or referred to in scripture, with the state of things in those times, as represented by foreign and independent accounts.* p. 221. Chap. VII. *Undesigned coincidences.* p. 295. Chap. VIII. *Of the history of the resurrection.* p. 302. VOL. III. Chap. IX. *The propagation of Christianity.* p. 1. § 2. *Reflections upon the preceding account.* p. 45. § 3. *Of the success of Mahometanism.* p. 63.

In treating of the morality of the gospel in chap. 4. of this part, Mr. Paley skilfully abstracts a very material part of S. Jenyn's *internal evidences of Christianity*, (see p. 100.)—where that author remarks the difference between the morality of Christ and that of mankind in general. In doing this he has wisely shunned the exaggerations which render some passages of his author exceptionable. If we were to differ from Mr. Paley at all in this part, it would be in giving the name of moral *discoveries* to some of our Saviour's principles, which he does not allow to be applicable. On the apparently accidental coincidences between the account of St. John and the other Evangelists, and concerning the identity of our Saviour's character, Mr. P. has made some very acute remarks, very much in the style of his *Horæ Paulinæ*; among which the following is very striking.

“The three first evangelists record, what is called our Saviour's agony, *i. e.* his devotion in the garden, immediately before he was apprehended; in which narrative they all make him pray, “that the cup might pass from him.” This is the particular metaphor which they all ascribe to him. St. Matthew adds, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” Now St. John does not give the scene in the garden; but when Jesus was seized, and some resistance was attempted to be made by Peter, Jesus, according to his account, checked the attempt with this reply: “Put up thy sword into the sheath; the cup, which my Father hath given me, shall I not drink it?” This is something more than bare consistency: it is coincidence: because it is extremely natural, that Jesus, who, before he was apprehended, had been praying his Father, that “that cup might pass away from him,” yet with such a pious retraction of his request, as to have added, “if this cup may not pass from me, thy will be done;” it was natural I say, for the same person, when he actually was apprehended, to express the resignation to which he had already made up his thoughts, and to express it in the form of speech which he had before used, “the cup which my Father hath given me, shall I not drink it?” This is a coincidence between writers, in whose narratives there is no imitation, but great diversity.” Vol. II. p. 212.

This

This is the observation of a master. His sixth chapter, of this part, is taken from the first volume of the first part of Lardner's credibility, in the same manner as a former chapter was taken from another part ; with equal openness and equal success. He states in it forty-one instances, in which the sacred historians display a minute knowledge of the manners and customs of their times, in such a way as seems utterly impossible to be displayed by any forger. In the topic of *undefigned coincidences* chap. 7. he very properly refers to his own *Horæ Paulinæ* ; some of the general arguments of which he had occasionally touched before. In chap. IX. § 2. the subject of missions is most judiciously introduced ; and from the very small success of modern missions, in comparison with those of the apostles, under much more advantageous circumstances, the following sound conclusion is deduced : that the apostles " possessed means of conviction which we have not ; that they had proofs to appeal to, which we want."

PART. III. A BRIEF CONSIDERATION OF SOME POPULAR OBJECTIONS. Chap. I. *The discrepancies between the several gospels.* vol. 3. p. 98. Chap. II. *Erroneous opinions imputed to the apostles.* p. 206. *The connection of Christianity with the Jewish history.* p. 117. Chap. IV. *Rejection of Christianity.* p. 124. Chap. V.* *That the Christian miracles are not recited, or appealed to by christian writers themselves, so fully or so frequently as might have been expected.* p. 160. Chap. VI. *Want of universality in the knowledge and reception of Christianity, and of greater clearness in the evidence.* p. 182. Chap. VII. *The supposed effects of Christianity.* p. 201. Chap. VIII. *Conclusion.* p. 220.

Among these topics, which are all handled with skill and luminous distinctness, it is difficult to select a passage for an example. The following, on the effects of christianity, is perhaps as original as any.

" The influence of religion is not to be sought for, in the councils of princes, in the debates or resolutions of popular assemblies, in the conduct of governments towards their subjects, or of states and sovereigns towards one another, of conquerors at the head of their armies, or of parties intriguing for power at home, (topics, which alone almost occupy the attention, and fill the pages of history,) but must be perceived, if perceived at all, in the silent course of private and domestic life. Nay more, even *there* its influence may not be very obvious to observation. If it check, in some degree, personal dissoluteness, if it

* This, and the remaining chapters, are erroneously numbered in the first edition, chap. 4 being put twice.

beget a general probity in the transaction of business, if it produce soft and humane manners in the mass of the community, and occasional exertions of laborious or expensive benevolence in a few individuals, it is all the effect which can offer itself to external notice. The kingdom of Heaven is within us. That which is the substance of the religion, its hopes and consolations, its intermixture with the thoughts by day and by night, the devotion of the heart, the controul of appetite, the steady direction of the will to the commands of God, is necessarily invisible. Yet upon these depends the virtue, and the happiness, of millions. This cause renders the representations of history, with respect to religion, defective and fallacious, in a greater degree than they are upon any other subject. Religion operates most upon those of whom history knows the least: upon fathers and mothers in their families, upon men servants and maid servants, upon the orderly tradesman, the quiet villager, the manufacturer at his loom, the husbandman in his fields. Amongst such, its influence collectively may be of inestimable value, yet its effects in the mean time little, upon those who figure upon the stage of the world. *They* may know nothing of it: they may believe nothing of it; they may be actuated by motives more impetuous than those which religion is able to excite. It cannot therefore, be thought strange, that this influence should elude the grasp and touch of public history; for what is public history, but a register of the successes and disappointments, the vices, the follies, and the quarrels, of those who engage in contentions for power?" Vol. III. p. 202.

The conclusion contains, as it ought, a clear and able summary of the preceding arguments; we should be glad for the sake of public utility, to extract the whole, but on account of its extent must content ourselves with selecting the most material part.

"The truth of Christianity depends upon its leading facts, and upon them alone. Now of these we have evidence which ought to satisfy us, at least until it appear that mankind have ever been deceived by the same. We have some uncontested and incontestible points, to which the history of the human species hath nothing similar to offer. A Jewish peasant changed the religion of the world, and that, without force, without power, without support; without one natural source or circumstance of attraction, influence, or success. Such a thing hath not happened in any other instance. The companions of this person, after he himself had been put to death for his attempt, asserted his supernatural character, founded upon his supernatural operations; and, in testimony of the truth of their assertions, *i. e.* in consequence of their own belief of that truth, and, in order to communicate the knowledge of it to others, voluntarily entered upon lives of toil and hardship, and, with a full experience of their danger, committed themselves to the last extremities of persecution. This hath not a parallel. More particularly, a very few days after this person had been publicly executed, and in the very city in which he was buried, these his companions declared with one voice that his body was restored to life; that

that they had seen him, handled him, eat with him, conversed with him; and, in pursuance of their persuasion of the truth of what they told, preached his religion, with this strange fact as the foundation of it, in the face of those who had killed him, who were armed with the power of the country, and necessarily and naturally disposed to treat his followers as they had treated himself; and having done this upon the spot where the event took place, carried the intelligence of it abroad, in despite of difficulties and opposition, and where the nature of their errand gave them nothing to expect but derision, insult, and outrage. This is without example. These three facts, I think, are certain, and would have been nearly so, if the gospels had never been written. The Christian story, as to these points, hath never varied. No other hath been set up against it. Every letter, every discourse, every controversy, amongst the followers of the religion; every book written by them, from the age of its commencement to the present time, in every part of the world in which it hath been professed, and with every sect into which it hath been divided, (and we have letters and discourses written by contemporaries, by witnesses of the transaction, by persons themselves bearing a share in it, and other writings following that age in regular succession) *concur* in representing these facts in this manner. A religion, which now possesses the greatest part of the civilised world, unquestionably sprang up at Jerusalem at this time. Some account must be given of its origin, some cause assigned for its rise. All the accounts of this origin, all the explications of this cause, whether taken from the writings of the early followers of the religion, in which, and in which perhaps alone, it could be expected that they should be distinctly unfolded, or from occasional notices in other writings of that or the adjoining age, either expressly alledge the facts above stated as the means by which the religion was set up, or advert to its commencement in a manner which agrees with the supposition of these facts being true, which renders them probable according to the then state of the world, and which testifies their operation and effects.

“ These propositions alone lay a foundation for our faith, for they prove the existence of a transaction, which cannot even in its most *general* parts be accounted for upon any reasonable supposition, except that of the truth of the mission. But the particulars, the *detail* of the miracles or miraculous pretences (for such there necessarily must have been) upon which this unexampled transaction rested, and *for* which these men acted and suffered as they did act and suffer, it is undoubtedly of great importance to us to know. We *have* this detail from the fountain head, from the persons themselves; in accounts written by eye-witnesses of the scene, by contemporaries and companions of those who were so; not in one book, but four, each containing enough for the verification of the religion, all agreeing in the fundamental parts of the history. We have the authenticity of these books established by more and stronger proofs than belong to almost any other ancient book whatever, and by proofs which widely distinguish them from any others, claiming a similar authority to theirs. If there were any good reason for doubt concerning the names to which these books are ascribed, (which there is not, for they were never ascribed to any other, and we have evidence not long after their

their publication of their bearing the names which they now bear) their antiquity, of which there is no question, their reputation and authority amongst the early disciples of the religion, of which there is as little, form a valid proof that they must, in the main at least, have agreed with what the first teachers of the religion delivered.

“When we open these ancient volumes, we discover in them marks of truth, whether we consider each in itself, or collate them with one another. The writers certainly knew something of what they were writing about, for they manifest an acquaintance with local circumstances, with the history and usages of the times, which could only belong to an inhabitant of that country, living in that age. In every narrative we perceive simplicity and undesignedness; the air and the language of reality. When we compare the different narratives together, we find them so varying as to repel all suspicion of confederacy; so agreeing under this variety, as to show that the accounts had one real transaction for their common foundation: often attributing different actions and discourses, to the person whose history, or rather memoirs of whose history, they profess to relate, yet actions and discourses so similar, as very much to bespeak the same character; which is a coincidence, that, in such writers as they were, could only be the consequence of their writing from fact, and not from imagination.” P. 226.

We are sorry to remark in these volumes many errors of the press, some of which indeed are noticed at the end of vol. 2, in the first edition, but many are passed over, and some remain uncorrected even in the second edition. Of which kind is the quoting Dr. Townsend, for Dr. Townson, in two different notes, vol. 2. p. 171, and p. 307. In the second edition, vol. 2. p. 89, and p. 205. Nor can we sufficiently express our surprise at the very strange conjectural criticism, which the author has hazarded, probably only as a hasty thought, in page 59, of vol. 1.—There, in the conclusion of Martial's Epigram, instead of

Nam cum dicatur, tunicâ præsentē molestâ,
Ure manum, plus est dicere non facio.

He says, forsan, “thure manum.” Now in the first place, the proposed alteration admits only of a very harsh and awkward construction, if any: in the second place, it entirely spoils the epigram: and, in the third, it does not give the idea required more clearly than the original reading. Martial says, “A man lately acted the part of Scævola; if you think him remarkably bold, you are mistaken, for, when the pitched coat which burns the whole body, was the alternative, it was less bold to burn the hand than to refuse.” Now, the person compelled to do this, may fairly be supposed to have been a christian, because there is sufficient evidence that the cruel punishment

punishment of the pitched coat (the *tunica molesta*) was particularly applied to christians;* but that any thing of sacrificing was exacted, in the instance alluded to by the epigrammatist, cannot, by any fair construction, be forced from his words. Mr. Paley, does not err alone in this unfortunate epigram: we find Dr. Townson not much less unhappy, in proposing “*ure manu*,” in p. lv. of his life, prefixed to his discourse on the resurrection: and Lardner† inclining to the interpretation of Le Moyne, who would make *non facio* signify, *non sacrifico*, “*I will not sacrifice*,” which it might indeed, as to the latinity, but not as to the turn and spirit of the epigram. All this arises from an ill placed zeal, to make the Christians more plainly alluded to, in this passage, than the words of the author will allow. We are sorry to observe this trifling defect in Mr. Paley’s book, because we would not have one tittle deducted from the character of clear and strong judgement, which he has so ably achieved, and which this work in general so strongly confirms.

After the account we have given, it is hardly necessary to say, that we strongly recommend this work to general perusal. We think the author has very happily executed what he professes to have been his design. “To preserve the separation between evidences and doctrines as inviolable as he could; to remove from the primary questions all considerations which have been unnecessarily joined with it; and to offer a defence of christianity, which *every christian* might read, without seeing the tenets in which he had been brought up attacked or decried:” he adds, “It always afforded a satisfaction to my mind, to observe that this was practicable; that few or none of our many controversies with one another affect or relate to the proofs of our religion; that the rent never descends to the foundation.”‡ To this book then let the doubter or the Deist have recourse; and when he has satisfied himself, as here abundantly he may, of the irrefragable evidence of the whole, let him carefully consider the sacred books themselves, and adopt as doctrines whatever he finds there delivered.

* We may add that, very probably, Martial’s desire of depreciating the courage of this person arose from the fear, lest too much admiration should be paid to the obnoxious character of a Christian. It is impossible here not to remark also the almost inconceivable inhumanity of the Romans, who could be entertained with such a spectacle as that of a man compelled to burn his own hand off in the fire.

† *Heathen Testimonies*, chap. 6. vol. vii. 260. edit. 1788.

‡ Vol. 3. p. 225.

ART. VI. *Observations on the Emigration of Dr. Joseph Priestley, and on the several Addresses delivered to him on his Arrival at New York.* 8vo. pp. 63. 1s. 6d. Philadelphia printed : London, reprinted by Stockdale. 1794.

WE sometimes elevate a pamphlet, on account of its importance, to a rank among our primary articles, and this honour is peculiarly due to a stranger, who comes forward to give his decision as an umpire, on points wherein the passions of Englishmen may be supposed sufficiently interested to bias their judgment. (Of this nature is the acute and well-written American pamphlet here announced, in which the author, while he addresses himself to Dr. Priestley, as a new settler in that country, speaks very forcibly on many subjects respecting England and its public sentiments and conduct.—We do not, therefore, consider the tract as an attack upon an individual, but as a decision upon principles. That the pamphlet is actually of American origin, and not fabricated here, is evident from many circumstances, and among others, from a defect which in future editions the English editor ought to endeavour to rectify ; that is, the omission of the four New York Addresses presented to Dr. Priestley, and his answers, as too well known to be inserted*. Now here they are almost entirely unknown, and therefore ought to be supplied in an appendix. That the author is not only an American, but one in his general political feelings hostile to this country, is proved by the following passage. “ I grant that a prejudice against this nation (England) is not only excusable, but almost commendable in Americans.” p. 59. Sorry are we to see this sentiment still subsisting in a mind so enlightened as that of this writer, at a time when English and Americans, who are friends to good Government (which even he confesses they borrowed from us) ought to forget all animosities, and embrace as what they are,—as brethren. Nevertheless, it is, perhaps, fortunately placed here, as an indubitable pledge of the author’s freedom from all prejudice in our favour. If he condemns Dr. Priestley and his partizans for their conduct towards us, it is undoubtedly not out of love to us, but to truth.—Having premised this, we shall hasten to give some specimens of the pamphlet,

* The author says, “ these Addresses, with the answers to them, having all appeared in the Gazettes, it will be useless to give them at length here.”

The opening of the publication is elegant and striking.

“ When the arrival of Dr. Priestley in the United States was first announced, I looked upon his emigration (like the proposed retreat of Cowley, to his imaginary Paradise, the Summer Islands) as no more than the effect of that weakness, that delusive caprice, that too often accompanies the decline of life; and which is apt, by a change of place, to flatter age with a renovation of faculties, and with the return of departed genius. Viewing him as a man that sought repose, my heart welcomed him to the shores of peace, and wished him, what he certainly ought to have wished himself, a quiet obscurity.— But his Answers to the Addresses of the Democratic and other Societies at New York, place him in quite a different light, and subject him to the animadversions of a public, among whom they have been industriously propagated.” P. 3.

After speaking of the distinction between private and public opinions, the author adds :

“ His Answers to the Addresses of the New-York Societies are evidently calculated to mislead and deceive the People of the United States. He there endeavours to impose himself on them for a sufferer in the Cause of Liberty, and makes a canting profession of moderation, in direct contradiction to the conduct of his whole life.” P. 4.

He then takes a calm and dispassionate view of the great theme of the Doctor's lamentations, the unfortunate excesses at Birmingham ; and after stating the whole, to the very assignment of damages for his losses, he sums up the matter thus :

“ Nothing, certainly, can be a stronger proof of the independence of the Courts of Justice, and of the impartial execution of the laws in England, than the circumstances and result of this cause. A man who had for many years been the avowed and open enemy of the Government and Constitution, had his property destroyed by a mob, who declared themselves the friends of both, and who rose on him because he was not. This mob were pursued by the Government whose cause they thought they were defending ; some of them suffered death ; and the inhabitants of the place where they assembled, were obliged to indemnify the man, whose property they had destroyed. It would be curious to know what sort of protection this *reverend* Doctor, this “ friend of humanity” wanted.” P. 12.

We shall not insert the conjectures that follow, because we hope they are too severe. Afterwards this writer discusses the respective rights of Dr. Priestley's club to celebrate the 14th of July, and of the mob to prevent them, in the manner following :

“ But, say they, we certainly exercised the right of freemen in assembling together ; and even if our meeting had been unlawful, cognizance should have been taken of it by the magistracy ; there can be
no

no liberty where a ferocious mob is suffered to supersede the law.— Very true. This is what the Doctor has been told a thousand times, but he never would believe it. He still continued to bawl out, “The sun-shine of reason will assuredly chase away and dissipate the mists of darkness and error : and when the majesty of the people *is insulted*, or they feel themselves oppressed by *any set of men*, they have the power to redress the grievance.” So the people of Birmingham, feeling their majesty insulted by a *set of men* (and a very impudent set of men too) who audaciously attempted to persuade them that they were “*all slaves and idolaters*,” and to seduce them from their duty to God and their country, rose to redress the grievance. And yet he complains—Ah ! says he, but my good townsmen,

“ ——— you mistake the matter ;
For in all scruples of this nature
No man includes *himself*, nor turns
The point upon his own concerns.”

And therefore he says to the people of Birmingham : “ You have been misled.” But had they suffered themselves to be misled by himself into an insurrection against the Government ; had they burnt the churches, cut the throats of the clergy, and hung the magistrates, military officers and nobility to the lamp-posts, would he not have said that they exercised a sacred right ? Nay, was not the very festival, which was the immediate cause of the riots, held expressly to celebrate scenes like these ? to celebrate the inglorious triumphs of a mob ? The fourteenth of July was a day marked with the blood of the innocent, and, eventually, the destruction of an empire. The events of that day must strike horror to every heart except that of a deistical philosopher, and would brand with eternal infamy any other nation but France ; which, thanks to the benign influence of the Rights of Man, has made such a progress in ferociousness, murder, sacrilege, and every species of infamy, that the horrors of the 14th of July are already forgotten.

“ What we celebrate we must approve ; and does not the man who approved of the events of the fourteenth of July, blush to complain of the Birmingham riots ? ” P. 16.

On the labours of the Doctor and his friends, under pretence of a “ Reform in Parliament,” this impartial reasoner thus expresses himself :

“ The Doctor, and his fellow-labourers, who have lately emigrated to Botany Bay, have been continually bawling out, “ A Reform of Parliament.” The same visionary delusion seems to have pervaded all reformers in all ages. They do not consider what *can* be done, but what they think ought to be done. They have no calculating principle to direct them to discover whether a reform will cost them more than it is worth or not. They do not set down to count the cost ; but, the object being as they think desirable, the means are totally disregarded. If the reformers in France had sat down to count the cost, I do not believe they were villains enough to have pursued their plan

plan as they did. To save a tenth part of their income, they have given the whole, or rather it has been taken from them. To preserve the life of a person now and then perhaps unjustly condemned, they have drenched the country with the blood of the innocent. Even the Bastille, that terrible monument of tyranny which has been painted in such frightful colours, contained but *two* state prisoners when it was forced by the mob; and the reformers, to deliver these two prisoners, and to guard others from a like fate, have erected Bastilles in every town and in every street. Before the Revolution there were only *two* state prisoners, there are now above *two hundred thousand*. Do these people calculate? Certainly not. They will not take man as they find him, and govern him upon principles established by experience; they will have him to be "a faultless monster that the world ne'er saw," and wish to govern him according to a system that never was, or can be brought into practice. These waking dreams would be of no more consequence than those of the night, were they not generally pursued with an unjustifiable degree of obstinacy and intrigue, and even villainy; and did they not, being always adapted to flatter and inflame the lower orders of the people, often baffle every effort of legal power. Thus it happened in England in the reign of Charles the First; and thus has it happened in France. Some trifling innovation always paves the way to the subversion of a Government. The axe, in the forest, humbly besought a little piece of wood to make it a handle: the forest, consisting of so many stately trees, could not, without manifest cruelty, refuse the "humble" request; but, the handle once granted, the before contemptible tool began to lay about it with so much violence, that in a little time not a tree nor even a shrub was standing. That a Parliamentary Reform was the handle by which the English revolutionists intended to effect the destruction of the Constitution, need not be insisted on, at least if we believe their own repeated declarations. Paine, and some others, clearly expressed themselves on this head: the Doctor was more cautious while in England. but, safely arrived in his "asylum," he has been a little more undisguised. He says, the troubles in Europe are the natural offspring of the "*forms of Government*" that exist there; and that the abuses spring from the "*artificial distinctions in society*." P. 26.

Our American then shows how fully the horrors of France were foreseen by multitudes here, and reduces the Doctor to the following awkward dilemma; too strongly expressed, yet not easy to be altogether eluded.

"Either he foresaw the consequences of the French Revolution, or he did not foresee them. If he did not, he must confess that his penetration was far inferior to that of his antagonists, and even to that of the multitude of his countrymen; for they all foresaw them. If he did foresee them, he ought to blush at being called the "friend of human happiness;" for, to foresee such dreadful calamities, and to form a deliberate plan for bringing them upon his country, he must have a disposition, truly diabolical. If he did not foresee them, he must have an understanding little superior to that of an idiot: If he did, he must have the heart of a Marat. Let him choose." P. 35.

That

That he either foresaw, or approves, our author thinks sufficiently clear from his sending his son to become a French citizen in the midst of the massacres. With one or two more extracts, though many well deserve to be taken, we shall finish our account of this tract. Our author thus illustrates the right of the people of England to reject French liberty if they thought proper; a right which we hope they will always have the spirit to vindicate, even if their *masses* of banditti were actually landed on our shores.

“ Even suppose his intended plan of improvement had been the best in the world instead of the worst: The people of England had certainly a right to reject it. He claims, as an indubitable right, the right of thinking for *others*, and yet he will not permit the people of England to think for *themselves*. Paine says, “ What a whole nation *wills* it has a right *to do*.” Consequently, what a whole nation *does not will* it has a right *not to do*. Rousseau says, “ The majority of a people has a right to *force* the rest to be *free* ;” but even the “ insane Socrates of the National Assembly” has never, in all his absurd reveries, had the folly to pretend, that a club of dissenting malecontents has a right to *force* a whole nation to be *free*. If the English chose to remain slaves, bigots, and idolaters, as the Doctor calls them, that was no business of his; He had nothing to do with them. He should have let them alone; and perhaps, in due time, the abuses of their Government would have come to that “ *natural termination*,” which he trusts “ will guard against all future abuses.” But no, said the Doctor, I will reform you—I will enlighten you—I will make you free. You shall not, say the people. But I will! says the Doctor. By —, say the People, you shall not! “ *And when Abitephel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.*” P. 56.

Our last specimen shall be the fable of the POT-SHOP, which is happily devised, and happily expressed. It is strongly in the style of Swift.

THE POT-SHOP, A FABLE.

“ In a Pot-shop that was well stocked with ware of all sorts, a discontented ill-formed pitcher unluckily bore the sway. One day, after the mortifying neglect of several customers, “ Gentlemen,” said he, addressing himself to his brown brethren in general, “ Gentlemen, with your permission, we are a set of tame tools, without ambition, without courage. Condemned to the vilest uses, we suffer all without murmuring. Let us dare to declare ourselves, and we shall soon see the difference. That superb ewer, which, like us, is but earth; those gilded jars, vases, china, and in short all those elegant nonsenses, whose colours and beauty have neither weight nor solidity, must yield to our strength, and give place to our superior merit,”

“ This

“ This civic harangue was received with peals of applause, and the pitcher (chosen President) became the organ of the Assembly. Some, however, more moderate than the rest, attempted to calm the minds of the multitude. But all those which are called jordan or chamber pots, were become intractable. Eager to vie with the bowls and cups, they were impatient almost to madness to quit their obscure abodes, and to shine upon the table, kiss the lip, and ornament the cupboard.

“ In vain did a wise water-jug (some say it was a platter) make them a long and serious discourse upon the peacefulness of their vocation; “ Those,” says he, “ who are destined to great employments are rarely the most happy. We are all of the same clay, ’tis true, but he who made us, formed us for different functions. One is for ornament, another for use. The pots the least important are often the most necessary. Our employments are extremely different, and so are our talents.”

This had a wonderful effect: the most stupid began to open their ears. Perhaps it would have succeeded, if a grease-pot had not cried out with a decisive tone; “ You reason like an ass; to the Devil with you, and your silly lessons.”

“ Now the scale was turned again. All the horde of jordan, pans and pitchers applauded the superior eloquence and reason of the grease-pot. In short, they determined on the enterprize; but a dispute arose who should be chief: All would command, and none obey. It was then you might have heard a clutter! Pots, pans and pitchers, mugs, jugs, and jordan, all put themselves in motion at once; and so quick and so wisely were their operations conducted, that the whole was soon changed—not into china, but *rubbish*.” P. 50.

Many are the striking parts of this publication besides what our limits would allow us to cite. The massacre of the prisoners at Orleans, from Dr. Moore, with the comments of our author, p. 20. His proof of the falsehood of the pretence that the league against France has been the cause of the inhuman conduct of the French to each other, p. 32.; and the accounts of, and remarks on, the Addresses, are all excellent; and we doubt not that the whole will be of general service here, by showing in what light our contests are viewed by the most intelligent persons in America. The time will come, we hope and trust, when to excite discontent and rebellion against governments will be universally considered as a crime too atrocious to be palliated by any speciousness of theory. The evil of such conduct is real, certain, and immediate, though in extent beyond calculation; the good precarious and uncertain, liable to be lost by very little wickedness, by a very trifling intervention of those passions without which mankind have never yet been found to exist.

ART. VII. *A short Account of the Plague, or Malignant Fever, lately prevalent in Philadelphia: with a Statement of the Proceedings, that took place on the Subject, in different Parts of the United States, by Mathew Carey.* 8vo. pp. 92. price 1s. Philadelphia, printed. London, re-printed: Darton and Harvey, Grace-Church-Street, &c. 1794.

THIS pamphlet also, is of American origin, and curious, on a very different account: it describes a dreadful disorder, little inferior in malignity to the plague itself.—Of the ravages committed by the yellow fever in Philadelphia, in the summer and autumn of the last year, we have all heard, but the extent of the mischief, and many curious and interesting circumstances attending it, are not so well known. As the little tract before us appears to contain a faithful narrative of all the principal facts, we shall lay such parts of it before our readers as seem most worthy of notice. The author begins, by describing the state of Philadelphia, prior to the irruption of the fever. The population of Philadelphia had increased within a very few years, so considerably, that notwithstanding a very great increase in buildings, many new houses having been added to almost every street, the demand for them was so great, as to raise the rents to an extravagant height. Luxury, the usual concomitant of prosperity, was gaining ground daily, the number of coaches, chariots, chairs, &c. set up by men in the middling ranks of life, was hardly credible. But the time approached, when this prosperous state of affairs was to be changed, and to give way to the extremest distress and misery. The yellow fever made its first appearance at the latter end of July. A child of Dr. Hodges, probably, the writer says, the first victim, was taken ill the 27th of July, and died the 7th of August. But the progress of the disease soon became much more rapid, and it destroyed the patients frequently in two or three days, and sometimes in less than twenty-four hours.—On the origin of the disease, there appears to have been a variety of opinions, some attribute it to a cargo of decayed coffee, with other putrid vegetable and animal matter, which lay for a long time on one of the wharfs; others thought it was occasioned by the unusual heat and duration of the summer. Others, that it was brought by the crew of a vessel from Martinico, or by the Sans Culottes privateer, and that the extreme heat of the weather exalted its malignity, and rendered the people more susceptible of infection,

infection. To this opinion, the greater part of the inhabitants, our author says, were most inclined.

Many persons had died before the disease was known to be contagious, or at the least, before any precautions were taken to prevent its spreading. On the 22d of August, the mayor of Philadelphia, directed the scavengers to remove all filth and offensive substances from the streets and wharfs. On the 26th the college of physicians met, and after considering the nature of the disease, published an address to the citizens, recommending them to avoid all promiscuous intercourse with the sick ; to place marks on the doors and windows, where they were ; to pay great attention to cleanliness ; to put a stop to tolling the bells, which now went almost incessantly, and by depressing the spirits of the people, probably contributed towards increasing the malady ; and to bury the dead privately. They also advised a large house to be taken, without the city, as an hospital for the sick. The panic now became general. Vast numbers of the inhabitants left the city, and there was an almost total stop put to trade of every kind, except for provisions, and what immediate exigence required. Of those who remained, many confined themselves to their houses, and avoided all intercourse with their neighbours. Those who went abroad, walked in the middle of the street, to avoid infection from the houses where the sick and dead lay. The old custom of shaking hands, fell into such general disuse, that many were affronted at even the offer of the hand. A person with a piece of crape, or any appearance of mourning, was shunned like a viper, and many valued themselves on the skill and address with which they got to the windward of every person they met. " It is probable," the writer says, " that London, at the last stage of the plague, did not exhibit stronger marks of terror, than were to be seen in Philadelphia, from the 24th of August, to the end of September.

From the late shocking scenes that have passed in France, we have had an opportunity of seeing what atrocious and flagitious crimes the extreme of self-love, or that passion which prompts men to seek their own gratification, or secure their own safety, as their sole object, drives them to commit, when let loose from the controul of wise and salutary laws. We shall here see instances of the operation of the same passion, leading to acts, although not of equal atrocity, yet stamped with such marks of cruelty, as nothing but the prevailing terror, which seemed for a time to have deprived the majority of the inhabitants of all power of reason and reflection, can excuse or palliate.

“ While

“ While affairs were in this deplorable state, and people at the lowest ebb of despair, it is astonishing what frightful scenes were acted, which seemed to indicate a total dissolution of the bonds of society even in the nearest and dearest connexions. Husbands were seen deserting their wives, (with whom they had long been happily united) in their last agonies. Wives unfeelingly deserting their husbands, parents forsaking their children, children ungratefully flying from their parents, masters hurrying their old and faithful servants to the hospital, on their being attacked with the slightest fever. At a time when like Tartarus, the hospital was open to every visitant, but never returned any, by which means, many persons perished, who probably would not have had the fever; and servants abandoning tender and humane masters, who only wanted a little care, to restore them to health and usefulness. These scenes, the writer adds, were exhibited in every quarter of the city.”

This description, however, must not be considered as including the whole of the community. A great number of the inhabitants, exerted their endeavours to check the progress of the fever; from among these, a committee of twenty-six persons were chosen, on the 14th of September, to manage the concerns of the sick, direct the funerals, &c. Money was liberally subscribed, not only by the residents, and by the corporation, but by those who had left the city, and by several of the neighbouring states. Order and regularity were by degrees restored, and many individuals performed acts of benevolence and heroism, that did honour to human nature — In the mean while the disease gained ground daily, and the mortality increased, until it reached, by the middle of October, to about one hundred and twenty in a day. From this time it gradually subsided. On the 24th of October, the number of deaths were under forty. On the 30th, at which time the weather became much cooler, sixteen only died. And on the 9th of November, the last day marked in the register, six persons only died. The population of Philadelphia this writer estimates at about 47000 persons, 17000 are supposed to have left the city, during the continuance of the fever. Of those who remained more than 4000, or about a seventh part, fell a sacrifice to the disease. Among these were ten physicians, and a number not named of medical students, nine clergymen and preachers. Seven other clergymen were seized with the disease, but recovered. Of persons more or less prone to receive the contagion, it was observed, that the mortality was not nearly so great among the women, as among the men; nor among the old and infirm, as among the middle aged and robust. Of the voluptuaries and hard drinkers, few that were attacked escaped. The mortality was much greater in alleys and confined streets,

streets, and small close houses, than in large streets, and in houses that were more open to ventilation. The French, residing in Philadelphia, were more than any other class of people, exempt from the fever. This was attributed to their using a lighter diet than the inhabitants. "The French eat, it was observed, in a letter published in the *Fœderal Gazette*, less meat, and more soup than the Americans, they drink no brandy, or other spirits, and no strong wines, they dilute even their beer with water, and use neither black nor green teas; they eat vegetables and fruit, and light soup is perpetually and invariably the principal part of their diet." Among the great variety of objects, that demanded the attention of the committee, was the care of a vast number of infants, whose parents had died of the fever, and who, but for their exertions, would probably have all perished; and that of distributing aliment to the poor, who from the entire stagnation of trade, were almost all destitute of employments. The Logarian library, and additional buildings, were taken for the children; one hundred and sixty of whom fell under the care of the committee. Eighty three of these, remained in the houses, when the disease subsided: forty were with private nurses, thirty had been restored to their parents, and seven had died. Of the labouring poor, twelve hundred families, about four thousand persons, received from the committee a weekly allowance for their subsistence. Of the benevolent persons who formed the committee, it is with pleasure we learn, that four only fell victims to the disease. This consideration, will be sufficient to encourage other volunteers (if ever the country should be again visited with so dreadful a scourge) to enter early and strenuously upon so salutary and necessary an office. Nor can we doubt, that if this wise measure had been adopted in the beginning, before the disease had insinuated itself through every part of the city, much of the mortality might have been prevented. With the view therefore, of disseminating and making as much known as possible, the utility of the labours of the committee, we recommend this little tract to general notice. Should the plague, or any other malignant disorder, be permitted to visit this country, our only chance for mitigating the evil would be to be prepared with such precautions as medical knowledge, and public experience, have found useful on similar occasions. This provision has been wisely made for us by Dr. Russel, in his excellent book on the Plague; and we think that even Legislative precautions taken on these subjects, before the necessity should arise, would be a proof of public wisdom.

ART. VIII, *British Synonymy ; or an Attempt at regulating the Choice of Words in familiar Conversation, inscribed with Sentiments of Gratitude and respect, to such of her Foreign Friends as have made English Literature their peculiar Study. By Hester Lynch Piozzi, in 2 Volumes. 8vo. 12s. Robinsons, 1794.*

TO a book so modestly announced, and so modestly prefaced as this is, by a lady, it would be very wrong to bring the solemnity of a metaphysic brow, and to strain her definitions on the rack of logic, to discover whether they are as acutely philosophical as those of the Abbé Girard. On the other hand, we shall not think it any high strain of compliment to prefer Mrs. Piozzi's work to an anonymous publication on the same subject, published in 1766, by Doddsley, in two small volumes. This work it is probable our present author may not have seen, as it never acquired much celebrity ; at least she makes no mention of it. The first article, consisting of six words in the former work, and of seven in Mrs. Piozzi's, which are the same, excepting the one that is added, seems to afford a proof of something more than accidental coincidence. But the proof is not decisive, because the alphabetical order may account for it ; and the palm of propriety is clearly on the side of the lady, as the anonymous grammarian begins with two definitions, both of which are false. "The words *abandon* and *leave*," he says, "imply involuntary acts ; the words *forsake*, *relinquish*, and *desert*, those that are voluntary." This is evidently a distinction without foundation, such is also the next, "to *abandon* is more applicable to things ; *leave* to persons, &c."* Do we not talk of a man *abandoning* his children, and *leaving* his house ?—The former work being of this nature, we shall not think it worth while to enquire after coincidences, or to weigh comparative merits, but shall consider Mrs. Piozzi by herself, as an original writer.

Our fair critic calls her book, "a work intended chiefly for a parlour window ;" which we think it but justice to interpret thus, that she has aspired to make it rather entertaining than profound, rather convenient for colloquial reference, than a

* These distinctions are taken from Girard. See Tom. 1, No. 336, but however just they may be, when applied to the French words *abandonner* and *délaisser*, they will not bear transferring into English.
grave

grave and philosophical production, directed to the metaphysical refinement and improvement of our language. In this light, therefore, we shall consider it, and shall very easily prove to our readers that the author's intention, in this respect, has not been frustrated, and that it is in truth a very entertaining book.

Under the words *amiable*, &c. to illustrate *fascinating*, Mrs. P. inserts an elegant Italian ballad, of which she gives the following translation, probably her own.

In that roguish face one sees
All her sex's witcheries ;
Playful sweetness, cold disdain,
Every thing to turn one's brain.

Sparkling from expressive eyes,
Heaving in affected sighs,
Sure destruction still we find,
Still we lose our peace of mind.

Touch'd by her half-trembling hand,
Can the coldest heart withstand ?
While we dread the starting tear,
And the tender accents hear.

Numberless are sure the ways
That she *fascinates* our gaze ;
Magic arts her pow'r improve,
Witcheries that wait on love."

vol. i. p. 26.

The imitation however, falls short of the original, as the author herself seems conscious. The "*Non si fa che diavol fia*," could hardly be made elegant in English, and there is a simplicity in

Quegli occhietti così vaghi
Ve le giuro son due maghi,

which is perhaps inimitable. The two last lines however, are happy, and particularly the "Witcheries that wait on Love."

Mrs. Piozzi, does not always confine herself to the definition and distinction of her synonyms, but sometimes, led by a word which suggests some interesting topic, runs out into a kind of dissertation. Instances of this kind may be found at p. 38. vol. 1. under the word *Book*, and at 95, under *Clergy*, &c. the conclusion of the latter deserves notice.

"That the Romish church may be, as all human institutions are, in some degree and in some points erroneous, can afford no excuse to its destroyers ; they dispute no dogma, they understand not the nature
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of any fault in its opinions; they seize a helpless prey as does the vulture, without considering whether the bird is, as the fanciers call it, of *the true feather*:—sufficient temptation is to them its glowing plumage and delicious flavour; nor can its consecration to sacred use preserve it from violation—

Peasants tread
Upon the necks of nobles: low are laid
The reverend *crozier* and the holy *mitre*,
And desolation covers all their land.

“Far from our happy island may Heaven avert such crimes and such calamities! and may we, by our tenderness towards our Christian brethren, the suffering **CLERGY** of a neighbouring kingdom, show ourselves in some measure deserving the honour of contributing to restore their Church to order, and maintain our own!” *ib.* p. 99.

The following article is amusing.

“TO CRY, TO EXCLAIM,

“Are pretty near synonymous in some senses certainly; but if a foreigner, speaking of the London *cries*, called them the *exclamations* of the City, all would laugh. 'Tis very strange meantime, and to me very unaccountable, that the streets' cries should resemble each other in all great towns—but sure I am that *Spaz-camin*, with a canting drawl at the end, sounds at Milan like our *Sweep, sweep*, exactly; and the *Garçon Limonadier* at Paris makes a pert noise like our orange-girls in the pit of Covent Garden, that sounds precisely similar. I was walking one day with my own maid in an Italian capital, and turned short on hearing sounds like those uttered by a London tinker—the man who followed us cried *Casserol, Casserol d'accomodar*—to the tune of his own brass kettle, just as ours do: and I believe that in a little time, many cities will be more famous for the music and frequency of their cries than London; because shops there, increasing daily, nay hourly, take all necessity of hawkers quite away—excepting perhaps just about the suburbs and new-built houses, where likewise shops are everlastingly breaking forth, and afford people better appearance of choice than can be easily carried about by those who *cry* them.” P. 121.

In p. 138, our author says, that she has enquired in vain for Hay's Essay on Deformity, it will therefore be friendly to her, and not unuseful perhaps to others, to mention that it is extant, with several other pieces of acknowledged merit, in two volumes of fugitive pieces published by Doddsley, in 1761.*

The following story, told as an instance of Italian drollery, p. 164, is too lively to be overlooked; but is not new in English.

* Since this article was written, a handsome edition of all Mr. Hay's works, in two vols. 4to. has been issued from the press of Mr. J. Nichols.

"A noble Florentine had ordered a crane for dinner; but his cook's sweetheart coming in hungry, he cut off a leg for *her*, and sent the bird to table with but one: his master in a passion called him up, and asked him if cranes had but one leg? No, sir, replied the fellow with great presence of mind, and your excellency never saw those animals with two. Did I never indeed? said my lord, still more provoked—order the carriage to the door directly.—The open chaise was brought, and the cook put into it by his master's direction; who seizing the reins, drove him to the neighbouring lake three miles from the palace, where stood numbers of cranes by the water-side, as is their custom, upon one leg, with the other drawn up under their wing. Now look, sir, said the cunning fellow—they are all so, you may perceive; not one of them has more than one leg. You are impudent enough, replies the nobleman, we will see presently if they are all lame: and suddenly crying *Hoo, boo*, away scampered the birds on as many limbs as they could muster.—Oh! but, my lord, returns the droll cook comically, this is not fair:—you never cried *Hoo boo* to the crane upon our dish, or who knows but he might have produced two legs as well as these?" P. 164.

Under the words *lavish*, &c. Mrs. Piozzi, gives a remarkable story of Cuzzona, (Cuzzoni we believe is the real name) the opera singer, and concludes with Dr. Johnson's most admirable Poetical remonstrance, to a young heir just coming of age. She says, "I believe they were never yet printed," yet, we feel certain that we have seen them in print before; though we cannot recollect where. They are well worthy of a place in our pages.

"Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleasure, pomp and plenty,
Great ———, are now your own.

Loosen'd from the minor's tether,
Free to mortgage or to sell,
Wild as wind, and light as feather,
Bid the sons of thrift farewell.

Call the Betseys, Kates and Jennies,
All the names that banish care;
LAVISH of your grandfire's guineas,
Shew the spirit of an heir.

All that prey on vice or folly
Joy to see their quarry fly;
There the gamester light and jolly,
There the lender grave and fly.

Wealth, my lad, was made to wander.
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

When the bonny blade carouses,
Pockets full, and spirits high—
What are acres? what are houses?
Only dirt, or wet or dry.

Should the guardian, friend, or mother
Tell the woes of wilful waste;
Scorn their counsel, scorn their pother—
You can hang or drown at last." P. 359.

We seem to have given sufficient specimens of this various and amusing work. Faults, we could find, were we so disposed, but not enough to counterbalance the ingenuity and other merits of the book, nor indeed of any great weight or moment. Some expressions Mrs. Piozzi condemns as low, which yet are used by the best speakers; and in one or two instances, she introduces words which seem to want authority. A *clutch* of chickens may be good technical language in a farm yard, (vol. 1. p. 80.) but in all other places would be unintelligible. If *exergue* has become a *conversation* word, except among medallists, (vol. 2. p. 217) it can be only among the *bas bleus*, for it has not reached other societies; and in her account of this word, had the learned lady attended to its derivation "*εξ εργου*", out of the work, she could not have fallen into such a mistake, as to say that I. N. R. I. on the cross, S. P. Q. R. on the Roman Banners, &c. were exergues. Exergue refers to a medal or seal, and to these alone, and is that part of the work which belongs not to the general device, but is put in some corner, or under a line, to denote the author, or for some collateral purpose. It is not wonderful that in a production of such variety, wherein the author has apparently put little restraint on the wanderings of her pen, a few such errors should be discoverable. The book is undoubtedly entertaining, and may also be found useful, not only to foreigners, to whom it is particularly addressed, but even to English readers; whom, if it induces them to think on the distinctions of words, and class their ideas on such subjects, it will in very many instances improve.

ART. IX. *Polyænus' Stratagems of War, Translated from the Original Greek, by R. Shepherd. F. R. S. 4to. 366. pp. 16s. G. Nicol. 1793.*

POLYÆNUS is so agreeable an author that we have often thought it extraordinary that his stratagems should not be more familiarly known. The task of translating his word
into

into English must have been attended with considerable difficulty, for it abounds in corrupt passages. Nevertheless the undertaking was certainly laudable, as the very interesting anecdotes and facts which are to be found in this writer, form an important link in the chain of ancient history, and tend to elucidate the mythological fables, as well as the domestic manners of Greece.

This is the first appearance of Polyænus in English, and as the German of Mr. Kind is not accessible to readers in general in this country, and the French of Lobineau, though much approved in France, has hardly made its way here, Mr. Shepherd should perhaps have entered a little more at large into the circumstances and merits of his author.

We shall sufficiently discharge our duty to the translator and our readers by introducing a few specimens of the work, which, as it consists of a number of miscellaneous and unconnected anecdotes, cannot be supposed to require much of didactic observation, or critical analysis,

“ Whilst Istæus the Milesian, resided at the court of King Darius, in Persia, he formed a design of engaging the Ionians to revolt; but was at a *loss how safely* to transmit a letter, the ways being every where possessed by the King's guard. Shaving the head of a confidential servant, in incisions on it he thus briefly wrote: “ Istæus to Aristagoras, solicit the revolt of Ionia.” And as soon as his hair was grown again he dispatched him to Aristagoras. By this means he passed the guards unsuspected; and, *after bathing in the sea*, ordered himself to be shaved, and then shewed Aristagoras the marks: which, when he had read, he prosecuted the design, and effected the revolt of Ionia.”
P. 22.

The translation of this stratagem is by no means performed with a sufficient regard to accuracy. In English it is usual to write the name of this personage Histæus, on account of the aspirate, but this is of less importance. The translator says “ *was at a loss how safely* to transmit a letter,” the original is *γραμματα πιμπειν ἢ θαρρῶν* not daring to send a letter.—Aristagoras is once printed Aristagorus, an evident mistake of the printer; but surely the error which follows is hardly to be excused.—“ After bathing in the sea” is nonsense, the original is *κλῆβας ἐπὶ θαλάσσαν* the meaning of which is, “ going down to the sea,” that is going to the sea coast of Ionia, where Aristagoras was. Herodotus says, Histæus sent the man to Miletus, which is equivalent, Miletus being a sea-port. We have examined, among other parts, the account of Alcibiades, p. 36, and find it well executed.

The following chapter is entertaining;

“ Lachares, after Athens was taken by Demetrius, in the habit of a slave, with his face blacked, and on his arm a basket of money covered with dung, slipped out through a little gate; and mounting his horse,

horse, with all possible expedition endeavoured to make his escape. But a party of Tarentine horse being dispatched after him; when close at his heels, Lachares scattered the golden Darius's on the road. The men dismounted, to pick up the money: and the pursuit by that means interrupted gave Lachares time to make his escape into Boeotia.

2. When Thebes was taken, Lachares hid himself in the common sewers: and after remaining there three or four days, he ventured out in the night, got safe to Delphos, and from thence to Lyfimachus.

3. When the enemy had made themselves masters of Sestos, Lachares concealed himself some days in a pit: having with him just provision enough to support nature. It fortunately happened, that a woman's burial passed close by; when throwing a woman's gown round him, with a black veil on his head, he mixed among the mourners and thus escaped out of the gates, and safely reached Lyfimachia." P. 100.

There is good authority for calling the gold coined by Darius, Darics, not Dariuses: and we persevere in preferring Delphi to Delphos: as we trust most Scholars will.

2, "Leptines, sailing from Laedæmon, touched at Tarentum and there landed with some of his crew. The Tarentines offered no violence to any of the sailors, as being Lacedæmonians; but enquired for Leptines, in order to apprehend him. When, throwing off his robe, taking his utensils in his hand, and some wood upon his shoulders, he got on board his ship again; and slipping his anchor, put off to sea. His sailors swam to him; whom when he had received on board, he directed his course to Syracuse, and joined Dionysius." P. 201.

We were for some time perplexed about the meaning of the expression "taking his utensils in his hand," we turned to the original and found *τα αὐτοῦ οὐσιν*. The passage is doubtless corrupt, but it will admit of a very easy and obvious emendation; for *τα αὐτοῦ οὐσιν* read *σάουτο οὐσιν*, which may be interpreted a sailor's habiliments, and all is right.

The translator certainly deserves commendation for his performance, but we think a more extensive circulation would have been procured by publishing the work in octavo: in which form, besides having other conveniences, it might have been introduced as a proper book for schools, as it may certainly be read, with considerable advantage, by boys not sufficiently advanced in their education to undertake the original Greek.

ART. X. *Andrews's History of Great Britain.*

(Concluded from Page 423.)

A Few more specimens will suffice to convince our readers that the commendations we bestowed upon this work were

were not misplaced. The short biographical notices of our author frequently contain much information, and such as is not generally known.

“ In 1109, Anselm, Archbishop of Canterbury, expired, about the 66th year of his age. The fame of his austerity of manners had occasioned his being invited from his abbey at Caen, to visit England and quiet the conscience of Hugh Lupus, the potent and tremendous Earl of Chester. His great reputation obliged the Second William to offer him the primacy, which he, contrary to the King's hopes, after a long hesitation, accepted, and became thenceforward, a rankling thorn in the sides of royalty. The married clergy he not only drove from their monasteries, but from their other ecclesiastical benefices; yet this harsh conduct seems in Anselm to have proceeded from mistaken ideas of propriety, rather than from natural inhumanity, as his fame was generally upright. Paschal II allotted to him, as Primate of England, at all general councils, a seat at the Pope's right foot, saying, “ *Includamus hunc in orbe nostro, tanquam alterius orbis papam.*”

Godwin.

“ One anecdote of this Archbishop proves that the arts were beginning at this time to raise their drooping heads. On his return from Rome, knowing that he was way-laid by a banditti, he disguised himself to escape them. They were aware of this, and sent an excellent artist to Rome, who took his portrait so exactly, that the Prelate, who found that he should be known in any dress whatever, was obliged to wander out of his road to save himself.” P. 229.

W. Malm. de Gest. Pont.

The following stories are such as frequently occur in our early histories, and serve to amuse the reader, though not to inform the student of Natural History. They seem to be the offspring of fiction adopted by credulity.

“ Somewhere near this period it is, that Ralph de Goggeshal affirms a man-fish to have been taken near Orford in Suffolk. As it had a human face and beard, it was presumed that it could speak, and many tortures were applied to the poor animal to overcome its silence, but in vain. With equal discernment, but less inhumanity, its captors took it to church, where, as might naturally be expected, ‘ it shewed no signs of devotion.’ The diet which this tormented creature used was fish, out of which it had previously squeezed the moisture with its hands. One day, being neglected by its keepers, this ‘ *lusus naturæ*’ found its way to the sea, and was heard of no more. Bartholomew de Glanville was Constable of Orford Castle when this event is said to have happened.

“ The tale told by William Neubrigiensis concerning two little boys of a green hue, and formed somewhat like the satyrs of antiquity, is too foolish to relate. According to this good monk, they found their way from the Antipodes to Wulpit in Suffolk, where, suddenly emerging from a cavern, they affrighted the inhabitants, and told them tales of a Christian country in India, called St. Martin's Land.” P. 229.

The ensuing tale is interesting.

“ An

“ An event, recorded at this period of the French anarchy, marks the ferocious character of the 12th century.

“ Thomas, Baron D'Omar, had married Adela, the beautiful daughter of the Comte de Ponthieu. In conducting her to his castle (his servants lagging behind), the Baron and his lady were surrounded by eight of the high-born and titled plunderers, with which France was then infested. D'Omar made a gallant resistance; but, being overpowered by numbers, he was seized, stript, and bound to a tree; while the shrieks and struggles of Adela were in vain exerted to save her from repeated dishonour. At length, the Baron's domestics approaching, the unhappy pair were clothed, and escorted back to the castle of the Comte de Ponthieu, near Abbeville. That savage parent heard the fatal story without apparent emotion, but harboured in his mind the most atrocious of designs. A few days after, he found an opportunity to surprize (at a distance from her husband) his unfortunate, but guiltless daughter. A large barrel had been prepared, which, when the fair Adela had been obliged to enter it, was closed up and launched into the ocean, in sight of the inhuman father. Providentially the barrel, having caught the attention of a fisherman, was hoisted into a vessel, and opened in time to save the life of Adela, who was soon restored to her afflicted husband. These real facts have been the foundation of more than one romance.” P. 230.

Delaure.

These also are curious :

“ Somewhere between 1143 and 1148 died William of Malmesbury, to which abbey he acted as librarian. Few historians have been so highly and so undeservedly praised as this modest friar, whose humble sentiments of his own merit deserve to be recorded : ‘ I presume not to expect the applause of my contemporaries. But I hope, that when favour and malevolence are no more, I shall receive from impartial posterity the character of an industrious, though not an eloquent, historiographer.’ This writer bears strong testimony to the existence of English wines. ‘ This vale (says the honest monk, speaking of the vale of Gloucester, where he had chiefly spent his days) is more abundant in vineyards than any other part of England; and they produce great quantities of sweet, well-tasted grapes. Their wine is by no means unpleasantly tart to the taste, but is hardly inferior in flavour to that of France.’” P. 230.

De Pont. Aug.

“ In 1166 died Ailred, abbot of Rievsey. He had been bred at the court of David King of Scotland. After his return to England, his learning and genius would have raised him to the first dignities in the church, but he modestly declined them. He wrote an History of England, and some religious tracts.

X. Scriptores, &c.

Leland believes Ailred to have been a Scot by birth; and says that he had seen his tomb ornamented with gold and silver.

“ By what this reverend author writes (as translated by Mackenzie) in his account of Scots writers) it should seem that church-music was, in his time, a fashionable amusement, and in a very flourishing state.— ‘ Since all types and figures are now ceased, why so many organs and cymbals in our churches? Why, I say, that terrible blowing of bellows, which rather imitates the frightfulness of thunder, than the sweet harmony of the voice?’ The Abbot then criticizes on the vocal

cal performers. 'One' (he proceeds) 'restrains his breath, another breaks his breath, and a third unaccountably dilates his voice. And sometimes (which I am ashamed to say) they fall a quivering like the neighing of horses. At other times they shall appear like persons in the agonies of death. Their eyes roll; their shoulders are moved upwards and downwards; and their fingers dance to every note.'— Surely the pious abbot had a *pre-vision* of an amateur at an opera!"— P. 231.

Mr. Andrews is often happy in his imitations of the monkish versifiers whom he quotes. The following instance may serve as a proof*:

"This era also boasted the Anacreon of England, Walter Mapes, the jovial and witty Archdeacon of Oxford, and Chaplain to Henry II. His verses were harmonious and satyrical. He supported the cause of the married clergy against Pope Innocent. And his whimsical apology contains (among many others equally humorous) the following verses, which hint at the former irregularities of that haughty pontiff;

Prisciani regulus penitus cassatur,
Sacerdos per hic et hæc olim declinatur;
Sed per hic solum modo nunc articulatur,
Cum per nostrum præfulem hæc amoveatur.

Non est Innocentius, imò nocens vere,
Qui quod factò docuit, studet abolere;
Et quod olim juvenis voluit habere
Modo, vetus pontifex, studet abolere.

Nonne de militibus, milites procedunt?
Et reges a regibus, qui sibi succedunt?
Per locum à simili omnes jura lædunt
Clericos qui gignere, crimen esse credunt.

IMITATED.

Priscian's head to break 'tis said
It is your intention,
Hic and *hæc* he bids us take
To the priest's declension.
One of these you harshly seize,
And rob us of our treasure,
Hic alone, for *hæc* must moan,
'Tis our Pontiff's pleasure.

* Some of the versions are signed P. denoting the friend of Mr. Andrews, Mr. Pye, the worthy Poet Laureat.

Inconsistent Innocent !

Ill that name thou claimeſt,
Who, when young, didſt joy among
What, grown old, thou blameſt.
Shame await thy grizzly pate !
And thy heart ſo rotten !
Wanton toys and youthful joys
Haſt thou quite forgotten ?

Sons of war, all ſimilar
From ſoldiers, ſee, deſcending,
From each king, ſee princes ſpring,
Races elſe were ending.
Mourn we then for holy men,
Woeful their diſgrace is,
They alone—muſt furniſh none
To ſupply their places.” P. 232.

The author's account of the famous Giraldus Cambrenſis, is highly entertaining.

“ In 1202 or 3, Gerald Barry (better known as Giraldus Cambrenſis) forſook the world and lived in retirement till his death, the era of which is not known. He was born in 1146, and had ſtudied with honour at the Univerſity of Paris. Returning to England in 1172, he was put in poſſeſſion of ſeveral benefices, one of which (that of Brechin) he ſays he obtained by convicting the old incumbent of keeping a concubine. He was a favourite of church and of court; was a joint preacher of a cruſade with the Archbiſhop of Canterbury, and was (as he affirms) inſerted by Richard Cœur de Lion in his commiſſion for the Guardianship of England.

“ Gerald was a moſt entertaining writer, but very credulous and moſt intolerably conceited. He expatiates on the exquisite delight which he gave at Oxford in publicly reading his books three days ſucceſſively. Firſt to the poor; ſecondly, to the Doctors and men of literature, and on the third day to the ſcholars, ſoldiers, &c. ‘ A moſt glorious ſpectacle’ (ſays the honeſt Gerald) ‘ which revived the ancient days of the poets.’ He alſo ſpeaks of his Latin ſermons, which affected and excited to take the croſs (for the recovery of Jeruſalem) the honeſt Welchmen, who knew not a word of Latin, the language in which he had preached. He dwells with tranſport on his own princely lineage which, he avers, made Henry II. jealous of him and ſtopped his preferment. He went with Prince John to Ireland; and reſuſed (as he ſays) two ſecs, that he might have time to compoſe a hiſtory of the country.

“ At Cheſter, he obſerved that the Counteſs Conſtance kept a herd of milch-kine, made cheeſes of their milk, and preſented three of them to his comrade the Archbiſhop of Canterbury. He adds, that he remarked an animal between an ox and a ſtag: a woman born without arms, who could ſew with her toes as well as others could with fingers; and that he heard of a litter of whelps, begotten by a monkey. How judicious and important our hiſtorian's obſervations ſometimes

Sometimes were, may be judged from these extracts, yet when we have smiled at his foibles, we must allow that many curious pieces of intelligence are to be found in his work : his stories too are frequently interesting though absurd, as the following specimen, perhaps, may prove. A prelate, he affirms, kept a domestic who used to entertain him beyond measure, by a wonderful proficiency in sciences the most abstruse ; and particularly by reciting passages of sacred history perfectly new and not to be found in the Bible. One day he related with great energy the various distresses of the rebellious angels, when driven from the presence of their incensed Creator. ‘ They fled,’ (said the story-teller) ‘ to the extremes of the universe, and hid themselves to avoid his wrath, in the most unfrequented places. Some sought the deepest caverns ; some plunged into the ocean ; as for me, I dived into a well.’ Here the incautious narrator, conscious of having betrayed his diabolical origin, broke off short, and vanished away with every symptom of vexation and shame.” P. 235.

With respect, however, to the woman who was born without arms, and used the needle adroitly with her toes, we must not be incredulous, since such a phænomenon now exists, and has been seen by a great part of the kingdom. We gave our readers Mr. Andrews’s sketch of the domestic customs of the Anglo-Saxons : they will find also at p. 248, a similar, though a shorter account of our Norman ancestors, which well deserves their attention.

In executing the difficult and multifarious task of this compilation, to produce a work not liable to any objections was impossible ; Mr. Andrews seems to us to have left room for very few. In one or two places his concise narrative seems rather too rapid ; in a few, facts are introduced into the text which might, perhaps, with more propriety, have been placed among the notes. On the contrary, in page 389, the stratum by which Rochelle was recovered from the English, is related only in a note, which seems to us to deserve a place in the text. We might also object, here and there, to the use of words and phrases as obsolete, or not sufficiently elegant. But these are trifles in a work of such extent ; in which we are happy to have witnessed the beginning of the author’s success, and hope, in due time, to congratulate him on its completion.

ART. XI. *The Origination of the Greek Verb, an Hypothesis.*
8vo. 32 pp. besides five Tables folded. 1s. 6d. Ginger.
1794.

THE investigation of the origin of languages has been a favourite employment of modern grammarians ; and many
3 very

very acute men having applied their talents to it, progress has certainly been made in some essential points. The advances of the human mind in knowledge are usually very gradual. Several labour at once towards a certain object; and he who finally becomes a discoverer, generally takes only one or two steps beyond the rest; who had approached so near to the truth, unconsciously, and without being able to attain it.—Hence it is that discoveries are frequently coincident, and the merit of them disputed between different competitors, in distant situations. The previous knowledge had become public property, and had been obtained by the different claimants in the course of their studies; a similar rectitude of mind, accompanied by a similar activity, had led them, from those premises, to take at the same time the step or steps that were still wanting to complete the discovery. Instances of this will occur to every reader, according to the direction of his studies, but none is more remarkable than the coincident discovery of the *differential calculus*, by Leibnitz, and of *fluxions* by Sir Isaac Newton; in which case, though it was long disputed which Philosopher had robbed the other, it is certainly doing great injustice to suppose either of them capable of such meanness.

In the grammatical enquiries here mentioned, Valkenaer, Kuster, Dawes, Burges, Lennep, and more particularly Mr. Horne Tooke, as we find acknowledged by Dr. Vincent, had made a considerable progress; and if on reading this very ingenious hypothesis of the latter, on the subject of the origin of the Greek verbs, or rather their inflexions, we were inclined to think that the learned author had made a discovery, how much more were we confirmed in that opinion when we found that the same, or nearly the same, hypothesis had approved itself to the mind of some unknown author, at the very same time, in a situation so remote as that of North Britain. In June last the hypothesis of Dr. V. was published, and we understand that it went to press in April. In July or August came into our hands the Second Part of Vol. XIV. of the *Encyclopædia Britannica*, in which, to our astonishment, under the article *PHILOLOGY*, we found, almost exactly, the hypothesis of our learned friend Dr. V. The probability is, that both these works were actually in the press at the same time, consequently, neither author could have knowledge or intimation of the production of the other. This at least we can vouch in the completest manner, that the author of the tract before us first saw the volume above-mentioned by our communication, and that not before the month of September.

The hypothesis of Dr. V. is, that all the inflexions of the Greek verbs are formed from one original verb *ΕΝ*, in the
sense

Tense of *to do*, or *to exist*, by adding that verb to the primitive indeclinable word, signifying the action to be denoted. Thus γραφ—λεγ—πειθ, *write, speak, persuade*, by the addition of *ω*, become γραφ-ω, λεγ-ω, πειθ-ω, and may be translated, *write I do, speak I do, persuade I do*. From this notion, with the aid of such contractions of syllables, and omissions of letters, as are perfectly consistent with the genius of the language, and in most instances are exactly analogous to some changes actually in use, he makes out the formation of the principle tenses and their dependents, in all the voices, the verbs in -μι, σκω, &c. * showing that the second future, which other grammarians have been disposed to omit, is only the first, formed by a different analogy, and omitting such tenses of the middle voice as are not distinguished by a peculiar form and signification. With respect to this hypothesis, we can only say at present, that there is much in it which fixes the attention, and has a strong appearance of probability. The test of time, and the ordeal of subsequent enquiries, can alone establish or subvert it. One difficulty seems principally to remain. If all verbs were thus formed from *ω*, how was *ω* formed itself? for the numerous changes and inflexions, even of that single verb, require much contrivance to invent. To this we may answer, probably the invention arose gradually from very simple beginnings. Two or three tenses of *ω*, perhaps, without any moods, or distinctions of persons, except by pronouns actually prefixed, might be sufficient at first for the uses of the inventors. These might be immediately added to the other verbal forms, all of which might therefore exist nearly at once, in the same imperfect state. As *ω* was extended by the addition of new contrivances, so these improvements would continually be extended also to the other verbs; and they would all thus grow together till they reached their final perfection †. The persons seem to offer the greatest difficulty.—To contrive changes to denote persons, without actual refe-

* Dr. Vincent's hypothesis accounts for every form of verbs except those in --αιω, and we understand that he has since discovered the N in those verbs to be merely euphonical. Λανθανω, λαμβανω, τυγχανω, take N twice, in the beginning, as well as at the end, from λαθω, or λαθα-ω, λαβω or λαβα-ω, and τυχω or τυχα-ω. Λανθανω still has λησω, and many other tenses without the first ν, and so of the others. He has also found, what before he only suspected, that the perfect active and perfect middle are essentially the same; only that the latter follows, the analogy of the nominal 2d future, the former that of the 1st future, in ωω.

† If the author in the Encyclop. can derive ω and its inflexions from any foreign or native origin, he will have given the *ποιηται* *δὲ ποιηται*—which Leibnitz told Queen Caroline was beyond his philosophy.

sence to certain pronouns, seems very remote from the simplicity of nature. That which the simplest analogy would lead us to expect is, that they should be formed from pronominal prefixes, or suffixes, as in Hebrew ; but if this cannot be made out, we must be content to take things as they are, however contrary to expectation.

We come now to the comparison of this tract with the article in the Encyclopædia. The author of the latter makes *εω*, like Dr. V., the final formative of all verbs, and gives it the sense of *I am*. Dr. V. has supposed it to mean *I do*, but is not so fixed in his assertion as to deny the other sense ; and is inclined to allow that *εμι* from *εω* better forms *I am existing*, than *I do exist*. The unknown author confounds the present and second future (p. 539); Dr. V. shows rather that the second future fails entirely in many verbs ; and this for a very plain reason, because the first and second future are actually the same word, for instance, in all verbs of the fourth conjugation, as *πρω*, *ψαλω*, &c.

Dr. V. does not agree with this author in deriving the præterite from a foreign root *πη*. This may be so, but seems to want proof. These authors do not agree with respect to the middle voice. If there be such a voice, Dr. V. allows *εμαι* to be the root of it. But he reserves only two tenses, not as a separate voice, but as tenses endowed with a reciprocal sense ; the first future and first aorist. He discards those which are discarded also by Dawes, Villoison, and, we believe, Porson.

The formation of the passive voice in the Encyclop. seems totally inadmissible. Nothing can be more awkward than to form *τιθησμαι* *τελεθσμαι*, &c. first futures passive, from second futures middle. The same author appears also in one place to forget his own hypothesis : he says, “ Whether *μαι-σαι-ται*, which occur so frequently as the terminations of the middle and passive voices, are fragments of some obsolete verb we will not pretend to determine.” But by his own analogy he should have considered them as fragments or terminations of *εω*.—Again he says, “ the modern present passive was formed from the ancient one, by inserting such letters as were found necessary for beauty, variety, energy.”—This we conceive to be erroneous. The differences are formed by such a syncope as is usual in the language. *λεγ-εσαι* *λεγ-εαι*, *λεγ-η*.—*λεγ-εσο*, *λεγ-εο*, *λεγ-ε*.—*λεγ-ησαι*, *λεγ-ηαι*, *λεγ-η*.—Convenience here is studied rather than beauty, variety, or energy.

On the whole, we think the hypothesis of Dr. Vincent more neat and perfect in its parts than that of the author in the

the Encyclopædia, though their foundations are essentially the same. The beauty of Dr. Vincent's scheme appears principally in the extraordinary clearness with which it is applied by him to the formation of all verbs, in all their parts. The Scottish author, though he struck out the same leading idea, seems to have failed in the power of applying it. The latter author has also an ingenious system for the formation of the Greek nouns. On that subject Dr. Vincent has not touched in the present tract, but we understand that he has a different system.

ART. XII. *British India Analyzed. The Provincial and Revenue Establishments of Tippoo Sultan, and of Mahomedan and British Conquerors, in Hindostan, stated and considered, in Three Parts.* 3 vols. 8vo. pp. 960, 18s. Jeffrey, Debrett, &c. 1793.

INDIA had been, for a long series of years, considered by the European nations, merely as an inviting scene to gratify the thirst of gain ; when the English, by a series of events, in the production of which political prudence was combined with military valour, acquired possession of a very great territorial domain, fertile to excess, and abounding with people of simple though in many respects refined manners ; sober, industrious, and addicted to the pursuits of agriculture, as well as to manufactures. The injuries which that ancient and respectable nation, or nations, suffered at the hands of their Mogul, Portugueze, Dutch, French, and British oppressors, may perhaps have been exaggerated by the voice of fame, ever prone to the circulation of what is either marvellous or malignant. But after the greatest deductions that can reasonably be made on this score ; great still must have been the sufferings of the Hindoos ; degraded, plundered, and often for the purpose of extorting their concealed wealth subjected to various kinds of torture. Their situation was worse than that of most countries that have been invaded or subdued. Conquerors have often been polished by the conquered people.

Græcia capta ferum victorem cepit, et artes
Intulit——

The Northern hordes, if they changed the customs and the tenures of Europe, received on their part the Christian religion, with some tincture of the Roman literature and laws. The Tartars who poured into China, soon assimilated with the people, and adopted the manners, laws, and government of
that

that ancient and highly civilized empire. But the mercantile and partly warlike adventurers that migrated from Europe to India, went, not to settle there for life, but to make fortunes, with which to return in splendor to their native countries. It is well known that bands of soldiers, or sailors, will perpetrate enormities on foreign shores which they would not think of at home, where the good opinion of their fellow citizens is necessary to their happiness. Of the sympathy, good will, or esteem of the oppressed and despised Hindoos, such visitors made no account.

Such in general, even for centuries, was the condition of the natives of India, under the Portuguese, Dutch, French, and we too much fear even British domination. We say in general, for of particular circumstances and details of facts and events, Europe has been generally ignorant. The affairs of India more particularly those, respecting the internal management of our possessions there, removed by distance from general observation, were involved in an intricacy which it was not easy to unfold. Men, whose fortunes were acquired, and the greater part of their lives spent in that country, became nearly indifferent to all that relates to it, very soon after their arrival in their own.

It has been observed, that in every country, the activity of mens' minds and the progress of investigation and knowledge, keep pace with the energy of government. In proportion as the British Government interfered in the internal regulation of British India, we find authors arising to instruct the minds of legislators, and the public, on all the capital points which ought to be studied by statesmen, previously and preparatorily to the formation of a new system of government: the history or political vicissitudes of the people, landed tenures, agriculture, arts, manners, customs, and religion. Mr. Dow and Mr. Orme enquired into the history of India from the Mahomedan invasion; and more recent military transactions were recorded by the author of *Memoirs of the War in Asia, with a Supplement, containing a Narrative of the Imprisonment and Sufferings of British Officers and Soldiers: &c.* and a very considerable light has been thrown on the physical form, relations and properties of India, by the *Map and Memoirs of Major Rennel*. What is more directly to the purpose of the British legislature, (as they have wisely resolved to bestow on the natives of British India a code of laws founded on the basis of morality, justice, and reciprocal advantages) different gentlemen possessing the united advantages of good parts and local knowledge, have published the result of their enquiries

enquiries into the present situation of the great mass of the Hindoos, particularly the cultivators of the soil, on whose labours all industry ultimately rests as its foundation ; the constitutional modes of collecting our revenues, and the rights, or rather privileges left by arbitrary native sovereigns to their Indian subjects. To Mr. Grant, on the nature of Zemindary Tenures, Mr. Law, on the rising resources of India, Mr. Prinsep, author of publications entitled, *Strictures and Observations on the Commerce in general of India, and on the Mocurrery system*, are the public indebted for many important hints, and much useful information.

It cannot but be observed with satisfaction, that government has frequently availed itself of these lights. And that such authors have been gratified with the highest reward ; the consciousness of having with success employed their time, for the good of their country and of mankind. Mr. Bruce's collection of plans for India *, made with great judgment, and under the avowed patronage of Mr. Dundas, is another instance in support of this observation†.

The present seems to be an æra auspicious to the Hindoos ; and it is a pleasing speculation to reflect how the progress of knowledge and humanity in Europe, and of the true policy that these dictate, tends to soften the calamities, and to promote the happiness of Asia.

The publication now under review, though the performance of a gentleman, (Mr. Greville), who never visited the country of which he treats, obviously derives its matter from original sources of information. The general result of our author's enquiries, equally minute, sensible, dispassionate, and disinterested, is, that the right to landed property in the Mogul empire in India, where the British nation has acquired its territorial possessions, was not vested in the Zemindars (who are constitutionally no more than collectors of the revenue) according to the opinion of Mr. Rouse, Mr. Burke, Mr. Law, and

* See Brit. Crit. vol. II. p. 152.

† Dr. Ruffel, who availed himself of his situation, to increase the stores of science, has thrown out a hint, in his *Natural History of Aleppo*, (noticed above, Art. I.) that seems worthy of attention from an enlightened administration. He proposes that libraries, apparatus for the improvement of astronomy and natural philosophy, and small funds for the promotion of general investigation on all subjects, should be provided and appropriated to the different governments, presidencies, factories, &c. throughout the British empire.

others, but that the proprietary right to the soil resided in the Reyuts (or Ryots) and other cultivators, under different names and distinctions, conformably to the dictates of the law of nature; according to the opinion of Mr. Grant and Mr. Prinsep.

Mr. Greville, in support of the opinion he espouses, produces many records and other documents: which, at the same time prove many past abuses and embezzlements of the land tax. The reform of those abuses, the resumption of alienated revenue, with safety to our exercise of sovereign power, and justice to the present inhabitants, has of late occupied great attention; and a variety of plans have been offered for that purpose. This before us is very comprehensive; it not only analyses the British possessions in Asia, but states and considers the provincial and revenue system of the celebrated Tippoo, and of other Mahomedan conquerors of Hindostan. Our author, in volume I, examines the late act of parliament for a renewal of the company's charter, under three heads. The sovereignty, the trade, and the rights of the subject. The Mysorean regulations, translated by Burrish Crisp, Esq; from the Persian original, under the seal of Tippoo Sultaun, in the possession of Colonel John Murray, form the next article in this volume. It is believed, as we are informed in an advertisement, that the practical rules of Tippoo, afford the most accurate delineation of the Mahomedan government that has yet appeared. Many of these regulations or laws, display equal humanity and political wisdom.

The ancient Scythians, from whom descend the modern Tartars and the Mogul conquerors of Hindostan, are eminently distinguished in all history for their care and attachment to their horses. Tippoo, inheriting this passion from his ancestors, and interested, as a warlike prince, in a numerous and excellent cavalry, among his regulations, has not forgotten those noble creatures. See Reg. 92. vol. I. p. 57.

The following extract will show the solicitude of Tippoo to impress on the minds of his subjects a respect for sovereignty by the power of religion.

“ Falschhood is an offence of the highest nature, against both morality and religion, According to the books *Sherra Wékaya*, and *Tareekh Velayet Khorasoun*, &c. offences against the Sovereign are of four descriptions; and the punishment ordained for each of them is mentioned in those books. God has also pronounced his curse against lyars; so heinous a vice is falschhood, that all the other vices on the earth are produced by it; and God has declared the lyar to be a companion for Satan. From him who, in obedience to God and his prophet, shuns this vice, offence against his Sovereign is not to be expected.

“ The

“ The following are the four descriptions of offences alluded to :

“ 1st. He who rises in arms against his Sovereign, or unites with his enemies ; or he who, by a writing under his hand, instigates another to do so ; and he who with his hand is guilty of theft. The punishment denounced against such criminals is, that they shall be tortured, and be deprived of existence.

“ 2nd. He who utters disrespectful words against his Sovereign ; he who, by word of mouth, instigates another to offend against his sovereign ; he who speaks in favour of a bad man ; he who discloses his sovereign's secrets ; and all who are guilty of offences with their tongues. The punishment of such offenders is to be 80 stripes.

“ 3d. He who by a look incites another to offend against his Sovereign ; he who having seen another offend against his Sovereign, keeps silent ; he who having witnessed a theft, does not make it known ; and all who are guilty of offences with their eyes. Such offenders are to be reproved, and treated with severity ; and if they benefit by the reproof, well and good ; otherwise they, as well as those who know of evil actions, and do not endeavour to prevent them, are to be turned out of the country.

“ 4th. He who hearing of an offence against his Sovereign, or of an intended theft, keeps silent, and does not endeavour to prevent the offence, is evidently consenting to the offence, and therefore deserves punishment. If he is a man of rank, he is to be punished in his property ; if of a low degree, in his person. Punishments may be remitted by the sovereign.” P. 89.

The policy of Tippoo in calling to the aid of his government sentiments of religion, which form the preamble to his laws, will naturally be contrasted at the present moment with the impiety of the French, who in their career of legislation, set out by taking from human appetites all restraints of religion, and of course by dissolving, with the ancient form of government, every bond upon conscience, and every obligation to virtue.

Next follow, “ plans for British India, connected with the principles of the new act, containing a recital of the clauses of that and other acts which constitute what is here called the *Magna Charta of British India*.” Provincial establishments of Mahomedan conquerors in Bengal, and the Northern circars conclude the first volume.

The second volume contains provincial and revenue regulations, or establishments of British conquerors ; in which is interwoven the commercial system of the company within the provinces ; and a short history of our government in Bengal, from the period of the acquisition of the Dewannee or public revenue, by Lord Clive, in 1757.

In the third volume we have an account of the progress of the company in British India ; of Mr. Grant's political and historical views of the Northern circars, which are opposed to Mr. Russel's definition of them, as a farm held under Nizam Ali ; revolutions and historical events of the northern circars ; the competition of the French and English for territory in India ; the military establishments, and service in India ; the consistency of parliamentary vigilance ; the last provincial reform ; and the use and abuse of precedent. Mr. Greville, having shown the benefits to be expected from eastern literature, together with those already derived from the east in the time of the crusades, and, also, that the Hindoo agricultural system is best calculated for British India, makes the following observations ; which, though liable to objections, are at least a proof how prone every man is to reform his own country, according to the plans he has most particularly contemplated. It is right to hear and consider all proposals.

“ The riches of Delhi, which enabled Nadir Shah to carry away 120 millions sterling, did not raise the price of grain in the Bengal provinces ; and humanity dictates the same policy for British India : for whenever riches, bad administration, warfare, or over-grown manufactures of luxury from foreign materials, do not leave hands and capital for the cultivation of land, they check agriculture and national industry ; and by whatever means industry diminishes, population will decrease, and the prices of provisions must rise in a proportional degree. The story of Pythopolis the Lydian, might instruct the modern nations, whose idleness begets poverty among ship loads of specie ; therefore, as in the eleventh and twelfth century we ourselves were confirmed in sound policy, from the gleanings of eastern policy and literature, as the Romans, Grecians, and the people of Israel had been before us, we ought not to hesitate in admitting that the experience and system of the Hindoos is best suited to their own internal government. If we must indulge in theory, with much safety we might suggest a serious hope, that the result of a judicious settlement of India may become an equitable rule of collecting the dues of the English church, without violating its rights, property, or prejudices ; for if, according to the just principle of Akbar, Hindoo collections are made on a ten-years settlement, the corn rent, as established by some college leases, on similar principle, being made general throughout England and Wales, with a stipulation that either the church or the parish shall have the right to demand a fresh valuation and agreement every fourteen or twenty-one years ; the church might be enabled to ascertain its income, and make the best application and distribution of its funds, for the advancement of religion, morality, and learning, without farther encroaching on lay lands, by extending the operation of queen Anne's bounty ; consequently, not only every jealousy of the church, but the ever existing temporal dissensions, leading to spiritual schism,

schism, which alienate the clergy from their parishoners, would vanish." P. 902.

In the concluding chapter of this work, the author makes a wide excursion into history on the subject of legislation, and finishes by a rather unexpected transition from the affairs of Asia, to the principal of those political topics that are at present agitated in Britain and Europe. In these we are happy to find him a friend to British government, and religion.

The various materials contained in these volumes might have been more systematically arranged, and greater pains ought to have been taken in the style; which is often defective in several respects. The punctuation is frequently neglected; and sometimes even grammar; it is also in many instances obscure and equivocal, from the introduction of foreign idioms, and a phraseology unnatural and affected; yet on the whole, it is evidently the production of an ingenious and well-stored mind, and is fraught with curious as well as useful information. On its general scope or tendency, namely to raise the drooping spirits, and animate the industry of the actual cultivators of the soil, too much praise cannot be bestowed. It is a pleasing subject of reflection, that the progress of knowledge and of humanity in Europe, by showing the advantages of connecting government with morality, tends to alleviate the distresses of Asia.

ART. XIII. *The Magistrate's Assistant; or, a Summary of those Laws which immediately respect the Conduct of a Justice of the Peace; continued to the end of the Session 1793. To which are added, Forms of Warrants, Summonses, and Recognizances, Forms of Conviction, and Oaths of Office. The Third Edition. By a Country Magistrate. 8vo. pp. 550. besides Appendix. 8s. Robinsons, Rivingtons, &c. 1794.*

THE re-publication of a work of this nature, which must of necessity be constantly progressive, generally contains so much new matter as to demand our notice. In the present instance we think it our duty to observe, that this new edition of what appears to us a very useful work, comes forth in a form somewhat different from the two preceding editions, and considerably improved. The marginal references to the sub-

ject matter of the text, carry the eye more immediately to the point on which information is required, than a table of Contents or Index, however copious.

The editor, in his dedication to a person of great respectability, Edward Montagu, Esq. one of the Masters in Chancery, adverts to the establishment of a Society, consisting of Noblemen, Bishops, Members of Parliament, and persons of considerable rank, with a very eminent Prelate (the Bishop of London) at its head, whose object it is to assist in carrying into effect his Majesty's Proclamation, for the suppression of vice and immorality. From the abstract here given us of their proceedings, in which Mr. Montagu, it seems, bears a part, we have reason to believe that considerable benefit has already been, and more is likely hereafter to be, the result of their exertions: the infamously indecent publications which, notwithstanding all efforts of the Magistracy and others to suppress them, are still shamefully obtrusive in the streets of the metropolis, have been powerfully discountenanced by the vigilance of this Society; and houses of infamous character, and of public resort, have not escaped their notice.

The editor of this work, who is, if we mistake not, a member of this Society, and an active magistrate, appears to us to have done much towards facilitating the researches of Magistrates, by pointing out to them a short and easy way to the point at which they are desirous to arrive; without the necessity of voluminous investigation, and without devoting more time than gentlemen, however well disposed, would be willing to dedicate to this service. The Senator, in his retirement from public business, though he may not wish to be altogether idle, will not be displeased with finding the readiest means of administering justice pointed out to him, on a moment's inspection. The Reverend Magistrate who has other important concerns on his hands, will not withhold his assistance in the work of distributive justice, if it can be so contrived as not entirely to break in upon his studies, and his other laudable pursuits; and such books of information as comprise his duty within the shortest compass, if at the same time clear and solid, will be sure to have the preference in his esteem. We agree also with the editor in observing, that though such a work, as that of which we are speaking, may be very serviceable as a *manual*, it would not be advisable, for any Magistrate who wishes to be thoroughly competent, and whose practice is of considerable extent, to be without the larger and more detailed publications on these subjects. We shall venture also to state as our opinion, that in many cases much
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error would be avoided, if, at the expence of every district, the statutes at large, which are so voluminous as not to be within the reach of every Magistrate's purchase, were with proper cautions for their security deposited in the room wherein the petty sessions are held, under the care of the Clerk to the Justices. A subscription from the several parishes at so much in the pound, according to the poor-rates in each parish, would soon raise the money required, and it could not be more usefully bestowed.

This epitome before us, together with the four volumes of Dr. Burn's well-known Digest, we recommend as proper to be laid on every such table at the petty Sessions of the Magistrates; on which occasions, business is apt to crowd upon them too fast to allow much time for investigation. They will doubtless be glad to learn speedily, if they can learn with safety by such aids, how they ought to act in every ordinary case which can occur.

ART. XIV. *Observations on Human and on Comparative Parturition.* By R. Bland, M. D. A. S. S. 8vo. 4s. 6d. Johnson, 1794.

THE author in his preface informs us, that his intention was to have given a short History of the Practice of Midwifery, and to have taken no further notice of Dr. Osborne's Essays on that subject, than so far as they relate to the comparative utility of the forceps and lever. But, on perusing that book with more attention than he had before bestowed upon it, he observed that the sentiments of its author on some of the most material points of practice, differed considerably from principles which he had been accustomed to consider as universally admitted; and tended, in his opinion, to overturn many essential improvements that had been made in the art.—“To obviate, therefore,” he says, “the ill impressions that such doctrines might make, and in particular to prevent their influence on the minds of young practitioners, I have endeavoured to analyse the principal precepts contained in the Essays.” Dr. Osborne's Essays have thus become a principal topic of consideration in these observations*.

* See an account of the last edition of those Essays, Brit. Crit. Vol. II, p. 494.

After a short introduction, Dr. Bland commences his observations on Dr. Osborne's first Essay "on the difference between Human and Comparative Parturition, and on the Importance of Midwifery," and with no small degree of acuteness, combats what Dr. O., from circumstances previously mentioned, terms a demonstration; namely, "The inevitable physical necessity of the tediousness, difficulty, and danger of human Parturition, as dependent on the peculiar form and position of our body," &c. After examining the arguments by which Dr. O. attempts to support his doctrine, Dr. Bland shows that labour is only tedious, difficult, and dangerous, when the pelvis is distorted or too small. The first of these cases not occurring oftener than once in two or three hundred labours, and the latter not more than once in sixty or seventy, cannot be adduced in proof of the inevitable and physical necessity of Parturition being tedious, difficult, and dangerous. Dr. B. observes that difficult labours may generally be referred to some known cause whereby nature has been vitiated.

On that argument of Dr. O. that tediousness, difficulty, and danger in human Parturition are probably intended by the great Author of Nature as a punishment for the transgression of our first parents, Dr. B. makes the following observations:

"By this argument the author seems to intimate that some alteration was made in the structure of the female pelvis after the Fall, which, indeed, his position requires. As his supposed inevitable physical necessity that human Parturition, even under the most favourable circumstances, must be tedious, difficult, and dangerous, but ill accords with that state of happiness which we are told the human race were made capable of enjoying and were intended to possess in Paradise."

"But we are neither authorized by scripture nor reason to believe that such an alteration was made, which is of itself an argument, that no such necessity for difficulty and danger does exist. Milton, indeed, represents the Almighty, on the great change that was to take place in the course of nature, in consequence of man's disobedience, commanding his angels

—————"to turn ascance
The poles of the earth twice ten degrees and more
From the sun's axle;

—————Else had the Spring
Perpetual smiled on earth with vernal flowers."

"This is beautiful in poetry. But that the structure of the human pelvis was changed to induce laborious Parturition, is not very philosophical to assert, and requires no common degree of credulity to believe.

"The author, however, relinquishing the idea that the pain and difficulty of human Parturition were intended as a punishment, endeavours to console the sex by shewing them, that they are the inevitable
consequences

consequences of the pre-eminence of their form, and that it is no more possible for an erect position of the body to enjoy the advantages of an horizontal one, than for a cart-horse to possess the swiftness of a racer;—in other words, that a woman can no more expect an easy labour than an elephant can expect to fly." P. 17.

In order to settle how far Dr. O.'s assertion of the facility and safety of Parturition in brutes is founded on fact, our author gives an account of a conversation between him and an eminent Cow-keeper, in presence of Dr. Cooper of Norfolk-street, from which it appeared, that the larger sort of animals are no more exempt from tedious labours than the human species. One remark is curious—that cows kept in London upon gross and improper food, with little exercise, have more frequently difficult labours than those that live in the country; which, Dr. B. thinks, tends to confirm the opinion he has adopted, that difficult Parturition among women is dependent principally upon irregular and improper customs and habits of living.

With respect to the theological question, which seems to be drawn into this controversy, certain it is that part of the sentences of Eve was, "in sorrow shalt thou bring forth children;" from which it is natural to deduce, that the circumstances of Parturition were rendered different from what they would have been in a state of innocence. But if Eve, innocent, would have produced children without pain or danger, it seems sufficient for punishment to reduce her to the level of the more imperfect animals, without degrading her, in this respect, below them. Pain, danger, and death, were apparently introduced into this world by the Fall; and men were ordained to share them with other animals: but it does not seem that in any case they were made more liable to them than inferior creatures. After all, it must be owned that questions involved in so many obscurities are ill calculated to throw light upon physical enquiries; and particularly such as ought rather to be determined by facts than by speculations of any kind.

Concerning the Essay on Natural Labours, Dr. B. is of opinion that Dr. O.'s practical rule only adds to the difficulties attending that operation, which he had described as already too numerous; and we agree with Dr. B. in thinking, that in easy and common labours every thing should be left to the guidance of nature.

The Observations on laborious and difficult Labours are judicious and well-deserving the attention of students and practitioners in this branch; but as this part, with the Observations

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tions on the comparative utility and value of the Forceps and Lever, and on Labours requiring the head of the child to be lessened, would suffer by an abridgement, we must refer the reader for these to the work itself. We shall only observe, that Dr. B., in his preference of the lever, is not singular, for we could name several men, eminent in the profession, who have laid aside the forceps in favour of this instrument, although formerly prejudiced against it.

This work, which eminently displays Dr. B.'s abilities, contains many very useful suggestions. The arguments and observations are supported by facts and experience. The author, no doubt, differs essentially in opinion from Dr. Osborne; but his remarks, though written with spirit, do not show any degree of asperity, or any appearance of personal enmity. Dr. B. gives us hopes, that he will prosecute the plan alluded to in his preface, of giving a short history of the practice and improvements of Midwifery, which we shall be glad to see completed.

ART. XV. *Sermons, by Hugh Blair, D. D. F. R. S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Vol. II. 8vo. 6s. Strahan. 1794.*

NOTHING can be more established than the character of Dr. Blair's Sermons. The elegant writer on rhetoric has so well illustrated his own rules, that had not modesty forbidden, he might have drawn his best examples from his own discourses. He attracts, he fixes his reader, and there must be some latent intractability within, if he does not also amend him. Those alone who are, or would be thought, profound, sometimes express dissatisfaction. There is no instruction for them, nothing drawn from the depths of speculative theology, nothing that contracts the brow, and leaves the mind immersed in meditation. It is true: and if there were, they would not have been so extensively useful. The duties of a Christian have nothing in them that is abstruse. But to make those duties amiable, to enforce their obligations, and excite the feelings which dispose men to perform them, is the greatest public benefit, is the loveliest office of eloquence; and we may add, the most important. Some of them are little more than moral essays.—What then? is not sound morality a very essential part of Christianity?—If in enforcing that morality the proper Christian motives are employed, is not this divinity?

divinity?—It points, at least, the way to Heaven, and what can the most profound theology do more?—We are ready, with all our force, to reprobate the practice of confining pulpit discourses to topics of mere morality; we know, and we lament, that by some who use this method, Christianity is almost forgotten. But is morality, therefore, to be banished? Did not Christ himself give moral lessons, and ought not those who preach his religion to expatiate on those lessons, and enforce the practice of them, in the best way they are able? He who teaches morality as a Christian, and on Christian motives, preaches well: he who preaches mere morality, without such reference, reads only a scholastic lecture. A preacher should, indeed, take proper opportunities to give instructions upon doctrinal subjects, yet he may surely print his practical, and keep his doctrinal discourses unpublished, without blame: and if his doctrines might at all impede the utility of his practical lessons, he does wisely to suppress them. This is the situation of Dr. Blair. He is a Minister of the Scottish Church, but the majority of his readers are of the English; he writes, therefore, very judiciously, such Sermons as will be acceptable, and instructive alike to both: and we doubt not, that the multitudes on this side of the Tweed, whose piety his eloquent discourses have excited or increased, will be considered as a meritorious harvest from his labours, and increase the weight of his reward.

The Discourses in this volume are twenty in number, on the following topics:

1. On the Causes of Men's being weary of this Life. 2. On Charity, as the end of the Commandment. 3. On our Lives being in the Hand of God. 4. Mixture of good and bad Men. 5. Relief of the Gospel to the Afflicted. 6. On Luxury and Licentiousness. 7. On the Presence of God in a future State. 8. On Curiosity concerning the Affairs of others. 9. Our present Ignorance of the Ways of God. 10. The Slavery of Vice. 11. Importance of public Worship. 12. Transient Nature of this World. 13. Tranquillity of Mind. 14. Men cause their own Misfortunes. 15. Integrity the Guide of Life. 16. Submission to Divine Will. 17. Friendship. 18. Due Conduct as to future Events. 19. On following the Multitude to do Evil. 20. Wisdom of God.

A very few specimens will suffice to satisfy our readers, that the character of these Discourses is similar to that which they have already approved in the preceding volumes; grace and clearness of style; purity and occasional energy of expression. The first Sermon contains an excellent view of human life, and of the causes which make men unreasonable and discontented with it. But the third is of more general use, since those who
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are weary of life are much fewer than those who misemploy it. The occasion was the commencement of a new year, and the propriety of entering upon such a period with religious meditations is admirably stated in the exordium.

“ The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily admonish us of a superior power, on whom the inhabitants of the earth depend for light, life, and subsistence.— But as long as all things proceed in their ordinary course; when day returns after day with perfect similarity; when our life seems stationary, and nothing occurs to warn us of any approaching change, the religious sentiments of dependence are apt to be forgotten. The great revolutions of time, when they come round in their stated order, have a tendency to force some impressions of piety even on the most unthinking minds. They both mark our existence on earth to be advancing towards its close, and exhibit our condition as continually changing; while each returning year brings along with it new events, and at the same time carries us forwards to the conclusion of all. We cannot, on such occasions, avoid perceiving, that there is a Supreme Being, who holds in his hands the line of our existence, and measures out to each of us our allotted portion of that line.—Beyond a certain limit we know that it cannot be extended; and long before it reaches that limit, it may be cut asunder by an invisible hand, which is stretched forth over all the inhabitants of the world. Then naturally arises the ejaculation of the text, *My times, O God, are in thy hand.* “ My fate depends on thee. The duration of my life, and all the “ events which in future days are to fill it, are entirely at thy disposal.”—Let us now, when we have just seen one year close, and another begin, meditate seriously on this sentiment. Let us consider what is implied in *our times being in the hand of God*; and to what improvement this meditation leads.” P. 43.

Sermon the 11th, on Public Worship, is excellent, and well-directed against some extravagancies of the times. The following passage has peculiar merit.

“ The refinements of false philosophy have indeed suggested this shadow of objection, that God is too great to stand in need of any external service from his creatures; that our expressions of praise and honour are misplaced with respect to him, who is above all honour and all praise; that in his sight, the homage we seek to pay must appear contemptible, and is, therefore, in itself superfluous and trifling.—But who hath taught those vain reasoners that all expressions of gratitude and honour towards a superior become unsuitable, merely because that superior needs not any returns? Were they ever indebted to one whose favours they had it not in their power to repay; and did they, on that account, feel themselves set loose from every obligation to acknowledge, and to praise their benefactor? On the contrary, the more disinterested his beneficence was, did not gratitude, in any ingenuous mind, burn with the greater ardour, and prompt them the more eagerly to seize every opportunity of

of publicly testifying the feelings of their hearts?—Almighty God, it is true, is too great to need our service or homage. But he is also too good not to accept it, when it is the native expression of a grateful and generous mind. If pride, and self-sufficiency stifle all sentiments of dependance on our Creator; if levity, and attachment to wordly pleasures, render us totally neglectful of expressing our thankfulness to Him for his blessings; do we not hereby discover such a want of proper feeling, such a degree of hardness and corruption in our affections, as shows us to be immoral and unworthy; and must justly expose us to the high displeasure of Heaven? On the contrary, according to every notion which we can form of the Father of the Universe, must it not be acceptable to him to behold his creatures properly affected in heart towards their great benefactor; assembling together to express, in acts of worship, that gratitude, love, and reverence which they owe him; and thus nourishing and promoting in one another an affectionate sense of his goodness? Are not such dispositions, and such a behaviour as this intimately connected with all virtue?" P. 230.

In a very few instances, the national misuse of *will* for *shall*, and *would* for *should*, has escaped our elegant author's correction; but in general the same correctness, purity and harmony prevail, that have distinguished his former publications.

ART. XVI. *Considerations on the Structure of the House of Commons, and on the Plans of Parliamentary Reform agitated at the present Day. By the Rev. D. M. Peacock, M. A.* pp. 93. 2s. Debrett, London; Merrill, Cambridge; and Tolleyman, York. 1794.

THIS is a clear and methodical tract, upon the subject, and contains much good sense and ingenuity. Mr. Peacock shows, what has long been admitted as Constitutional doctrine, that every Member of the House of Commons is a representative of the nation at large, not the deputy of a district, limited by its instructions. He afterwards considers the influence of the other estates, upon this Assembly; and proves historically, that it always existed since its formation: its annihilation therefore, would not be a bringing of the Constitution back to its old principles, but an experiment of a new one, whose effects could not be calculated *a priori*; but which probably would give a power to the third estate, whereby it might ultimately be rendered too strong for the other two. This influence he admits to have increased somewhat since the

the Revolution ; but shows it to have been necessary to preserve the balance of the Constitution, from the effects of a similar increase of the spirit of democracy ; which, according to the observations of the acute Hume (to whose authority he refers) had made a very discernible progress fifty years ago ; and it has ever since been gaining strength with increased rapidity.

Having thus evinced the necessity of preserving the present proportion of effective power to the three estates, he proceeds to examine the parts of the several plans of reform. As the spirit of commerce is republican, he rejects all addition to the strength of the trading interest in the lower House. Communicating the elective franchise to new bodies of people, he looks upon to have the same tendency ; and the new standards of qualification, proposed to prevent disorders at elections, to be so lax and indefinite as to tend to increase them. The nomination to a borough he considers as part of a particular species of property, and as generating no corrupt practices : but some of the better-founded complaints on this head, he supposes, might be done away by disfranchising the more exceptionable boroughs, and transferring their share of the representation to the counties. Here, however, we may ask him, upon what well-stated facts or principles he grounds the expedience of increasing the direct landed interest ; and thus relatively decreasing the weight of the trading and monied interest in the House ? On shortening the duration of Parliament, Mr. Peacock professes to be brief : nor would any attention make us masters of his first argument on this point : but this is the only charge of obscurity we have to bring against him. We concur with him in thinking that the continual introduction of new Members into the House, wholly unacquainted with public business, and the perpetual ferment in which frequent elections would keep the country, are strong arguments against all such alterations.

The following account of the French Constitution of 1790 may serve as a good specimen of the author's style and powers of reasoning.

“ The fate of that Constitution, which exhausted the labours of the first National Assembly of France, affords an awful proof of their truth*. That Constitution, in many of its most prominent features, resembled that of this country ; and in whatever contempt the new Legislators affected to hold the wisdom and experience of all former ages, the best part of their political code was undoubtedly formed upon the model of the British Constitution. Indeed, the difference seems to have consisted not so much in the nature of the constituted Authorities themselves, as in the means adopted for

* The truth of the Author's conclusions.

giving them effect. It is in this respect chiefly, that the new Constitution was ill-contrived; and the mischievous consequences of the defect illustrate and evince, in the strongest manner, the necessity of those provisions, which it is the first object of reformers in this country to remove.

“ The new Constitution was intended, like that of England, to unite all the peculiar advantages of Monarchy, Aristocracy, and Democracy. The executive power was placed in the hands of an individual; the crown was made hereditary, and the person of the King declared sacred and inviolable. The legislative power was lodged in an Assembly of Deputies, purporting to represent every interest in the state; the Sovereign being at the same time entrusted with a negative voice upon its resolutions, as well to correct the effect of precipitation or intrigue, as to give permanence and security to the royal prerogatives.

“ Such were the main outlines of the new Constitution, such the chief springs, which were to put the political machine in motion; and had its interior mechanism been calculated to answer the purposes which the artists professed to have in view; it would have reflected immortal honour upon them. But alas! however fair the new fabric might appear to the eye of a superficial observer, its workmanship was insidious and deceitful; and the new Legislators constructed their work in such a manner, as to afford just ground for suspecting both their skill and honesty. In a word, the higher orders of the state were entrusted with far too little influence under the new system; and for want of real authority, they were effectually disqualified from exercising that share in the Legislature, with which they were nominally invested. The first and most important error committed in this respect was the consolidating of the three estates into one mass; and upon this occasion it was, that the deputies of the commons discovered the first symptoms of their intemperate zeal. The wise and moderate proposition recommended by the committee of constitution, for establishing a senate upon the model of the American senate, or rather of the English House of Lords, to be intrusted with a negative upon the proceedings of the House of Representatives, was rejected with the utmost disdain by a considerable majority. Thus were the two higher orders virtually excluded from that intermediate station, which naturally disposes and qualifies them to mediate between the sovereign and the people; and which, according to the celebrated Montesquieu, is essential to the very being of all moderate governments, as affording the only barrier calculated to check at the same time the assaults of despotism on the one hand, and the inroads of popular licentiousness on the other. This fundamental defect in the French Constitution was then, as might be expected, the chief cause of its dissolution; and undoubtedly contributed more than any other to the mischiefs that ensued.” P. 48.

Mr. P's criticism on the Rev. Mr. Wyvill, forms an excellent conclusion to his pamphlet; the singular ill fate of that gentleman led him to rest the necessity of the reform, upon the
instance

instance of the American war. Mr. Peacock, who testifies so much disapprobation of it, as to prove that the Administration by whom it was carried on, can expect no direct or indirect defence from him, shows that its commencement was popular ; its continuation manifestly acquiesced in by the people ; and that its termination was brought about, in opposition to the whole weight of court influence, by the voice of the people : and that the stand which Administration found itself able to make against that declared voice, was of some, but not of long duration.

We shall conclude these observations on this very well-written pamphlet, with a corollary drawn from this refutation of Mr. Wyvill's position, and in part suggested by it. When a great question is new to the people, their decisions are extremely liable to error ; and when what is right has not struck deep root in their minds, they readily exchange it for what is wrong. Therefore, neither every new opinion which they may warmly take up, nor every sudden change of their opinion, ought, as such, to have impulsive influence enough to change the measures of a Government. But when that opinion continues uniform, and fully declared for a length of time, it will be generally found to be grounded upon national interest : it therefore is the continued, not the momentary voice of the people, that ought to sway the measures of Government. The only deduction, therefore, to be drawn from the instance Mr. Wyvill has appealed to, is this:—that the influence of the Crown and the People, in the House of Commons, are duly balanced ; being in such proportion to each other, that the measures of Administration are not of necessity instantaneously varied by every change of popular opinion : nor can they be long maintained against a very general disapprobation. — This is certainly what in speculation a wise man would desire, but might despair to effect, by any regulation he could invent, so completely as it is secured by the present form and circumstances of the British Government.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Tears of Affection, a Poem, occasioned by the Death of a Sister tenderly beloved. By the Rev. James Hurdis, B. D. Professor of Poetry in the University of Oxford.* 8vo. 2s. 6d. Johnson. 1794.

This is the first poetical publication to which Mr. Hurdis has prefixed his name, though author of various tracts, both in prose and verse. The motive of the present work does honour to his sensibility, nor will the execution by any means disgrace his official character in the University.—We are pleased with the following, and doubt not that our Readers will be so likewise. It is difficult to select where all is good, but we have selected these;

Yes, I was happier once, and fondly sung
Of comforts not dissembled, of my cot
And sweet amusements which attract no more.
Methought my song should ever be content,
Plac'd by my God where I was richly blest'd
In such a nook of life, that I nor wish'd
Nor fancied ought that could have pleas'd me more.
So sings the summer linnet on the bough,
And pleas'd with the warm sunbeam, half-asleep,
The feeble sonnet of supine content
To his creator warbles, warbles sweet
And not condemn'd, 'till some unfeeling boy
His piece unheeded levels, and with show'r
Of leaden mischief his ill-utter'd song
Suddenly closes. Pines the songster then,
Wounded and scar'd, flutters from bough to bough,
Complains and dies, or lingers life away
In silent anguish and is heard no more." P. 51.

To a L A D Y,

Who drew the Pins from her Bonnet in a Thunder-storm.

Cease, Eliza, thy locks to despoil,
Nor remove the bright steel from thy hair;
For fruitless and fond is the toil
Since nature has made thee so fair.

While the rose on thy cheek shall remain,
And thine eye so bewitchingly shine;
Thy endeavour must still be in vain,
For *attraction* will always be thine.

A list of the author's publications is subjoined in the last page.

P P

ART.

BRIT. CRIT. VOL. IV. NOV. 1794.

ART. 18. *Investigation, or, Monarchy and Republicanism Analyzed. A Poem.* 8vo. 1s. Chapman. 1794

We can more readily commend the good intentions of this writer than either his genius or Poetic taste. The following are the best lines in the Poem.

France tasted Liberty's nectareous store,
Approving Nature saw her thirst for more ;
Reason stood by, and Temperance advised,
Eager and warm the counsel she despised :
Snatch'd from the Goddess the capacious cup,
And in wild transport rashly drank it up ;
Her brain the intemperate draught with frenzy fired,
Rejected Reason, pitied and retired.

ART. 19. *The Ambassador. Humbly inscribed to their Excellencies the Corps Diplomatique.* 4to. Nichols. 1794.

This author, with respect to his subject, has certainly considered the precept of Horace,

Sumite materiam vestris qui scribitis æquam
Viribus —

Whether he has altogether done so in commencing Poet at all, we cannot so decisively pronounce. Had his Poetical Genius been equal to his Diplomatic Knowledge, he would certainly have produced a capital Poem. The verses are sufficiently harmonious. The author addresses Ambassadors in general, and his object is to oppose the idle cant of some very great Poets, who have affected to despise courts and their appendages, while, in fact, they sighed to be connected with them. The object is certainly good ; but no moderate skill is required to contend, even with truth on our side, against such a writer as Pope.

ART. 20. *Ethic Epistles to the Earl of Carnarvon, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on those of France. With an Apology to the Public. Written in the Year 1793.* 12mo. 4s. Cadell. 1794.

The author, Mr. Poulter, (certainly an ingenious and worthy man,) if his book shall not be found to contain "thoughts that breathe, and words that burn," informs us, by the motto which he has adopted, that he writes not so much from the love of fame as the desire of being useful. Generally speaking, such a desire is most likely to be accomplished in plain prose ; not that we would be understood by any means to damp the ardour which induces a writer, in any form, to communicate with the public, on a subject so important and interesting as that which the author of this work has chosen. The work consists of nine Epistles

on

on the following subjects : The Nature of the Mind—the Imitation of the Mind—the Subordination of the Mind—the Influence of the Mind—the Independence of the Mind—the Education of the Mind—the Principles of the Mind—the Knowledge of the Mind—the Perfection of the Mind.

The following passage will show both the author's manner and talent.

“ Whate’er men seem, observe the world around,
 Few truly ign’rant of themselves are found ;
 How many gain the false repute of sense ;
 Not judg’d from its possession, but pretence :
 Men should be rated much like rivers, both
 Prov’d to be shallow by their outward froth ;
 And like the stream that’s scarcely seen to creep,
 Calm because full, and silent because deep.
 How many a conscious fool, dissembling ass,
 With all, except themselves, for scholars pass ;
 Hope, as the owl’s Minerva’s fav’rite bird,
 Fools though they are, by Wits to be preferr’d ;
 By solemn speech, grave silence, downcast eyes,
 Look, what they know they are not, wond’rous wise
 For int’rest, pride, or ostentation’s sake,
 Thus make the world, but not themselves, mistake ;
 Prepare the phrase they their impromptu call,
 No sudden thought, nor their own thought at all ;
 By dint of mem’ry geniuses they seem,
 While repetition we invention deem,
 For cat’rers take who are but cooks at best,
 By whom the feast is not supply’d, but drest :
 Who their guest’s taste deceiving, not their own,
 Make stale things chang’d for novelties go down :
 Wits, that Joe Miller, as their own, will quote,
 Sententious, that get sentences by rote ;
 The want of feeling by the *show* beguile,
 Feign love by sighs, and friendship by a smile ;
 Students or Scholars only by their gowns,
 Judges by nods, and Critics but by frowns ;
 By whispers Statesmen seem, like Burleigh, sage,
 Gay but by youth, and rev’rend but by age ;
 By noise sham jovial, merry by a jig,
 Lawyers, Divines, Physicians, by a wig ;
 Laugh without pleasure, without satire sneer,
 Make themselves wretched happy to appear !”

P. 199.

DRAMATIC.

ART. 21. *The Captive Monarch, a Tragedy, in Two Acts, by Richard Hey, of the Middle-Temple, Esq. L. L. D. and Fellow of Magdalen College, Cambridge.* 8vo. 1s. 6d. Vernon and Hood, 1794.

The author of this tragedy is very respectable ; his essay on Happiness and Rights, was not only well timed but well executed, and

contained many useful truths very clearly put. We cannot, however, for that reason, admire his tragedy. It has too little plot, and too much; that is, at the latter end there is a short rescue of the king, which ends in nothing, and the queen goes mad and kills herself; all of which is more complicated than the truth, but less affecting. The rest is the plain story of Louis XVI. yet it is he, and it is not. He is called Francis: the other names are changed, yet hardly disguised; Branterre for Santerre, Manton for Danton, are childish alterations without use or advantage. The composition is verse, but flat. In the most interesting situations the speeches of the personages are not interesting. The following passage on female character is perhaps one of the best in the piece.

—Your lov'd Sex

Has faults, ev'n those who might have shone conspicuous,
Can sink their worth in frivolous feebleness.
Yet if, deserting character of sex,
You rise, or fall, to simple human being,
If you discard what in you blunts our woes,
And soothing, humanizes rigid hearts,
If you suppress each undescrib'd emotion
Of female-bosoms, as 'twere weakness simply,
Disgrace unmixed, I needs must dread the change.

Yet here are faults, the last two lines are at once obscure, and disgraced by the low expression of "I needs must." We wish Mr. Hey pursuits more suited to his talents, which are surely good.

NOVELS.

ART. 22. *The Packet, a Novel.* By Miss Gunning. 12mo. 4 vols.
12s. J. Bell, 1794.

We ought to ask pardon of Miss Gunning, for having so long delayed to notice her novel, and we do ask pardon; and we ask it with the more willingness, because we see abundant reason in the book to believe that she is not of a character to resent involuntary offences. It seems a bad method of recommending an ingenious work of this kind to tell the story of it; it is like taking the seasoning from a dish, and then soliciting our friends to eat the remainder. We shall not do that injury to Miss G.—We shall content ourselves with saying, that the characters are interesting and well drawn: that Sir Thomas Montreville is the paragon of worthy Baronets, (very like one we could mention) his Lady, son, and daughter, no less eminent in their different lines of merit; and Mrs. Johnson admirably contrasted to them all. The contrivances of the story are ingenious, and the style of narrative at once original, lively, and sensible. The picture of humble life with which the book commences is drawn with accuracy and interest; so much so, that it is impossible not to esteem and love Richard and Sarah Adams, of whom it is said, that "they were in the actual receipt of fifty pounds a year (from the bounty of

of Sir Thomas Montreville) quite as large a sum to them as any Lord's fifty thousand per annum is to him; every man's wants being proportioned to his means, and sometimes even beyond them.— Fortune (our fair narrator proceeds), when heaping upon Richard and Sarah these capital marks of her bounty, did not take from them what was a thousand times more valuable than the very best of her gifts, but left them in possession of their peace, their innocence, and their humility. Their rest was never disturbed by plotting how they should make their fifties into hundreds; their rectitude was never sacrificed to temptation, or their humble thoughts ever lifted above their neighbours by the breath of vanity. Their residence had received no embellishments from the improvers of nature—their manners no grace from the polish of ton—or their language any advantage from Mr. Sheridan's dictionary. Merely then for amusement and health's sake were these happy people working in their little garden, when I entered it through a small wicket, over which was turned a fragrant arch of roses, honeysuckles, and sweet briar." P. 72. Here is nature, good morality, and good language. Miss G. has a *naïve* style of narrative, which denotes genius, and has throughout a pleasing effect. She says "The Castle presents itself before me. What food does it exhibit for architects—What a regale for amateurs—What a hash of description it is now in my power to serve up, supplied with so many rich ingredients, if in one only I had not been deficient! The attic salt is wanting, without which I may increase the mess of words, but can give them no relishing flavour; and it is for this reason, of which I am truly conscious, that I shall choose to say little about it." p. 37. Vol. I.—What she adds, alluding to her own causes of affliction, is well said. A remark in p. 45, alluding to her own talent for drawing, has much similar merit. At p. 211, after some paragraphs of the same easy manner, she declares her hero rich, and adds, "It would never have entered into my head to have introduced a poor hero or a poor heroine, and then have sent them to make their way through the circles of fashion; it would have been subjecting them to insult, and myself to the charge of knowing less than I really do know of the circles into which I should so foolishly have ushered them." We have no room for more morsels, but if the palate of our readers resembles our own, these will be sufficient to excite appetite.

ART. 23. *Turkish Tales, in Two Volumes.* 12mo. 6s. Lane. 1794.

Mr. Moser appears to have a rapid pen, and is continually sending out something for the consideration or amusement of the public. In these Turkish Tales we find an improved style, and considerable fancy; though they are not, as he warns us in his preface, Tales of Genii, &c. The first volume contains four Tales, the second only one. The Tales gradually increase in length, and in interest; and the last, that of the Barber of Pera, is told, as far as that personage is concerned, with a good deal of humour: a quality we were obliged to deny to Mr. M. on a former occasion. (vol. 3. p. 444.) The interruptions of the Barber's story are indeed copied from Sancho's tale of the Sheep,
or

but his general hypothesis appears to us to be fully as romantic as that of Mairans which he condemns as ridiculous, but which he does not attempt to refute. Like Doctor Halley, Mr. D. thinks the Aurora is magnetical, but he differs from the Doctor by a bold conjecture, for he asserts that the luminous and vivid beams are not the mere magnetic influence, which he allows to be invisible, but that they are really *ferruginous* magnets, but in a fluid state! "Now from the conclusions in the preceeding sections, we are under the necessity of considering *the beams* of the *Aurora Borealis* of a *ferruginous* nature, because nothing else is known to be magnetic, and consequently that there exists in the higher regions of the atmosphere an elastic fluid, partaking of the properties of *iron*, or rather of *magnetic steel*, and that this fluid, doubtless from its magnetic property, assumes the form of cylindric beams." p. 180.

MEDICAL.

ART. 30. *Physiological Researches into the most Important Parts of the Animal Economy, demonstrating, that the present Opinion concerning the Use of the Lymphatic System is erroneous, and that it does not terminate in the Thoracic duct. The Discovery of the great Importance and Use of the Lymph, of the Lymphatic Glands, and of the Lymphatic System. From the Discovery of the Use of the Lymphatic System it is demonstrated how Poisons, &c. may be received or prevented from entering into the Circulation by Absorption. The Discovery of the Use of the Brain, and its Continuations, its Connection with the Nerves, and with the Lymphatic Systems. By Benjamin Humpage. 8vo. pp. 282. 5s. London, Murray: Mudie, Edinburgh. 1794.*

From the title of this work we were led to imagine that the author had detected some errors in the doctrine of the Lymphatics, which had escaped the notice of other anatomists, and that he had made some essential improvement in that obscure branch of physiology. We were therefore eager to enquire by what fortunate circumstances he had been able to trace the Lymphatics through their minutest ramifications, and to unfold the intricate structure of the glands; and expected to find an account of some curious and well-imagined experiments, by which he had been enabled to make such brilliant discoveries. But in this we were disappointed. The whole of the author's discoveries, as he calls them, consists in observations on the works of Monro, Hunter, Hewson, Cruikshanks, and other anatomists, who have laboured in this field of science: and finding, which they all acknowledge, that much still remains to be done, before we shall be able completely to understand the nature and uses of the Lymphatics, he has ventured to supply that deficiency, by speculation and conjectures. Like those ingenious fabricators of travels and adventures, who, without incurring the labour, expence, or hazard of visiting foreign countries, by solely meditating in their closets, and revolving the accounts of other writers, pretend to furnish more particular, and more exact descriptions of the monuments of antiquity, of the mountains, rivers, and cities; the manners and customs, of all the different regions and inhabitants of the

the globe, than those who have been at the pains of visiting them. Of a work like this, the reader will not expect a minute examination, we shall only therefore produce a specimen or two of the author's mode of arguing, taken from the part, where he explains the use and office of the Lymphatics. The Lymphatics, we shall premise, are considered by the author as an extension and continuation of the arteries. "These run into and form convolutions, (he observes) or what we commonly call lymphatic glands; and thence branching out into minute and almost imperceptible ramifications, and again coalescing and uniting, they form all the membranous parts of the body; as the periosteum, pleura, mediastinum, adipose membrane, cutis, &c." "The use of the Lymphatics (he says) is to convey the lymph from the blood-vessels to all parts of the body, for the important purpose of repairing the loss that is continually made; but that is only one part of their office; for when this system has performed its office of conveying the lymph, and the lost parts are restored, which is done by repletion, they afterwards become mere empty tubes, and when in such a state, they then become a system of absorbents; for it cannot be supposed that fluids conveyed from the blood, and those that are carried into the blood, by absorption, diametrically opposite to each other, can be conveyed in contrary directions in the same vessel, and at the same time; but after the Lymphatics have conveyed the lymph to the various parts of the body, they then, from being empty tubes, become a proper system of absorbents, and will absorb whatever is applied to the surface of any part of the body; and according to the degree of inanition or repletion of the Lymphatic vessels, so will the body be more or less susceptible of absorption of any fluid applied to the skin, or any other surface or cavity of the body: for I suppose (the author adds) the membranes of the internal parts, such as the pleura, peritoneum, cellular membrane, &c. to possess the same power of absorption as the cutis." How the Lymphatics come to be sometimes empty, although the circulation through the arteries, from whence, he says, they derive their fluid, is constant and uniform, the author has not attempted to explain; nor how far the absorbed fluid, is carried, or for what purpose it is admitted. Indeed the whole system appears so confused and absurd, and has so little foundation in reason or analogy, that it does not seem to deserve a serious refutation.

DIVINITY.

ART. 31. *Sermons: to which is affixed a short Discourse on the Divinity of Christ. By the Rev. Richard Worthington, M. D. 8vo. 5s. Eyres, Warrington. Debrett, London. 1793.*

We conjecture this author to be a young man; and if so, with pleasure we attest that he appears to be a well-meaning and promising writer. An anxious desire to draw our attention towards, and to fix our affections upon religion and virtue, is evident in every one of his Discourses. We find in them marks of a cultivated understanding, a benevolent disposition, and a pious heart.

What

What then would Critics have more in Sermons? They would have some things, to which they solicit this author's attention, because they think him very capable of profiting by their admonitions. They would have, a more strict adherence to the several subjects under discussion, and a more accurate investigation of them;—fewer “short sketches, imperfect sketches, and passing views;”—arguments more condensed;—digression and declamation much more rare;—and a style less diffuse, and more dignified.

If the author will endeavour to gratify us in these respects, we shall be happy whenever he sets before us the maturer fruits of his genius and learning.

ART. 32. *An Assize Sermon, preached in the Minster at York, on Sunday the 16th of March, 1794, by Thomas Collins, D. D. Rector of Compton Vallence in Dorsetshire; incumbent Curate of Burnley Lancashire; Chaplain in Ordinary to his Royal Highness the Prince of Wales, and on this occasion to the High Sheriff of the County of York, published at the request of the High Sheriff, and Grand Jury. 4to. 1s. Peacock, York. 1794.*

The object of this Discourse is, to establish the propriety of submission to human government in general, and to that of this country in particular. The *first* is argued from the universal existence of order in all the different departments of nature; which is therefore recommended no less by Analogy than by Scripture, as indispensable in civil life. The *last* is contended for upon the excellence of that system of government established in this country at the Revolution, upon the principles of *Liberty, Equity, and Order*. These several points are advanced in a tone of manly decision, and urged with a zeal which do equal honour to the Author, as a *Subject*, and a *Christian*.

ART. 33. *A short inquiry into revealed Religion, in its origin, its progress, and its final establishment in Christianity, digested into Five Sermons, preached at Bath, in the Years 1792-3, by the Rev. William Leigh, L. L. B. Rector of Little Plumstead, in Norfolk. Small 8vo. pp. 187. 2s. 6d. Cruttwell, Bath. Robson, London, 1794.*

The five sermons comprised in this little volume, are so written as to serve for Christmas-day, Good-Friday, Easter-Sunday, Whit Sunday, and any other celebration of the sacrament; they may be considered as forming a short and clear manual of admonitions, and topics of recollection, to those who are already sincere christians. There is nothing in them polemical, nothing addressed to those who stand in need of arguments to bring them to the faith. Nor is there much in them that can be called new, either as to original conception, or the mode of statement. Nevertheless, their conciseness, and the clearness of the style, may render them useful. They may, as the author says, “catch the attention of those who neither read much or long; and it is a considerable point gained, if by any means we are fortunate enough to direct the fleeting intervals of attention, to the cause of religion and virtue.” They are sold for the benefit of the Sunday schools at Bath, and for that additional reason we wish them success.

ART. 34. *The Age of Infidelity: in Answer to Thomas Paine's Age of Reason, by a Layman.* 8vo. pp. 76. 1s. 6d. Button, 1794.

When we gave our account of Tom Paine's pamphlet, we lamented that any men of education should have given it consequence by answering it. On perusing the tract before us we were almost tempted to retract our words. So clear, so manly, so dispassionate a production we have seldom seen. It consists of two parts, the former contains a concise, but very distinct and masterly view of the evidences of Christianity: the latter a complete and strong answer to all the cavils of Paine; detecting his fallacies, and exposing his ignorance. If an answer was to be written, for the higher classes of society, this is such a one as we could have wished to see. It is a tract of value to those who have not seen Paine's, as well as to others. The author professes himself a layman; and from one or two expressions, we suspect him to be a dissenter; he is, however, not one who dissents from, or will consent to surrender, the peculiar *doctrines* and *mysteries* of Christianity. "I know," says he, "that some are willing to give up, perhaps the best part of Christianity, to secure the rest: but I believe the whole tenable. Nor do I conceive it worth any exertions to procure proselytes to such a mutilated system; for if christianity be reduced to the standard of natural religion, and mere morality, it matters not by which denomination it is called." Such a Christian, however, he may class himself, from education, or any other accidental circumstance, we must cordially hail as a brother.

ART. 35. *A Country Carpenter's Confession of Faith: with a few plain Remarks on the Age of Reason, in a Letter from Will. Chip, Carpenter, in Somersetshire, to Thomas Paine, Staymaker, in Paris.* 12mo. pp. 24. 2d. or 25 for 3s. Rivington. 1794.

This is, perhaps, the kind of answer to T. Paine (or Pain) which is best calculated to do real service. It is short and clear, and addressed exactly to the capacities of those who are most likely to be injured by the blasphemous ribaldry of that infatuated man. It will seem strange to those who have not an adequate idea, of the excessive wickedness of the persons who are endeavouring to disturb the tranquillity of this country, but it has come accidentally under our certain knowledge that the publication of Paine's wretched book, here answered, was part of an extensive plan for subverting religion in this country, as had been practised before in France, by corrupting the lower orders of the people; and that large sums were employed, and probably still are, for the purpose of promoting its circulation. Happily this little tract contains a strong antidote to the poison, and wherever the former dose has not worked too deeply into the constitution, will probably destroy its effects. It is written very ably, and very neatly, in the assumed character of Will Chip, the hero of that most admirable little dialogue entitled *Village Politics*.* which was written by Miss H. Moore.

* Village Politics were printed by Rivingtons, and others, and extensively circulated with great effect. They were reprinted in the 9th number of tracts published by the Association at the Crown and Anchor, and sold by Downes, Temple Bar, and others, of which see an account in our first volume, p. 435.

This,

This, we are authorized to say, is not by that lady, but it is a happy imitation of that tract in its most meritorious points; propriety, and simplicity of language, soundness of reason, and native wit. We hope it will be circulated with equal success.

ART. 36. *The Grace of Christ in Redemption; enforced as a Model of sublime Charity: In a Sermon, preached at St. Giles's, Cripplegate, on Sunday, December 8, 1793; and published by particular Desire for the Benefit of the Spitalfield Weavers. By the Reverend C. E. De Coetlogon, A. M. 8vo. pp. 28. 1s. Jordan, Matthews, &c. 1794.*

The design of this Discourse is, "to add to a collection already made, and which was rendered necessary by the uncommon distresses of more than twenty thousand objects;—men, women, and children, (p. 25,) pining in a state of extreme want; not arising from indiscretion, idleness, or profligacy; but from a defect in a particular branch of commerce."

To every orator in such a cause, we join in saying,—may he be successful.

ART. 37. *The Uses to be made of the Divine Goodness, in the course of the Season. A Sermon preached at Errol, December 19, 1793, being the Day appointed by the Presbytery of Perth, for a solemn Thanksgiving, on account of the good Harvest, agreeably to the Act and Recommendation of Synod. By William Herdman, Assistant to the Minister of Errol. 8vo. 23 pp. 6d. Morison, Perth; Vernor and Hood, London, 1794.*

Plain, practical, and well adapted to the occasion; but not distinguished by vigorous eloquence, or original thinking.

ART. 38. *A reply to the Rev. F. Randolph's Scriptural Revision of Socinian Arguments Vindicated. By Benjamin Hobhouse, Barrister at Law, and A. M. of Brasen-Nose College, Oxford. 8vo. 2s. Crutwell, Bath; Cadell, London, 1793.*

The author, is one of those minor champions in the Socinian cause, who strive to make up by impetuosity what they want in vigour and skill.

It sometimes happens, that the spirit of a writer, and some idea of his talents also, may be collected from one or two short specimens of his work. A more curious specimen than the following is not often to be met with: p. 121. "If a set of ingenious men had been employed to invent the most absurd system possible, they could not have succeeded better than in presenting us with the creed of the established church."

The *political* affirmations of this author are little less hardy than the *theological*: p. 22. "I shall consider you as charging the publi-

sons of many dissenters and reformers, with having nearly kindled a civil commotion.

“ In the first place, I deny the fact. *There was no probability of commotion in the country, it was a clamour raised by the aristocracy, with a view to feel the pulse of the nation, to procure associations in defence of church and state against the artificial danger, and thus to better excite the public detestation against French principles.*” He that can believe a word of all this, should be slow to charge other men with believing absurdities.

POLITICS.

ART. 39. *Political Correspondence: or, Letters to a Country Gentleman, retired from Parliament, on the subject of some of the leading Characters and Events of the present Day.* 8vo. 183 pp. 3s. 6d. Johnson. 1793.

“ Every man *must* be affected with strong feelings of one sort or other,” says the author of this pamphlet in his fourth Letter, “ who contemplates so sudden and complete a change in the manners and customs of the French; and I think that I ought not to be censured when I acknowledge myself unable to regard such an event without enthusiasm.” After such an acknowledgment we are necessarily prepared for expressions of warmth, if not intemperance, and as numerous passages in the letters under our present consideration, betray the writer of them to have been really “ affected by strong feelings,” he is, generally speaking, though not without some few exceptions, entitled to our approbation, for coolness, moderation, and the language of a Gentleman.

The first letter treats principally on the duty of a Member of Parliament; but as political integrity, a blind and systematic adherence to no party, invariably to vote in compliance with the dictates of conscience, and the suggestions of reason and conviction, are the duties which would immediately present themselves to every speculatist of sound sense and a distinguishing mind, as absolutely indispensable, we cannot recommend any particular passage for novelty of sentiment, from the introduction to the correspondence.

In the second Letter, after a brief consideration of the present state of eloquence in this country, our author reviews the merits of our greatest Parliamentary orators, and certainly displays no unfavourable specimen, of his abilities as a writer.

In the third Letter is a very concise and clear account of the leading circumstances which preceded and gave rise to the French Revolution; but the fluctuation of affairs in that country has rendered many of the assertions in the fourth Letter (p. 90, &c.) which might have been true when the pamphlet was written, of a much more questionable nature at present. But it was written before the death of the King; and our author's sentiments, on his prognostic of that event, bespeak a man of feeling and humanity.

The author of this pamphlet is an avowed advocate of the French Revolution, though (as was before observed), having written before
the

the King's death, except the last Letter—it would be very unfair to accuse him as a defender of the enormities which have been since committed by that nation. The complexion of his attachment to our own Constitution, as best adapted for the English nation, may be seen from the following quotation (p. 153): with which we shall conclude our remarks:—"The truth of the *general principles* of Revolutionists, considered in the abstract, cannot be denied; but it appears to me a sufficient answer to the application of those principles to the British Constitution, to say, that that Constitution, owing to its mixed form, is admirably adapted to the various passions and prejudices of the people; and that *if* its theory be but a little *corrected*, and its practice rendered conformable to its theory, it will be found a *very estimable* Constitution."—This is very lukewarm praise, and denotes no great partiality.

ART. 40. *A Glimpse through the Gloom, in a candid Discussion of the policy of Peace, and an impartial review of the prospect before us; with a Glance at the Marquis of Landsdowne's late Speech and Motion. A new Edition, with Corrections, and a Postscript.* 8vo. pp. 95. 2s. 6d. Owen. 1794.

The author urges very strongly his claim to impartiality; and intimates, that it can hardly be found in any other writer. His impartiality is of a singular kind; for it seems to consist in being of every party, by turns. Many and various political questions are slightly touched in this pamphlet. We cannot afford room for enumerating them; nor is it of any importance. It is sufficient to say, that, in tolerable language, and with some shrewd suggestions, the book presents, in general, an effusion of desultory opinions, conjectures, and assertions; with little that can be called argument and discussion, and full as little of modesty or diffidence.

ART. 41. *The Cause of the Enormities lately committed by Frenchmen investigated, and a Remedy proposed.* 8vo. 2s. 6d. Debrett. 1794.

That France is become the theatre of every crime, is obvious to the world at large; and, for the honour of human nature, we are happy to find, that those who are unwilling to abandon its defence, have at least the decency to shift their ground, from an extenuation of its enormities to an enquiry into their cause.

In tracing the source of those unparalleled distractions which now prevail, the author of this pamphlet refers to the altercations which found place in the earlier stage of the Revolution, between the different orders of the State, to the intemperance of which he imputes the origin of those evils which afterwards grew up into enormities of such fearful magnitude.

The author also animadverts on the growth of disaffection, in the events subsequent to the 3d of October; the emigration of the Nobles, &c. On many of these points we have no scruple of admitting

the plausibility, and even the *propriety*, of his reasoning ; and we cannot withhold from him the tribute due to that decorum and temper with which he conducts the discussion. His statement of the question, as it regards this country, provokes a very different sentiment. If this author may be credited, England was the guilty aggressor : the *pacific* Convention, forsooth, would have received us in the arms of *Fraternity* ; but we thwarted all their measures of reconciliation. We cannot express our astonishment, without mixing with it some portion of indignation that truth should be thus publicly libelled. If decrees the most flagrant, if interference the most notorious, be not sufficient to remove the charge of aggression from ourselves, the execution of Brissot ought at least to have convinced the world, that War with England was a measure precipitated by a Faction in France, in order to accomplish the most nefarious designs. We think equally ill of the *Remedy* proposed by this author : it is no other than *to solicit Peace*. What valuable end such humiliation could obtain, we leave for this writer and his friends to determine. We cannot for our own parts conceive, that an avowal of imbecillity would soften the Republican heart, or that our interest as a nation would be consulted by a compromise of our safety and our honour.

MISCELLANIES.

ART. 42. *An Authentic account of the late Expedition to Bulam, on the Coast of Africa, with a Description of the present Settlement of Sierra Leona, and the adjacent Country, by J. Montefiore.* 8vo. pp. 52. 2s. Johnson. 1794.

This author properly remarks that great difficulties are indispensable with the establishment of a colony, but he has not the least doubt (p. 39.) of the ultimate success of this. His account, though short, is not without its portion of entertainment.

ART. 43. *Two Voyages to Sierra Leona, during the Years 1791, 2, 3. In a Series of Letters, by Anna Maria Falconbridge, to which is added a Letter from the Author to Henry Thornton Esq. M. P. and Chairman of the Court of Directors of the Sierra Leona Company.*—2d. Edition. 12mo. Printed for the Author, no Booksellers name. pp. 287. 5s. 1794.

We do not remember to have seen the first edition of this work, and we are rather surprised that the writer's success should not have induced her to present the reader with a little better paper and type. She writes in a sprightly manner. Before we proceed far in the work we find the Lady's name changed from Falconbridge to Dawes; and at the conclusion she describes herself as involved in a dispute with Mr. Thornton, the chairman of the Sierra Leona company, concerning which, as we do not understand it, we forbear to give any opinion.

ART.

ART. 44. *The American Calendar, or United States Register, for the Year 1794. To be continued Annually. Philadelphia Printed. London, reprinted by Debret. 12mo. 1794.*

This is an object of curiosity in itself, and must be very acceptable to all who have connections or concerns in America. It seems to be executed nearly on the plan of our Court Calendar.

ART. 45. *Short Hand made easy, the Elementary Principles of Short Hand exemplified, in a variety of easy Lessons, by which a Knowledge of that useful and elegant Art is attainable in a few Hours by the most Common Capacity. The whole founded on Nature's Grammar, and true Philosophy. By an eminent Short Hand writer.—2d. Edition, for the use of Schools, and Private Gentlemen. 8vo. pp. 16. 2s. 6d. Symonds. 1794.*

Stenography is becoming more and more popular, consequently treatises which profess to teach the art are multiplied. The present seems calculated to answer the purpose as effectually as any we have seen.

ART. 46. *Letter Addressed to Sir John Sinclair Bart. President of the Board of Agriculture and internal Improvement, respecting the Important Discovery lately made in Sweden, of a method to extinguish Fire, with an Account of the Process adopted for that Purpose, and Hints of Means for preserving Timber used either in Houses, or in Ship Building, from that Destructive Element. By Mr. William Knox, Merchant in Gottenburg.—Edinburgh, Printed. 8vo. pp. 32. 1s. 6d. London. Debret. 1794.*

This Letter is translated from the Swedish language, and was communicated to the Royal Society of Arts and Sciences at Stockholm, in December 1793. The idea is of the highest Importance, and the mode proposed to extinguish fire, is to mix solutions of incombustible ingredients in water thrown by engines. Simple and compound solutions are proposed and described, and many successful experiments are circumstantially related. A curious plate is prefixed, explanatory of an experiment, made in the presence of the King of Sweden, and the nobles of his court, which produced the desired effect. We recommend this pamphlet to the serious consideration of those who are engaged in chemical pursuits.

ART. 47. *Characters of the Kings of England, and a concise History of the Kingdom, with Historical Notes. By John Holt, embellished with a Frontispiece. 12mo. 3s. 6d. Stockdale. 1794.*

This is a well planned and well executed book for children, consisting of the characters of the English Monarchs from William the Conqueror, selected from our best historians, with a short summary of the military events of each reign, and historical notes relative to other important points,

points, drawn from the same sources. The whole is clearly arranged, and rendered highly attractive and entertaining to young minds by various means, and occasionally by the insertion of poetical illustrations.

ART. 48. *Moral Annals of the Poor and Middle Ranks of Society, in various Situations, of good and bad Conduct.* 8vo. pp. 44. Price 1s. 6d. Pennington, Durham, &c. and Rivingtons, London. 1793.

The minds of Englishmen seem to be incessantly at work, in devising schemes for doing good to the poor, and society at large. The Editor of this singular compilation appears, from the preface, to be a writer qualified for much higher things: and his design cannot be better explained than in his own words.

“The following traits of character and conduct, are an Essay towards a collection of genuine Annals of the Poor, and Middle Ranks of Society. The objects of the collection are to encourage by example, the practice of truth, honesty, industry, sobriety, gratitude, and other similar virtues amongst the poor; and to shew them, that though every good and contented man will look for his reward to the great day of final retribution in the next life, yet good conduct is often not without its recompence in this: to induce the rich to look sometimes beyond the limits of their own neighbourhood and experience, and to observe the exercise of virtues amongst the poor, for which, in moments of dissatisfaction and complaint, they may not always be disposed to allow them credit: and of course, to promote that mutual confidence between the richer and poorer ranks of society, which cannot but contribute to the convenience and happiness of both.” P. 5.

The anecdotes are well adapted to strike the minds of the persons, for whose use they are chiefly intended; and some of them will strongly affect any mind. But we recommend caution in admitting such as are found at pp. 11, 12, which, though well meant, are seldom capable of authentication.

ART. 49. *A General View of the Fishery of Great Britain, drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large. By the Rev. John Lanne Buchanan.* 8vo. pp. 25. 5s. Kay, and Longman. 1794.

After a long and desultory account of former Fishing Companies, with the causes of their failure; and another tedious account, with several repetitions, of the origin, progress, and success, of the Dutch Fisheries; the author comes to the main business of his book; which is, to show that the Directors of the British Society, lately incorporated for extending the Fisheries of the kingdom, &c. have been

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misinformed

misinformed and misled, in the choice of *fishing stations*. The author *seems* to possess local knowledge on this subject. But our reliance on his statements is considerably abated by the acrimony which pervades them against some respectable individuals, Mr. Dempster, Mr. Anderson, and, in particular, Mr. Knox. We are convinced that the goodness of a cause is not usually in proportion to the heat and violence of those who maintain it: and we have seen public reasons advertised in the Papers for doubting the assertions of this author.

As a literary performance this book is one of the meanest we have reviewed. The idiom, and even the grammar of it, are as far removed from English as we can easily conceive.

ART. 50. *The Elements of useful Knowledge; comprehending, among other interesting Particulars, short Systems of Astronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI. and of the late Transactions in France. By the Rev. J. Adams, A. M. Author of the Elements of Reading and Lectiones Selectæ. 12mo. 3s. B. Law and Son. 1793.*

The author of this compilation has executed his task with diligence, and, for the most part, with accuracy; especially in respect to *language*, which, in a book designed chiefly for *young* readers, is a point of no small consequence.

The work is very miscellaneous in its nature, being an epitome of most kinds of learning. Profoundness of information, of course, will not be expected in it. The purpose of it evidently is, rather to *excite* than to *gratify* a thirst after knowledge; and it seems well calculated to answer this laudable purpose.

ART. 51. *An Easy Method to acquire the Italian Language by the Help of the French and English. Two Parts in one Volume. By John Soanen. 8vo. 2s. 6d. bound, Elmsly. 1793.*

From the great analogy existing between the French and the Italian languages, it is certain that they may be made very usefully to illustrate each other: and we are happy to see this mode of instruction presented to English students, in English, by a person who appears well qualified to give it.

ART. 52. *A Plan of Education for a limited number of young Gentlemen, humbly submitted to the consideration of those Parents who regard the Health, Comfort, and Virtue of their Children, as points essentially to be attended to in the course of their Education. By a Clergyman of the established Church. Printed for the author. 12mo. Robinsons. 1794.*

The author of this tract is the Rev. J. Lancaster, of Wimbleton, Surry. It will be read with different degrees of approbation by those who have been educated at a private *seminary*, for that seems the fashionable word, or a public school. We smiled, and are not certain that our mouths did not water when we read at p. 9. "The cheerfulness of
my

my pupils shall be encouraged, by allowing them a *free choice* of whatever appears on a table always well supplied, with a variety of animal and vegetable food."

ART. 53. *Remarks on the Profession and Duty of a Soldier, with other Observations relative to the Army at this time in actual Service on the Continent.* By Philip Astley, Esq. to Hercules Hall, Lambeth, London. 8vo. pp. 56. 2s. Moore and Stanly. 1794.

This pamphlet contains some sensible and judicious observations, and cannot fail of being useful to the inexperienced soldier.

ART. 54. *A Description and Historical Account of the Places now the Theatre of War, in the Low Countries: viz. Charlemont, Groet, Arras, St. Omer, &c. &c. Embellished with a Frontispiece, and Plans of the Places the most remarkable for their Fortifications.* By Philip Astley, Esq. 8vo. pp. 82. 6s. Moore and Stanly. 1794.

A short, but seemingly an accurate account of the places mentioned in the title, points out this volume as very well worthy of attention, except that we think it too dear.

TRIALS.

ART. 55. *Minutes of the Proceedings of the Court Martial held at Portsmouth, August 12th, 1792, on Ten Persons charged with Mutiny, on Board his Majesty's Ship the Bounty, with an Appendix, containing a full Account of the real Causes and Circumstances of that unhappy Transaction, the most material of which have hitherto been withheld from the Public.* 4to. pp. 79. 3s. 1794.

The circumstances of this transaction are already very well known. The sufferings, the skill, the fortitude, and final escape of Captain Bligh, are memorable not only in this country, but throughout the world. This trial affords one among innumerable examples, that guilt, however atrocious, and delinquents, however dangerous, are secure among Englishmen of a fair and impartial trial. Of ten persons who were brought here to be tried, six only were condemned, and only three executed. This publication will be found clear, circumstantial, and satisfactory, in every thing which regards the evidence for the prosecution. The appendix endeavours to palliate the behaviour of Christian, and the Mutineers, and to criminate Captain Bligh; to which he will, without doubt, think it necessary to make reply.

ART. 56. *The Trial of Joseph Gerrald, Delegate from the London Corresponding Society, to the British Convention, before the High Court of Justiciary at Edinburgh, on the 3d, 10th, 13th; and 14th of March, 1794, For Sedition. Taken in Short Hand by Mr. Ramsey.* Edinburgh 8vo. pp. 256. 4s. Eaton.

The literary fame, and splendid talents, of Mr. Gerrald, says the editor, are as much admired, as the severity of his sentence is lamented,

To the first position we heartily subscribe, if we lament also the severity of his sentence, it is not that its justice can possibly be arraigned, but we lament that such severity should be necessarily exercised upon an individual who might so easily have obtained the best of all esteem, 'the laudari a laudatis.'—The trial is well given, and the portrait of Mr. Gerald, which is prefixed, is not unlike him.

ART. 57. *Report of the Trial of Archibald Hamilton Rowan Esq. on an Information filed, ex officio, by the Attorney General, for the Distribution of a Libel, with the subsequent Proceedings thereon, containing the Arguments of his Council, the Opinion of the Court, and Mr. Rowan's Address to the Court in full.* Dublin, reprinted London. 8vo. pp. 163. 3s. Kearsley. 1794.

This Gentleman is among those who have, by some, been considered as a martyr to liberty, and is described by one of his counsel as "hunted down as a victim." After the trial which is here circumstantially given, a jury of his countrymen pronounced him guilty, and the court sentenced him to two years imprisonment, and a fine of five hundred pounds. *From some motive or other*, before the expiration of his imprisonment, he made his escape, and is now an inhabitant of France.

ART. 58. *The Trial of Daniel Isaac Eaton, for publishing a supposed Libel, intituled Politics for the People, or Hogs Wash, at Justice Hall, in the Old Bailey, Feb. 24th, 1794.* 8vo. pp. 62. 1s. Eaton.

Mr. Eaton was tried on the indictment, specified in the first page of this pamphlet, and found "Not Guilty." On the mode of publishing such trials, we have already made our remarks.

FOREIGN CATALOGUE.

GERMANY.

ART. 59. *Plutarchi Opera, cum adnotationibus variorum, adjecitque lectionis diversitate, ab Hutten. Tomus V. in 8vo. Tübingen, 1793.*

Of this useful re-impression of one of the most instructive and entertaining classical writers, the character is sufficiently known from the volumes that have already appeared. This now before us contains the lives of *Phocion*, and the younger *Cato*; two patriots of distinguished virtue, which was, however, rendered ineffectual by the depraved manners of the ages in which they lived. *Agis* and *Cleomenes*, with the two *Gracchi*; four men, who, wishing to reform a corrupt state, were themselves the victims of their well-meant endeavours, in as much as such reformatations can only be carried into effect in peaceable times, when it generally happens that the want of them is not perceived. *Demosthenes* and *Cicero*, who attempted likewise to direct by their counsels and speeches a corrupted state, with its depraved inhabitants of all ages and ranks, whilst owing to a series of events, one of those states became subject to a foreign, and the other to a domestic power, both alike inimical to what they termed liberty. Lastly, *Artaxerxes*, the younger, the weak despot of a great empire, approaching to its fall, chiefly remarkable for the number of his sons, amounting to 115; and who, as he may be said, on his own account, scarcely to have deserved a place in history, is indebted for that which he occupies in this volume to the smallness of the space only which remained in it, and which would have been insufficient for any other life.

To those of *Demosthenes* and *Cicero* the editor has annexed the entire notes of *Barton*, by whom they were separately published; and we may observe, in general, concerning this re-impression, that, besides the great attention paid by Mr. H. to the correctness of the text, he has, even in other respects, done more than might have been expected from the plan which he had laid down for himself; which will certainly not be considered as any objection to the work.

Goetting. Anzeig.

ART. 60. *Symbolae ad Pindari Argonautica interpretanda à Jo. Frid. Wagner, Johannei Rectore, in 8vo. Luneburg, 1794.*

In this dissertation the author investigates the plan and connection of the fourth Pythian Ode, entering into a critical examination of the words and sentiments, in which are many original and ingenious observations, the greater part of which we cannot but approve. In the long episode on the subject of the Argonautic expedition, Mr. W. believes that he has discovered a connection with the subsequent part

part of the poem, the reconciliation of Damophilus; in the former, Jason is the principal personage; the events of whose life, and whose character agree in some measure with those of Damophilus. The 125 v. is rendered: "What dangers had fortune hung over them." *Μοῖραι* in v. 258, are regarded not only as the *Parcae*, but likewise as the goddesses of whatever is said to be *κατὰ μοῖραν*, right or just. The latinity of this essay, is also such, as ought to be considered as a recommendation to the author in his profession. *ibid.*

ART. 61, *Cononis Narrationes; Ptolemaci Historiæ ad varias eruditionem pertinentes; Parthenii Erotica, græcè cum notis variorum et suis emendatis edidit, ac de ejusdem nominis veteribus scriptoribus præfatus est Ludovicus Henricus Teucherus. Leipzig, 1794. 136 pp. 8vo.*

As the latest edition of the works specified in the title, from the two first of which very imperfect extracts only have been transmitted to us by Photius, was published in *Tho. Galei Historiæ Poeticæ Scriptores*, Paris, 1675, we are persuaded that this re-impression of them, to the correctness of which we can bear testimony, will not be unacceptable to the friends of Greek literature. Many of the fables and verses here preserved, having been taken from the works of some of the most esteemed Greek poets and other writers; of some of which we have, perhaps, no further remains, (which is particularly the case in regard to Parthenius) they certainly deserve a greater degree of attention, than had been paid to them by Gale, Höschelius, and Schott. The notes of Mr. T, which are confined to Parthenius, are intended to point out the sources from which the passages quoted by him are derived, and to improve the text. He appears to have been unacquainted with the conjectural emendations of this author by Brunck, in the *Analecta Veterum Poetarum*.

Jena Literaturz.

ART. 62, *Homero-centra, sive Centones Homerici in quædam Historiæ sacræ capita, græcè & latine; accedunt Probæ Falconis Virgiliani Centones in Vetus ac Novum Testamentum scripti; denuo edidit L. H. Teucherus. Leipzig, 1793, 8vo.*

In the re-publication of these pieces the principal merit of the editor consists likewise in his having discovered most of the biblical passages expressed here in the lines of Homer, or Virgil, and in his occasional corrections of the text. Though such whimsical performances can, in our judgment, be of no other use than to characterize the age in which they were composed, Mr. T, however, assures us in his preface, that the *Homero-centra vel eo nomine sunt lectu dignissima, quod in iis versus Homerici ad historiæ sacræ capita quædam applicati, & tanquam in sede honorificentiori collocati reperiuntur*, adding that *utriusque opusculi magna est utilitas ad historiam divinam, & Græcas ac Latinas literas cognoscendas, &c*; an opinion to which we doubt whether many of our readers will subscribe. *ibid.*

ART.

ART. 63. C. Cornelii Taciti Germania. Mit Stellen aus den alten Autoren belegt, erläutert, verglichen, hie und da ergänzt, und zum Gebrauch in Schulen herausgegeben von Joh. Fried. Schwedler, Lehrer am luther. Gymn. zu Halle. C. Cornelii Taciti Germania, accompanied and compared with passages from ancient authors, together with illustrations and occasional additions, intended for the use of Schools, by J. F. Schwedler, &c. First part. Halle. VIII. 139. pp. 8vo.

It is probable that the *Aegyptiaca* of Strotb may have suggested the idea of this undertaking, and we should have been glad, as it certainly would have been rendered more useful, if the author had conformed altogether to the plan adopted by Stroth, in confining himself entirely to one and the same country, instead of digressing to the history of the Gauls, Persians, and other nations. Notwithstanding this objection, however, Mr. S. must be allowed to have brought together much valuable information on the ancient state of Germany, and his work may deservedly be regarded as a proper companion to the excellent *Geographico-historical Dictionary to Tacitus*, lately published by Mr. Ernestio. We take this opportunity of mentioning a translation of *Tacitus de Moribus Germanorum*, likewise by Mr. Schwedler, with the following title :

C. Cornelius Tacitus, über Wohnungen und Lebensart Germanischer Völkerschaften, übersetzt von Johann Friedrich Schwedler. Halle, 1793. 66 pp. in 8vo, *ibid.*

ART. 64. Johann. Hildebrand Withoffs *Kritische Anmerkungen über Horaz und andere Römische Schriftsteller. Nebst einer Beschreibung der Lateinischen Handschriften in der Duisburgischen Universitäts-Bibliothek*, von H. A. Grimm, Dr. u. Prof. d. Theologie u. Bibliothekar. Zweytes Stück. *Critical Remarks on Horace and other Roman Writers. By J. H. Withoff. With a Description of the Latin MSS. in the Library of the University of Duisburg*, by H. A. Grimm, &c. Second Part. Dusseldorf. 8vo, (12 gr.)

Mr. Withof, who appears to have followed the celebrated Bentley, though certainly *haud passibus æquis*, does not seem to have reflected, that in Horace he has to do with an author who is, according to Quintilian, *verbis et figuris felicissime audax*, and who has, at the same time, as we learn from his own confession, endeavoured to render both his lyric and other poetical compositions models of correctness—*operosa Carmina* (IV. 2, 31.) His pretended emendations of the text of Horace, therefore, are sometimes scarcely to be reconciled to the idiom of the language, frequently tend to weaken the expression, and are almost always unhappy. Such are, for instance, his alteration of IV. 6, 17.—*Captis gravis heu! nefas heu* into *captis Phrygibus (nefas heu!)* and IV. 4, 15, where, for

— *Fulvæ matris ab ubere*

Jam lacte depulsum leonem,

to avoid what he calls an *bäfsliche Tautologie* (odious tautology) he substitutes

Paulo ante depulsum, &c.

With

With respect to the passage l. 1, 100 sqq., where the sense might be improved by the slight alteration

Divisit medium, ut fortissima Tyndaridarum,

we may refer to *Sanchez*, who in his *Minerva*, IV. cap. 2. p. 725. has suggested another mode of explanation which has been overlooked by the commentators; and in l. 4, 25, the lection *erue*, instead of *elige*, agreeing exactly with the *arripe* of Bentley, is supported by MSS. of respectable antiquity.

The remaining emendations are confined to *Justin* and the *Tristia* of *Ovid*. That on V. 1, 5; of the former author, where in the place of *Omnia Græca regna concurrunt*, Mr. W. proposes reading *Omnis Græcia reliqua concurrat*, we should be ready to adopt; as we likewise think the following alterations in *Ovid* ingenious, where for

Bellaque cum multis irrequieta gerit, Lib. II. 236.
he would read,

Bellaque cum vitis irr. &c.

(according to *Suetonius*, in *vitâ Augusti*, c. 27. *recepit et morum legumque regimen*), and

Ne cadat et titulis palmas inboneſcet adeptis.

Lib. IV. 8. 19.

for *Ne cadat et multas palmas inboneſcet adeptas.*

The Dissertation on the Cause of the Exile of *Ovid*, by Dr. *Grimm*, contains much curious historical information collected from the best authorities. In the collation of the MSS. we have a continuation of the extracts from one of *Florus*, from the third Book, and the various readings of a MS. of the *Cento Virgilianus* of *Proba Falconia*, after the edition of *Kronmayer*. *Ibid.*

ART. 65. *Animadversionum in loca quædam veterum Poetarum, eorumque vertendorum periculum facit* *Henr. Crede*. Marburg. 8vo.

We are here presented with some new and ingenious explanations of difficult passages in the *Æneid* of *Virgil*, *Lucan's* *Pharsalia*, and *Ovid's* *Metamorphoses*, which the author submits to the judgment of the public with a degree of modesty that might be considered as a sufficient apology for less successful attempts. *Ibid.*

ART. 66. *Kurzer Entwurf der Astronomischen Wissenschaften*, von J. E. Bode, *Astronom. u. Mitglied der K. Preuss. Acad. d. Wissensch. in Berlin. Mit 7 Kupfertafeln.* Berlin. 1794.—Short Sketch of the Science of Astronomy, by J. E. Bode, *Astronomer and Member of the Royal Prussian Academy of Sciences at Berlin, with 7 Plates.* Berlin, 1794. 455 pp. 8vo. (1 rixd. 6gr.)

The merit of Mr. Bode is universally acknowledged; he fulfils in this work an engagement made to the public, in the preface to the last edition of his *Erläuterung der Sternkunde*, noticed by us in the *British Critic*, to give such an abridgement of that great work as might be deemed sufficient to answer the purposes of those who would wish to acquire a general knowledge only of Astronomy, and of those sciences which are connected with, or dependent on it; as Ma-
thematical

thematical Geography, Dialling, Navigation, and Chronology. In p. 441. Mr. B. asserts that there is an error of three days in our Chronology, and that the difference between the Julian and Gregorian Calendars ought to have been thirteen days instead of ten, when this latter was introduced in 1582. That our readers may be enabled to form some judgment of this matter, we shall observe that the Council of Nice fixed in the year 325, the vernal Equinox on the 21st of March. Now from the year 325 to 1582 are 1257 years, and reckoning 11' 12" annually as the error of the Julian Calendar, we have very nearly 10 days, which would, indeed, be still more accurate at the distance of 1285, 71 years: and, in effect, the vernal Equinox fell, as Mr. B. himself allows, on the 11th of March at the epoch of the introduction of the Gregorian Calendar. But Mr. B. instead of reckoning from the period of the Council of Nice goes back to that of the introduction of the Julian Calendar, or to the 44th year before the Christian era, which would indeed produce the difference pointed out by him. The only inference which can be drawn from this circumstance is, that at the time when Julius Cæsar introduced his Calendar, the vernal Equinox did not fall on the 21st of March, but a few days later, whereas it was intended that the Gregorian Calendar should not be regulated by Cæsar's Equinox, but by that of the Synod at Nice. *Ibid.*

ART. 67. *Versuch einer Geschichte der Artzney-Kunde von Sprengel.*—*Essay towards an history of Medicine by Sprengel. Tom. I. 480. pp. 8vo, Halle, 1793.*

In this work the author certainly has attended to a number of interesting objects which had escaped the notice of his predecessors, Blumenbach, Ackerman, and Metzger; and which have contributed essentially to the perfection of the science. While therefore we are ready to allow him that praise to which these important additions give him an undoubted claim, we must at the same time observe that his readers would, perhaps, have been more satisfied if he had been less prolix in the account which he has given of them. *Goetting. Anzeig.*

ART. 68. Francisci de Paula Schrank &c. *Primitiæ Floræ Salisburgensis* &c. 8vo. 240. pp. with Plates. Frankfort on the Main, and Straßburg.

The Archbishopric of Salzburg abounds in high mountains and thick forests: its landscapes are agreeably diversified, and the environs of the capital exhibit the most beautiful views. Professor Schrank has examined all these mountains and forests with the most scrupulous diligence, for the purpose of describing the different species of plants which they produce. According to the general estimation the extent of the principality of Salzburg is about 140 square German miles.

In a dissertation on the difference between plants and animals prefixed to this work, the author shows the analogy of certain spontaneous motions observable in particular plants. There is unquestionably a considerable and very imposing degree of relation between plants and animals, and again between these latter and minerals; notwithstanding which the distance between plants and animals is certainly immense. To feel, discern, and act, are properly animal functions, whereas to grow and reproduce themselves is merely to vegetate.

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One of the plants lately discovered, of which a description and drawing are here given by Professor Schr. is the *Astragalus pubescens*; and among the rare plants, the number of which in this Flora is very great, we have remarked the *Potentilla Salisburgensis*. This had already been described by Haenk in the second volume of the beautiful collection of Jacquin.

This Flora is arranged agreeably to the sexual system of Linnæus, with the improvements of Thunberg. To the generic characters succeed the individual names with the botanic terminology of the Swedish naturalist, of which Professor Schr. had already availed himself in his *Bavarian Flora*, to which he constantly refers, adding sometimes the synonyma from other eminent botanists. He then marks the places in which the plants are produced, and gives such other information as he judges to be of importance to the science. *ibid.*

ART. 69. Schrank's *Bayerische Flora zu bequemen Gebrauche als Taschenbuch, in tabellarische Form gebracht, mit einigen Verbesserungen*. Schrank's *Bavarian Flora*, printed in a portable form, and reduced into tables, with some corrections. Regenspurg, 1793. 8vo.

Whatever the advantage to be derived from the new arrangement of this work may be, we are sorry to observe that the corrections are few, and that the manner in which the work is executed is, upon the whole, such as proves the anonymous author to have been very imperfectly qualified for the undertaking. *ibid.*

ART. 70. Joh. Christ. Frid. Schulzii *Scholia in Vetus Testamentum, continuata à Georg. Laur. Bauer, LL. Oriental. in Acad. Alterf. Professore. Volumen VII. duodecim Prophetas minores completens*. Nuremberg. 1793. 516 pp. in 8vo.

Nine only of the minor Prophets are illustrated in this volume, the remaining three being reserved for the next. The method observed by the author is the same as in the former volumes. First, a general, and, as we think, too short an introduction to all the twelve Prophets, which is followed by a particular account of each, and by the commentary itself. The diligence used by the author in selecting the best materials from the existing Exegetical writers on these Prophets, is evinced by the copious list of commentators on each, which have been read by him for that purpose. We are not to expect many new remarks in this work, as the author does not pretend to do any thing more than merely to tread in the steps of his predecessor. The critical notes are here placed under the text of the exposition. In Hosea ii. 11. the lection מַחֲבִי is retained in opposition to Kühnöl and others, who would wish to substitute מַחֲבִי in its stead. The author might have availed himself of the authority of Auriuillivs, who has published a valuable essay on the various readings in Hosea (Dissertat. Gött. 1790, p. 594, sqq) with which he appears to be unacquainted, as he might also of the Repertorium of Eichhorn, and of a *Sylloge Dissertationum* which appeared at Leyden and Leewarden in 1772. Mr. B. does not undertake to ascertain the time in which Joel lived. It is remarkable, that on the Prophet Amos no commentary, nor any work immediately intended to explain that book, has been written since the year 1763, which certainly ought not to be attributed to the inferior importance of the writings of that Prophet. On Chapter ix. 12. no various reading is mentioned, nor any explanation differing from

from that generally received. In Obadiah, the author has chiefly followed Dr. Schnurrer. In the word *דָּפַן*, v. 20, which he professes not to understand, Mr. Zirkel, of Würzburg, who imagines that he has discovered some traces of Greek terms and idioms in the Book of Ecclesiastes, would, perhaps, have found the word *ΔΙΑΣΠΟΡΑ*, James i. 1. 1 Pet. i. 1. The Book of Jonah is here considered as a moral fable. Nahum does not describe the first, but the second, conquest of Niniveh, by Cyaxares and Nabopalassar. With respect to Habakkuk, our author does not believe him to have been contemporary with the Babylonian captivity, but to have foretold it in the spirit of prophecy. In his explanation of the 3d Chapter of this prophecy, Mr. B. sometimes follows Schnurrer, and at others other commentators. P. 479. l. pen. where he observes, after Schnurrer, that *בְּאֵן חֲרָה* *pro* *בְּאֵן* *est insolentior constructio*, and proposes to read *בְּחֲרָה* instead of *בְּאֵן*, we should venture to substitute *חֲרָה* *conspicatio, terror*. Compare Job vi. 21. Jena Littz.

ART. 71. P. Dominici Schram *Benedictini Bantbenfis*, SS. *Theo- et SS. Canonum Profess. Emeriti Analysis Operum SS. Patrum et Scriptorum Ecclesiasticorum, Tomus X. continens Opera Jacobi Nisibeni, Julii Firmici Materni, S. Orsiesii Abb. Salernensis, S. Serapionis Episcopi Thmucos, S. Cyrilli Archiepisc. Hieros. S. Hilarii, Pictavorum Episc. cum duplici Indice, uno Operum, altero rerum memorabilium. Tomus XI. continens Opera Zenonis, Episc. Veron. S. Phœbadii, Aginn. Episc., Titi, Episc. Bostrensis, S. Optati, Episc. Milevit. Luciferi, Episc. Calaritani, S. Ephraem Syri, &c. Tomus XII. continens Opera, Supplementa ad Opera, S. Ephraem Syri, et S. Basilii Cæsareæ Cappadoc. Archiep. Opera omnia, &c. Tom. XIII. continens Opera S. Gregorii Nazianzeni, Didym. Alexand. S. Amphilochii Episc. Icon. et S. Damasi, Papæ, &c. Tomus XIV. continens Opera S. Gregorii, Episc. Nysseni. Tom. XV. continens Opera SS. Macarii Ægyptii, Paciani Episcopi, Isaïæ Abbatis, Nemefii, Episc., Philastrii, Episc., Hieronymi Græci, Evangelii Pontici, Martini Episc. Turouens., Theophili, Episc. Alexandr. &c. Augsb. Large 8vo.*

In this work are analysed all the writings, whether important or otherwise, of the authors whose names are specified in the title, which will, at least, be sufficient to prove the great zeal and indefatigable industry of the person by whom the compilation was made. But as on the one hand the real scholar will still find it necessary to have recourse to the originals themselves, and as on the other, this work must unavoidably be extended to double its present length, which will certainly make it too voluminous for common readers, we must own that we do not see that Mr. Sch. has by this publication rendered any very essential service to either. Jena Littz.

P O R T U G A L.

ART. 72. *Descripção Topografica e Historica da Cidade de Porto, feita por Agostinho Rebello da Colta. Porto. 374 pp. in 8vo. With a Chart of the Province Entre Douro e Minho, and Views of the City of Oporto.*

In this work, which is scarcely inferior to any thing of the kind that has come under our notice, we meet with a very full and satisfactory

very description of this important commercial town, with an account of its history, principal buildings, population, civil and religious establishment, manufactures, and trade. In the province Entre Douro e Minho, of which the extent in square miles is not ascertained, we are informed that 750,000 communicants inhabit 217,000 houses. There are likewise in this province 1519 parishes, 200 convents, as also 3000 hermitages and places of pilgrimage. The principal manufacture of this province, and, indeed, of the whole kingdom, consists in linen cloths, which brings in annually about two millions of crusades, though the flax or hemp required for them is not produced in the country itself. In the town of Oporto are 15,138 houses, and 63,505 inhabitants, according to a calculation made in the year 1787, who daily consume in wheat, and other grain of which bread is made, 5500 alqueires, and of wine yearly 18,000 pipes. Of stock fish, the author tells us that there were imported from England, in 30 months, 150,000 hundred-weight. We pass over the author's description of the churches, convents, hospitals, &c.; that of *da Misericordia* expends very considerable sums in the support of the poor, of sick persons, and of orphans—particularly in medicines, a sum not less than six millions of rees: it has likewise the superintendence of the foundling hospital, into which about 900 children are annually taken, and which is attended with an expence of between 18 and 19 millions of rees. From Brasil, in 1785, were brought into Oporto 939 chests and 373,249 arrobas of sugar, of rice 33,719 sacks, and 45,385 cwt., and of cotton 1188 cwt. only. Nor are the exports less considerable, consisting chiefly of three millions of yards of linen-cloth, 400,000 hats, 80,000 yards of Portuguese woollen-cloths, 4000 pipes of wine, 130,000 yards of silk, &c. The author has likewise presented his readers with a table, exhibiting the principal articles of trade and manufacture, exported to England, and the Northern kingdoms, in the year 1786 and 1787. The rope-yards, we are told, employ here 13,000 persons, and require annually 8000 cwt. of hemp. The manufacture of tobacco and snuff, in conjunction with that of Lisbon, produces annually to the State a net income of 2,400,000 crusades. Mr. da C. gives a very circumstantial account of the company of wine-merchants *de alto Douro*, to which, he says, that Portugal is chiefly indebted for its extensive commerce in that article, and by which the adulteration of wine is in a great measure prevented. The best wines only, which are manufactured in certain districts, are exported, whilst those of an inferior quality are consumed within the country itself. This company has the exclusive privilege of vending wine, by wholesale and retail, not only in the town, but likewise in a circuit of four miles round it; that of selling brandy in the three provinces of Minho, Beira, and Traz os Montes; as also the direction of the exportation of this last article to Brasil. Their fund consists of 1,620,000 crusades, and they vend every year, in wine and brandy, between 30 and 40,000 pipes. The two districts on the Douro produce annually 60,000 pipes.

G E O L O G I C A L L E T T E R S.

L E T T E R V.

T O P R O F E S S O R B L U M E N B A C H,

B y M. D E L U C.

(Concluded.)

On the Birth of our Continents, and the Proofs of the small antiquity of that Epoch.

34. **A** LONG the same coasts, where we have seen *new lands* added to our *continents*, we also meet with *steep cliffs*, against which the *sea* has exercised, and in many places still exercises a destructive action ; and this is what has been alledged as a proof that the *sea* is slowly *demolishing* our *continents*. I shall say nothing of the *rocky* coasts, because in them we discover no effect of the *sea* : these *rocks* are mostly covered with *sea-weeds* and *shells*—a proof that the *sea* has no power over them. I shall then only speak of those *steep coasts* on which the *sea* has some power, as, from their nature, they are subject to *crumble down* from the effect of external causes. These places were at first, either *narrow capes*, which opposed themselves to the *currents* of the *sea* and its *waves*, or original *cliffs*, which remained so at that *revolution* wherein the *sea* changed its *bed* ; owing to the same cause that has produced so many such *sections* in the interior parts of our *continents*, namely the *sinking* of the rest of the *strata*. Now I shall explain what have been the consequences of that original state of some parts of the *coasts*, what is the power of the *sea* over them, and how it will every where terminate.

35. All the *points of land* which opposed the course of the *waves* and *currents* of the *sea*, were attacked by them, and all the original *cliffs* began to *crumble down* : but the *sea* carried the small materials along the shores, and deposited them in all the *creeks* and small *bays* ; by which this bottom became raised, and many were filled up ; at the same time that the grosser materials collected at the feet of the *cliffs* (whether new or original) raised also there the bottom of the *sea*. As soon as a *strand* begins to appear at *low tide* along any *cliff*,

cliff, the *mud* brought by the *high tides* and by the *waves*, and the materials continuing to fall from the *cliffs*, concur to raise it, so that at last the *sea* can no longer reach the feet of these *cliffs*: these, however, continue for some time to crumble, from the action of external causes; but as all their rubbish remains still at their feet, they gradually are reduced to an uniform slope, and *vegetation* fixes them in that form.

36. Such is indisputably the *end* of all these pretended *demolitions* of our *continents*. They are nothing more than the action of the *sea*, aided by external causes, operating to smooth down its shores, and lessen the *inflexions* of its coasts, by demolishing every thing that at first opposed the free course of its *waves* and *currents*. The continuance of these operations depends on local circumstances; but as soon as by the united actions of external causes, and of the *sea*, a *strand* comes to be formed which has only an easy slope and insensible windings, the *sea* there produces no further effect. I have followed this operation on several coasts; I have seen it terminated in various places, and in others more or less distant from its termination, owing to some local circumstances which it was easy to find out, and I could always judge from these, in what manner how this termination would happen. I have entered into the details of these observations, as well as of various general circumstances of this phenomenon, in my *Letters on the History of the Earth and of Man*. We find also in this class of *progressive* effects many *chronological monuments*, and they agree with those we have just noticed in the *new lands*; a circumstance that shows with what levity theorists formerly struck out Geological systems, to contradict the *sacred chronology*; systems equally destitute of foundation, and contradictory to each other: while the very facts upon which they appeared to rest, confirm that *chronology* in the most evident manner; for these simultaneous operations of losses from the coasts in some places, and acquisitions in others, sometimes distant, but often adjoining, prove at once, both that the *sea* in general occupies a *new bed*; and that it has not been there many *centuries*; which we shall find to be entirely conformable to the history of *Moses*.

37. Every thing that passes in the internal parts of our *continents* corresponds with what we find to happen on their coasts; for *demolitions* also take place, and *new lands* are formed, which, in the same manner, come to an *end* by fixed causes. But before we proceed to these operations, which equally agree with the two parts of the above conclusion, I shall mention a phenomenon, which, concurring in the same consequence, will point out the *nature* of that revolution by which the *sea* was made to change its *bed*. I have observed, that while the *sea* covered our *continents*, the higher parts of our *mountains* were *islands* in it; which implies that, previously to the birth of these *continents*, the *sea* had a much *higher level* than at present; and I have proved it directly in this letter. Now the phenomenon of which I speak will be a new proof of this fact, and one that is very remarkable.

38. The *level* of the *sea*, at whatever elevation it may be, is the sensible *base* of the *atmosphere*, and (all things else being equal), it is also

also the warmest part of it; for the heat diminishes from below upwards. At the time when the summits of our mountains formed islands in the sea (as it was then more elevated) these islands were in the lower region of the atmosphere, where they enjoyed a temperature favourable to all sorts of vegetation. But when the sea sunk to its present level, the atmosphere sinking with it, it came to pass that these same lands found themselves situated in a colder region of the air, as they became the summits of our mountains; so that on some of the highest of them, on those for instance, which have become the summits of the Pyrenees and the Alps, there began to accumulate annual remains of snow, which, through alternate changes of thaw and frost, were converted into a porous ice.

39. Such is the explication I have given in my *Letters on the History of the Earth and of Man*, of the masses of ice which we find high up on the Alps; and to this cause may be added another, of which I shall speak hereafter. If these masses had arrived at a maximum, they would inform us of nothing relative to the past; but if they sensibly increase, they must have originated in some revolution which changed the temperature of the air at this level; and we find a revolution of this nature, in a great sinking of the level of the sea: besides, according to the degree of rapidity of the progress of the ice, we shall be led to refer its origin to a more or less distant time. Now the extent of these ice-fields so sensibly increases, that the life of a man, a chamois-hunter, for instance, is sufficient for him to observe the progress of it; insomuch that generations transmit from one to the other the dates when certain spots began to be covered with permanent ice, and when certain passages, existing before, have been stopped up by its progress.—This circumstance will not permit us to carry its origin back to a very remote epoch, and particularly indicates that revolution which has been proved before by so many other phenomena.

40. M. DE SAUSSURE, to whom these elevated regions are so familiar, and from whom we have received so many important instructions concerning them, has proved, that the whole mass of their ice has a tendency to descend along the declivities, and that this is the cause of the crevices that cross it, and of their change of place or width. These crevices open when the inferior mass slides down the declivity, and close as the higher mass descends to follow the former. If it were not for this movement of the ice, its increase in extent would be much more rapid: but owing to this, it diminishes considerably; either by arriving at certain precipices, where it breaks and falls into some valley below, or by reaching these vallies through some opening in the rocks, where it melts more rapidly, which compensates for a contrary cause of uncertainty in estimating the time precisely; namely, that of the progress of the ice having been slower at the beginning of its accumulation. These outlets between rocks filled with ice, which descends slowly in the form of lava, what are they call glaciers. There often fall, on the upper parts of the ice, blocks of granite, detached from the surrounding rocks, and these blocks, being carried down by the ice, arrive with it in the valley below, where they

they are left as it melts. Here then I insert what M. DE SAUSSURE has remarked on this subject, applied to the *Glacier des Bois*, in the Valley of *Chamois*, but which may be considered as general: "The blocks of stone with which the bottom of this glacier is loaded, lead (says he) to an important reflection. When we consider their small number, and come to think that they are deposited at this extremity of the glacier in proportion as the ice melts, we are astonished that there is not a more considerable heap: and this observation, which agrees with many others that I shall report in succession, leads us to believe, that the *present state* of our globe is not *so ancient* as some philosophers have supposed it to be."

41. Before we quit this subject of the ice, I will mention another phenomenon, which, as it furnishes us with the same *chronological base* will easily connect at the same time, with the cause I have assigned for the bodies of *elephants* and *rhinoceroses* found in our latitudes. When the *atmosphere* had undergone its revolution, in consequence of that which the earth suffered at the birth of our continents, the countries without the *Tropics*, in the absence of the *sun*, retained less of the *heat* produced by its presence; and this change principally operating towards the *polar* regions, an accumulation of ice began to take place as well at the surface of the *sea* as on *land*. The following is Sir CHARLES BLADGEN's remark on this subject (Phil. Trans. Vol. LXXIV. p. 231): "Since our navigation northward, the eastern coast of *Greenland*, and the surrounding *sea*, are gradually become more and more inaccessible, owing to the augmentation of the ice."—A phenomenon which proceeds so rapidly, that a few generations can have seen a sensible *progress*, and the whole of which is not *immense*, when compared with these *additions*, cannot have commenced so far back as a great many ages. The *Winters* without the *Tropics* are become colder by a *revolution*, all the effects of which prove that it is not very ancient. With regard to this change of *temperature*, two effects, very different from each other, agree with respect to time,—the *visible increase* of the ice in the north, and the *preservation* of the bodies of *elephants* and *rhinoceroses* in our *superficial strata*; and that cause had also a share in the sensible accumulation of ice on the *Alps*.

42. After having stated these phenomena, which, at the same time that they serve as *chronometers*, prove also that sudden changes have happened in the *height* and *nature* of the *atmosphere*, I proceed to the connections I alluded to above, between the mechanical operations which have taken place on our coasts, and those produced by the same causes *within land*. We may easily represent to ourselves the state in which the surface of our *continents* was at the time of their *birth*; for, notwithstanding the operations that tend continually to soften their *asperities*, we either see, or trace them back every where. Without even going out of towns, or houses, the *landscapes* with which so many apartments are decorated, suffice to give a very just idea of the phenomenon I speak of; for, should the Painter not have worked immediately from nature, his imagination at least will have taken her for a model; and a great part of the picturesque

picturesque effect of this kind of paintings, consists in high *mountains* rising in *pinnacles*, in *steep rocks*, the *strata* of which are in disorder, in *streams*, falling from the brow of inferior *rocks* (if the picture has any) and thence down to the lower grounds, or foaming at their feet, among tumbled fragments of rocks. In a word, the most common *landscapes* are true *geological* monuments; and many times without quitting apartments that were ornamented with them, I have demonstrated the whole of my system from these objects only, when the spectators have been capable of attention, and had some knowledge of Natural Philosophy.

43. The *rocks*, and all other *grounds* which, at the *birth* of our *continents*, were left with abrupt *sections*, being exposed to the action of the rains and frosts (those at least on which these causes could have any sensible effect) began to crumble down. I omit those rocks which are so little to be affected by these causes as not to be *worn away* sensibly. Such *rocks* commonly become covered with *lichens* and *mosses*, a proof of their continuance in the same state. I pass, therefore, to those that are susceptible of *degradation*.

44. It is towards the top that the *steep parts* of grounds liable to demolition, lose most of their materials, because the rain water makes its way from the upper surface into the fissures; so that these parts fall down by little and little, and thus what was at first *vertical* acquires a *slope*. Now, wherever the inclination of these *slopes* is no longer such, as that the fragments detached by the action of the rains and of the atmosphere can easily slide down to the bottom, their surface begins to give nourishment to *plants*; and when they come to be quite covered with plants, they are no more liable to degradation, unless the rocks below them be also in a state of demolition, or they are attacked by *torrents* at their lower part; which, however, only retards the same operation. In general, before the *steep side* of any eminence can be entirely covered with plants, a quantity of materials must be detached from it; and these, falling or rolling towards the bottom, become accumulated against it, and cover it more and more in proportion as their heap increases. As long as the fall of these detached pieces is frequent, *vegetation* cannot seize upon the *slope* formed by them; but as soon as this fall becomes less frequent, *plants* begin to grow on these new *grounds*, and at length cover them. Whenever then those parts of a *steep surface* which are not yet covered by the *slopes* formed of their fragments, are, by their demolition, reduced to a *shelving* form, *vegetation* is spread over the whole, and the operation which every where puts a final stop to the *degradation* of rocks, or other grounds, terminates at this point.

45. Here then is what assimilates the operations that take place in the interior of our *continents*, to those I have described in speaking of their *coasts*. All the *asperities* whatever of our *lands*, be their situation what it will, are thus only liable to be softened down by those causes, to which, for want of attention, the power of destroying the *continents* themselves, has been attributed: or these operations

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tions do not continue beyond the period when *vegetation* has covered both these lessened *asperities*, and their *rubbish* around them. *Vegetation* takes place in no soil but what is in a state of rest; and when it is established in any place, it is both a sign of its being at rest, and one of the means of keeping it so.—Unless, perhaps, some *torrent of water* should come to sap the *slope* of the *fallen fragments*: and this latter operation has its end, whenever the *slopes* are reduced, by that loss of materials, to the point at which they are no longer subject to be attacked. This is what I have explained at large in my *Letters of the History of the Earth and of Man*, and M. RAMOND DE CHARBONNIERE has painted it in the most masterly manner, in his work entitled, *Observations made in the Pyrennees*; having supplied the colouring to the draughts, merely delineated, but more extensive, which I had given. In these I had expressed the different states to which the actions of external causes have hitherto reduced the several parts of our *continents* subject to *demolition*, tracing them from their original state, which every where is easily cognisable. In every part likewise, where these operations are not terminated, we may judge how they will end; for without quitting the same mountains, hills, or any particular range of the *ruins* of our *strata*, we find other places where a state of *repose* has succeeded, or is more or less likely soon to succeed, to the *barren* produced by the too *rapid declivities* of the *grounds*, or by the attacks of *torrents*. Now this is a numerous class of various sorts of processes, to be met with every where, in which, by examining attentively what *has been done*, what is *doing*, and what *remains to be done*, we see clearly the slight *antiquity* of the *era* when our *continents* were abandoned by the *sea*.

46. The mechanical operations in the *interior* of our *continents* still resemble those I have assigned to our *coasts*, in other circumstances as interesting in themselves, and no less characteristic of a general process which must have commenced not many ages since. The *torrents* formed by the rains in elevated spots, exercised against the *steep grounds*, and the *accumulations* of their *fragments*, the same power that the *waves* of the *sea* exert against the *steep parts* of the *coasts*, and the accumulated materials which tend to form a *strand* at their feet. These *torrents* again, and the *rivers*, have attacked certain grounds which at first opposed their course, as the *sea* has attacked the *promontories* which obstructed the free course of its *currents* and its *waves*; whence have resulted, *within land*, as well as on the *coasts*, *steep cliffs*, which did not exist before. Lastly, the *rivers*, by carrying down materials in consequence of these demolitions, form here and there in their course, *new lands* similar to those which, together with the *waves* of the *sea*, they produce along the *coasts*. This whole process is as interesting in the history of *mountains*, of their *inhabitants*, and those of the banks of *rivers*, as that of the operations of the *sea* is for the history of our *coasts*, and of the *maritime countries*: but as I have described it with the same care, and much at large in the work cited above, I shall likewise confine myself only to its principal traits.

47. I have already proved, in my first Letter, that whatever havoc the *running waters* appear to have made in our *mountains*, all their pretended destructive power, from the *birth* of our *continents*, has only served to retard the settling of the *slopes* of *rubbish* at the feet of the *steep rocks*, and that the greater part of the *materials* that they have thus set in motion, at times of great rains and melting of the snow, has only served to raise and level the bottom of the *vallies* which existed before the retreat of the *sea*. For we find scarcely any thing but *sand* at the entrance of those *lakes*, into which the *rivers* discharge themselves as they flow from the *mountains*, and in which are deposited all the materials which these collected *waters*, after traversing the interior parts, have carried down so far; the *whole* amount of which is nothing in comparison with what the imagination of some Geologists conceived. I have shown also, that the known progress of these *sediments* are among the proofs of the slight *antiquity* of our globe. I now, therefore, shall quit, though with regret, the abundance of interesting objects for a Geologist, that all parts of a *mountainous* country afford, that I may proceed to the general effects of *running waters* on our *continents*.

48. Wherever the rivers have met with obstacles in their course, they have made an effort to demolish them. I pass over, (as I have done with respect to the *mountains*, and the *sea coasts*,) the *solid rocks*, on which no external cause has any sensible effect, in order to come immediately to those places where we may visibly trace, the *whole* of *past effects*, their *progress* in known *time*, and their *present advance*; which supposes, that with regard to the *rivers*, they have been able to make a sensible impression upon the obstacles they have encountered. Now, here are two general operations, which *began* at the time that such obstacles occurred to *bend* their course. 1. The grounds thus struck by the waters were *excavated*, and *cliffs* were formed, which continued for a greater or less time, and in many places, still continue to crumble down into the current. 2. The *materials*, thus detached and fallen into the stream, were *carried* down as far as its rapidity would allow, and then *deposited* wheresoever its force abated; which produced two sorts of *new lands*; the one form'd in some lower part of the river's course, that was *larger* or *deeper*; which operation tended to give a regularity to its *bed*: the others opposite to the crumbling *cliffs*, when the *river*, in its effort to demolish them, sensibly gained space on their side. These operations have been so much the more rapid, as the banks attached had less elevation, or opposed less resistance; and they continue in many places. I shall not particularly stop to consider the case, where the *rivers* have found natural channels without any great windings, and where thus they have only had to acquire a regular declivity: for though, in forming their *bed* there, they have excavated the ground in some parts of their course, and thereby form'd abrupt banks at their two sides, the progress of those effects I am about to speak of, will apply to these, as well as to their more complicated cases produced by obstacles.

49. The *rivers* have produced *cliffs* on one of their sides, only in the parts where the bent they received was at first too *short*; they then

then tended to acquire an easier curve, by attacking the obstacles. While thus they occasioned considerable demolitions, they rose by the resistance of the obstacles, and the violence of their fall from thence into some lower part, or of their recoil, made them carry down, or deposit on the other shore, all the rubbish fallen from the *cliffs*: but when, by these operations, their *windings* became less abrupt, and their *declivity* more uniform, the larger *materials* began to remain at the feet of the *cliffs*; and there gradually raised a bank, which served to diminish the force of the *current*. When this is once produced, the *materials* that continue to fall from these *steep banks*, form, by degrees, at their feet, a *strand*, on which the *river* no longer rises, except at the times of a flood: the new falls of *materials* then extend, and elevate this *strand*; and the *cliff* itself, which retreats further and further by its demolition, at length gets beyond the reach of the *current*: it then becomes reduced to a *slope* by the action of external causes, and *vegetation* fixes it. During these operations, the *materials* that the place attacked supplies, deposit themselves either on the opposite side, or in some further part in the course of the *river*, where the waters having more space to flow in, lose their rapidity. There at first all the *materials* arrived; then successively the larger remained behind: by degrees, the extent and height of the *new-lands* thus formed increased by mere *sand*, deposited over them in times of floods: this also gradually decreased, and the *river* carried down *sand*, only in great floods: and at length, by the removal of every obstacle susceptible of giving way in the course of a *river*, the time comes, when, by being confined in a regular channel, of which the *new-lands* it has formed make a part, it only rises and falls, in the greatest floods, between *smooth banks*, covered and fixed by *vegetation*.

50. Such have been, and still are, in many places, the real operations of *running waters*, which some Geologists, on the supposition that they have been attacking our continents during an indefinite number of ages, considered as having produced all the sinuosities at their surface. As soon as the *rains* began to fall on our *continents*, their waters collected in the channels that the declivity and the sinuosities of their surface offered them; and when they once had taken those natural and inevitable roads, they could not change them, but by sinking more and more between those tracts of ground which, from the beginning, were more *elevated* than they; so that the *river* could not shift their course, as those Geologists supposed, except in some plains lying very low, and absolutely *horizontal*, or at the bottom of large *vallies*, which they had before levelled by carrying rubbish thither from the higher grounds. The first determined *channels* of the *running waters*, were the bottom of the *chasms*, and other *sinuosities*, of the mass of *strata* formed by the *sea*, of which the nature and anterior catastrophes are marked by very decisive characters; in such a manner, that we may always determine, with respect to places where the *river* have produced real alterations, how they must have been at the birth of our *continents*; and what are the alterations produced since that time by those *running waters*; which alterations have most decided characters.

51. The places where it is easiest to study the History of *river*s, are in their *windings*, produced by lands which have obliged them to al-

ter their course, and have been susceptible of demolition. There we discover the point where the attack has begun, and the *excavation* that has been made: we find besides, either lower down, or opposite to the excavated ground, if it was not very high, the *materials* that have fallen from it: these *materials* have first levelled the bed of the *river*, and then formed *new-lands*, always distinct from the *original soil*, both in their regular inclination towards the stream, and in the nature of their composition; they have no coherence, and the materials which compose them increase in size from top to bottom. These opposite operations, are in many places terminated: then the lands formerly attacked, as well as the *new-lands* formed of their ruins, undergo no more sensible alterations, and the *river* flows quietly by both: but in other places these two operations, always coincident, continue in various degrees, and are more or less distant from their termination. Now, as near the mouths of *rivers*, where they empty themselves into the *sea*, and where they deposit all the *mud* they have brought down with them from their source; *monuments* and *traditions* are found, which mark several *eras* in the progress of the *new-lands* they have thus produced; so we find, in many parts of the former course of *rivers*, *monuments* which agree with these in the same *chronometrical scale*: I shall cite but one example, but that a very remarkable one, since the *monuments* are of the same nature, both at the mouth of a great *river*, and in a particular part of its former course.

52. I speak of the *Rhine*, with respect to which I have said above, that the *Romans* had built a *custom-house* near the mouth of one of its branches, the ruins of which, (as well as a *monument* relating to *Agrippina*) have been found in the *sand-bank*, which has from that time choked this arm, and so completely, that *sand-hills* have been raised there by the wind, as on the rest of the coast of *Holland*. I now am about to point out another Roman *monument* of the same age; in one of the accumulations of materials, formed by the same *river*, very far from the *sea*, attended with circumstances that will serve to confirm the whole process I have hitherto traced in the *mountains*, *vallies*, and *plains*.

53. The *Rhine*, before it joins the *Moselle*, flows a long way through a *vally*, whose sides were originally very steep and shattered; but at present they are softened by irregular bands, which, in a great part, are covered with *vegetation*. During the operations which have at length brought these confused cliffs almost to an entire state of *repose*, their *fragments* have formed, along the present course of the *river*, a *strand* more or less wide, which shuts it in, and on which the rubbish that still falls from some of the steep parts, accumulates. The place where the two *rivers* unite, is an open space where stands the town of *Coblentz*; and thither, while the sides of the upper *vallies* crumble down rapidly, these *rivers*, much agitated thereabouts by the obstructions in their beds, have brought down very large fragments of stones: but by little and little they have become more tranquil; the *materials* they carried down have been successively smaller; at last they have been nothing but *sand*, and at this day, flowing between the *banks* they have themselves formed, these *rivers* overflow them but very rarely. It is in one of these accumulations of materials that the history of the *Rhine* is particularly to be traced.

54. I pass'd through *Coblentz*, in 1778, at the time they were laying the foundations of the new Electoral Palace: the late M. LA

ROCHE,

ROCHE, chancellor to the elector, presided over these works, and he invited me to accompany him there, that he might show me some very interesting things. A very deep excavation had been made in the mass of accumulated materials, which there form one of the banks of the *Rhine*, and M. LA ROCHE, showed me on one of the sides of this hollow, the section of a kind of *well*, many of which he told me had been found in the space thus excavated; they contained urns with ashes and bones, divers kinds of *sepulchral* attributes, after the manner of the *Romans*, and some *legion stones*: a circumstance which agrees with the remains of *Roman camps*, found in many parts of the valley. Here then is a fixed *epoch*, in the history of this accumulation of rubbish carried down by the *Rhine*; and now we are to examine the natural monuments of its progress, connected with that *Epoch*.

55. The bottom of this excavation, was composed of *large stones* worn by attrition; to these succeeded (as observed in the lateral sections) *gravel*, diminishing in size from the bottom upwards: it was in this *gravel*, to which sand had begun to succeed, that the *Romans* had dug the *wells* I have been mentioning: since that time the top of these *wells* has been covered by eight feet of pure sand; and at this day, the *Rhine*, having settled its bed, but seldom rises to this height. The time when the *Romans* carried on war with the *Germans*, and pushed their conquests as far as to the *Batavians*, is known; and thus it is, that we have two of their monuments of the same period; the one buried by the sediments of the *Rhine*, in a part of its inland course, the other in the sediments both of the river and the *sea*, at one of its mouths. Now the place which these *Roman monuments* occupy in this mass of transported matters, (whose transportation could only have begun at the birth of our continents,) transforms these *historical documents* into *geological monuments*, belonging to a particular and very extensive class; it is an example of the *chronometers* to be found in the course of all rivers, which agree with each other, and with every other kind, and prevent our referring the origin of our continents to an *epoch* more remote than that of the *deluge* in *Sacred History*.

56. The whole that I have brought together in this letter, to prove, in different ways, this great geological fact, is only a sketch of what I have already published on this subject, in my *Letters on the History of the earth and of man*; and the attention of naturalists being at present fixed on this *physical chronology*, it will in the end, obliterate all the *fabulous traditions*, and the *systems* founded on them. I have already cited M. DE SAUSSURE, and M. DE DOLOMIEU, for some recent facts, and I cannot better conclude on this subject, than with the following passage from the latter. (*Journ. de Physique*, Jan. 1752.) "I will defend," says he, "a truth which appears to me incontestable—and of which, I find proofs in every page of history, as well as in what it naturally should be referred to, the facts visible in nature.—That the present state of our continents is not ancient—that it is no long time since they have been given to the dominion of man!!"—

After having proved that we cannot refer the birth of our continents, to a period more distant than that at which the *Mosaic History* fixes the *deluge*, I have now to show, that the *revolution*, by which, according to every fact of geology, our continents had their origin, must have been this very event: this I shall do in my next letter.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS

We are obliged to Cato for the Continuance of his Favour. With respect to the present Subject on which he addresses us, we inform him, that it is contrary to our Rule to notice periodical Works till they obtain the Shape of a Volume; to which, probably, the paltry Publication he mentions will never attain. Should it happen otherwise, we shall be glad of his further communication: but we must beg him to drop the anonymous mode.

A. M. may be assured, that we shall turn a vigilant eye towards the Publication he mentions. But we still persist in thinking a *Review of Politics* inconsistent with the Occupation of literary Men, and in our Case, *infra dignitatem*; as wearing the Appearance of catching at an Extension of Sale, which we have no occasion to do, and could not condescend to, were it necessary.

A. X. may depend upon our Attention to his Request.

We will certainly attend also to the Production recommended to our Notice by *A Constant Reader*.

We have not yet had an Opportunity of enquiring into the Fact stated by P. R.: But we have no doubt that what he tells us concerning the general Merits of the late Dr. Usher, of the University of Dublin, is strictly just. If, on due Enquiry, we find Reason to believe that P. R. is not mistaken about the Invention he attributes to that excellent Astronomer, we shall be very ready to bear our public Testimony in his Favour.

Several other Correspondents must be reminded, that we cannot insert anonymous Communications.

ERRATUM.

In our last Number, p. 388, *Acaruanes* is printed erroneously for *Acharnenses*. The difference between AXAPNA, the Attic Borough, and AKAPNANIA, with their respective Derivatives, AXAPNIS, AXAPIANS, &c. was perfectly present to our Minds when we wrote that Article, and the Comedy of Aristophanes, named from the former, actually open before us, but, by an accidental oversight, the error was made in the Press, and suffered to continue.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Wraxall's History of France, in two Volumes, Quarto; will appear in February.

Mr. White, of Selborne, has left Materials for Two Volumes in Octavo, on Subjects of Natural History.

Dr. Gregory's expected Work on the Philosophy of Natural History, is in great forwardness.

Mr. Bewicke, of Newcastle, who published a popular History of Beasts, with Engravings on Wood, is employed on a History of Birds, to correspond with his former Work.

Mr. Marsh, the Translator of Michaelis, has intimated his Intention of answering some positions in the last Edition of Archdeacon Travis's Book.

We are happy to find that Mr. Andrews, whose History of England is reviewed in this and the preceding Number, intends to take up the Subject in his second Volume, where Dr. Henry concludes. The intermediate Period will be comprised in an Appendix to the first Volume.

We understand that Mr. Tattersall's, *Improved Psalmody* will soon be ready for the Subscribers. The Reasons for delaying it will be seen in his Advertisement on our blue Cover.

Two Volumes of Tracts for the Use of Students in Divinity, and the younger Clergy, compiled under the Direction of the *Society for a Reformation of Principles*, will soon be published. Some valuable Productions of the late Bishop Horne, which have never yet appeared, will form a Part of the Collection.

A Volume of Sermons, by Dr. Huntingford, the learned Warden of Winchester, is now in the Press.

The Bishop of London's late Charge to his Clergy, is also nearly ready for Publication.

Labruzzi's *Via Appia*, (noticed in our Third Volume, p. 184) proceeds, we understand, very rapidly, under the Patronage of Sir Richard Hoare.

Mr. Kirwan's Mineralogy, much enlarged, will soon appear in a new Edition.

A very superb Edition of the Poems of Goldsmith is to be expected from the Press of Mr. Bulmer.

T H E

BRITISH CRITIC,

For DECEMBER, 1794.

“ Men’s principles, notions, and relishes, are so different, that it is hard to find a book which pleases or displeases all men.”

LOCKE.

ART. I. *The History of the Origin, Progress, and Termination of the American War.* By C. Stedman, who served under Sir W. Howe, Sir H. Clinton, and the Marquis Cornwallis. 4to. 2 vols. 2l. 2s. Murray. 1794.

LUCIAN complains that the defeat of Severianus in Armenia, and the subsequent victories in Parthia, had produced an universal rage for writing history, just, says he, as the people of Abdera all were seized at once with a fever, in the paroxysms of which they declaimed the tragic verses of Euripides. But, alas ! adds his commentator, of all this swarm of historians not even a name remains, and it is difficult to trace the very wars that set their pens to work. The present age is also a history-writing age, and war, which, as the same satirist says, produces all things, will doubtless much increase the number of historians, the greater part of whom, like those alluded to by Lucian, will perish with their works, unless their works should be before-hand with them, and die first.— Few are they whose labours will survive, for the instruction of future ages, but among those few undoubtedly will be num-

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bered the author of the work before us. The history he now presents to the world is a well-written and well-digested performance, the style manly and pure, the arrangement clear, the descriptions of events striking, without being overcharged, the judgements passed upon them temperate, and such as we doubt not will, in most instances, be confirmed by impartial posterity.

The American war, though it has now been concluded a sufficient length of time to enable an historian to investigate the truth, is still a subject which it requires some delicacy to handle, in this or that country. Many of the principal actors in those scenes are still living, and the author who can equally avoid partial encomium and partial censure, has a mind elevated to the real dignity of history. Such has been apparently the disposition of Mr. Stedman, whose history never degenerates into panegyric, and who, though he hesitates not to censure, where palpable misconduct seems to make it necessary, does it always with a temperance which proves at once his coolness of judgment, and his love of truth. That many parts of his production will, from that very impartiality, be highly offensive to particular individuals we cannot doubt; but when private feelings and resentments shall be over, this work will undoubtedly remain, to testify the boldness as well as the integrity of its author, and to direct posterity to a right judgement on events of high importance. We would not, however, ourselves be suspected of writing a panegyric, and therefore shall hasten to let the work speak for itself, first explaining its arrangement, and then selecting such passages as may suffice to exemplify the author's style and historical talents.

The knowledge previously necessary to the right understanding of the history, is conveyed in an introduction of 110 pages; which, after giving a rapid sketch of the geography of North America, and the original settlement of the Thirteen Colonies, takes up the history of the leading transactions between the Mother Country and these Provinces, from the conclusion of the Peace with France in 1763. This period is well chosen; for the relief of the American Colonies from the apprehension of foreign enemies in their neighbourhood, was certainly the first circumstance that put it in their power, even to think of resisting or offending the Mother Country. At p. 10 is a remark, which as it holds out a proper warning to all persons who are violently bigotted to speculative theories of Government, we shall insert, before we proceed to the history.

“ The first settlements in the provinces of North and South Carolina, originally comprised in the same grant, under the general name of Carolina, were begun a few years after the restoration of king Charles the Second*. A grant of them was made to several noblemen and persons of rank, who employed the celebrated Mr. Locke to form a system of government and code of laws for their new colony. But, however wise in theory those institutions might have been, it is nevertheless certain, that the settlement did not thrive under them, although supported by the wealth and influence of its rich and powerful proprietors: Nor did it even begin to prosper until government, many years afterwards, resumed the grants, took the colony under its own immediate protection, laid aside the institutions of Mr. Locke, and gave the inhabitants a constitution similar to that of Virginia;† and from that period its advances in improvement were as rapid as they had been before slow and unpromising. So complicated are human affairs, and so intricate the chain that unites the cause with the effect, that it is very unsafe, in the formation of political systems, to go far beyond the line of experience. The more exalted and refined our ideas of liberty and government, the wider they are apt to lead us astray; if, in opposition to facts and circumstances, we obstinately persevere in endeavouring to reduce them to practice.” P. 10. Vol. i.

Should any person doubt the accuracy of this statement, though a fact well known, he will find it fully confirmed in Morfe's American Geography, p. 549, under South Carolina. It is true Mr. Morfe states that this government was aristocratical; but it was doubtless such as Mr. Locke thought likely to produce political happiness and prosperity, in both which points, great as his talents were, he was utterly mistaken.

The summary of transactions, contained in this introduction, is such as in general exculpates the Mother Country; and throws the blame of the disagreement which arose, on the republican spirit fermenting in the Colonies, and the encouragement which such dispositions met with from this side of the Atlantic, yet the author does not hesitate to declare the errors of our Administration on some of the leading points of contest. On the repeal of the Stamp-act he thus expresses himself:

“ The principle of the repeal, and the policy of the ministry in proceeding thus hastily upon it, have been much questioned, and not without a strong appearance of reason. If the objections of the colonial assemblies were deemed of no force or validity, it was the duty of the British parliament, for the preservation of their own authority, instead of repealing, to have taken measures for enforcing the execution of the stamp act: On the other hand, if these objections were unanswerable and irresistible, it would have been wise, it would

have been magnanimous, and worthy of the representatives of a great nation, not only to have repealed the stamp act, but by an open declaration to have renounced for ever the exercise of such an unconstitutional authority; and at the same time to have devised some other expedient for accomplishing the end proposed by the stamp act by less exceptionable means. Such a declaration would have quieted the minds of the colonists, and removed all future apprehensions. But the British parliament pursued neither of these courses. It is true they repealed the stamp act, but they at the same time passed the declaratory act, more arbitrary and more alarming than the other; and by this preposterous policy kept alive the jealousy which the stamp act had excited, whilst they abandoned all the benefits which it was designed to produce." P. 46. Vol. I.

Thus also the revival of the statute of the 35th Henry VIII. for trying Americans in England who had been guilty of treason, is strongly reprobated; and on the reservation of the duty on tea, Mr. Stedman thus judiciously expresses himself:

"By the act of the last session of parliament for repealing the American duties, introduced by the British minister, and carried through by his influence, it must be confessed that he went a great way to meet the wishes of the colonial inhabitants: But if entire reconciliation was the object, he did not go far enough. The reservation of the insignificant duty on tea was sufficient to give a fair pretence to the patriotic party* in the colonies to urge, that although the British parliament had now been twice foiled in its attempts to tax the colonies, it still made pretensions to the right, and only waited for a more convenient opportunity to accomplish this favourite object, the duty on tea being reserved for the sole purpose of establishing a precedent for the exercise of that right." P. 78. Vol. I.

The history commences in December 1774, with the insurrections that took place in Rhode Island and New Hampshire, on the arrival of the King's proclamation against exporting warlike stores. The first volume, in twenty chapters, continues the history to the departure of Sir William Howe, and the appointment of Sir H. Clinton to the command in 1778. This volume concludes with reflections on the effect of party in supporting the displaced General after his return, which fully prove how sensible the writer is of the dignity of his province as an historian, and how well able to support that dignity.

"In the decline of free governments we ever observe the influence of faction to predominate over ideas of patriotism, justice, and duty, on which alone liberty is founded; and a propensity in the citizens to range themselves under the banners of a Marius or a Sylla, a Pompey

* Perhaps by this time it might be called the republican party.

or a Cæsar. Hence the servants of the state are apt to become less and less sensible to honour, and the voice of fame, the great incentives to glorious actions ; well knowing that their conduct, however meritorious, may still be condemned, or however exceptionable, still be palliated, and even applauded, to advance the views of faction and ambition : while the great body of the people, distracted and confounded by the opposite opinions and declarations of their superiors, who are supposed to have the best means of information, know not where to place their hopes, their confidence, or their fears.

“ It is the province of the historian to correct these errors, and to animate the patriot, the sage, and the hero, under temporary neglect or detraction, by carrying an appeal in their behalf to a tribunal more candid than their misguided cotemporaries, and that raised on a theatre more extended than their native country.” P. 398. Vol. I.

The second volume consists of forty-six chapters, and completes the history of this memorable war. It is but just to say, that though, in the latter part of the period, the whole world became the theatre of action, and all the principal powers of Europe were actors in it, the historian maintains his character for distinctness of narration, and never is betrayed into confusion by the multiplicity of objects. It is true that such was the variety and magnitude of events in this war, that were they to be told with the degree of detail that is found in some histories, ten quartos rather than two, would be necessary to contain them. Mr. Stedman's narratives are, therefore frequently rapid, but they are always clear, and sufficient to give a just conception of all characteristic circumstances. His narratives of battles appear to us, in this respect, peculiarly happy, and the plans by which they are accompanied remove all possibility of doubt. But, being men of peace, we shall not select one of these descriptions as a specimen of our author's style of narration, we shall take one in which the feelings are more interested, the fate of the gallant and unfortunate André. When General Arnold determined in disgust to secede from the American side, he required a confidential person from the British General to conclude the negotiation for giving up the post where he commanded ; for this purpose Major André, Aid-du-camp to Sir Henry Clinton, and Adjutant-General of the British army, was appointed.

“ For this purpose he repaired on board the Vulture sloop. At night, in pursuance of a previous arrangement, a boat from the shore carried him to the beach, where he met General Arnold ; and day-light approaching before the business on which they met was finally adjusted, Major André was told that he must be conducted to a place of safety, and lie concealed untill the following night, when he might return on board the Vulture without the danger of being discovered.

discovered. The beach, where the first conference was held, was without; but the place of safety to which Major André was conducted, to lie concealed during the day, was within the American outposts, against his intention, and without his knowledge. Here, however, he remained with General Arnold during the day; and at night, the boatmen refusing to carry him on board the *Vulture*, because she had shifted her position during the day, in consequence of a gun being brought to bear upon her from the shore, he was reduced to the necessity of endeavouring to make his way to New-York by land. Laying aside his regimentals, which he had hitherto worn, he put on a plain suit of cloaths, and receiving a pass from General Arnold, under the assumed name of John Anderson, as if he had been sent down the country on public business, he set out on his return to New York. His passport secured him from interruption at the American out-posts, and he had already passed them all, and thought himself out of danger, when three American militia-men, who had been sent out to patrol near the road along which he travelled, suddenly springing from the woods, seized the bridle of his horse and stopped him. The suddenness of the surprise seems to have deprived Major André of his wonted presence of mind; and, although a man of the greatest address, he was entrapped by the rude simplicity of clowns. Having inquired from whence they were, and being answered, "From below;" "And so," said he, "am I." It was not long before he discovered his mistake, but too late, it would appear, to remove the impression which his first answer had made. The men who had made him prisoner searched him for papers, and having taken from his boot a packet, in the hand-writing of General Arnold, determined to carry him without delay to their commanding officer. It was in vain that he offered them a purse of gold and his watch, to suffer him to pass: his promises of an ample provision, and getting them promotion, if they would accompany him to New York, were equally unavailing. The unfortunate André, after these efforts to regain his liberty, seems to have been regardless of what might be his own fate, and was only anxious to save General Arnold. Before the commanding officer of the militia he continued to personate the supposed John Anderson, and requested that a messenger might be sent to General Arnold to acquaint him with his detention. A messenger being accordingly dispatched, and sufficient time having elapsed for General Arnold to make his escape, he no longer disguised his real name, and avowed himself to be Major André, Adjutant-General of the British army: He also wrote a letter to Gen. Washington, in his real name, acquainting him that he was his prisoner, and accounting for the disguise which necessity had obliged him to assume.—The message sent to General Arnold, announcing the detention of John Anderson, was sufficient notice to him to provide for his own safety: he quitted West Point without delay, got on board the *Vulture* sloop, and in her proceeded to New York.

"In the mean time General Washington returned from his interview with the French commanders, and being informed of what had passed during his absence, together with Arnold's escape, he reinforced

forced the garrison of West Point with a strong detachment from his army, and appointed a board of general officers, to enquire into and report upon the case of Major André. The candid, open, manly, and ingenuous explanation of his conduct, given by Major André, before the board of officers, impressed with admiration and esteem even his enemies who were about to shed his blood. Dismissing from his thoughts all personal considerations of danger, he was only anxious that the transaction in which he had been engaged, shaded as it was by the intervention of unfortunate circumstances, might be cleared from obscurity, and appear in its genuine colours, at least with respect to his intention, which was incapable of swerving from the paths of honour. But the board of officers, fixing their attention upon the naked fact of his being in disguise within their lines, without, perhaps, duly considering the unfortunate train of incidents which unexpectedly, and almost unavoidably, led him into that situation, were of opinion that he came under the description, and ought to suffer the punishment, of a spy.

“ The concern felt at New York, in consequence of the capture of Major André, was in the mean time inconceivably great. His gallantry as an officer, and amiable demeanour as a man, had gained him not only the admiration, but the affection of the whole army; and the uncertainty of his fate filled them with the deepest anxiety. Sir Henry Clinton, whose esteem and regard he enjoyed in an eminent degree, immediately opened a correspondence with General Washington, by means of a flag of truce, and urged every motive which justice, policy, or humanity, could suggest, to induce a remission of the sentence. Finding his letters ineffectual, he sent out General Robertson, with a flag, to confer upon the subject with any officer that should be appointed by General Washington. An interview took place between General Robertson and General Green, who had been president of the court-martial. But all efforts to save the unfortunate André were unavailing: his doom was irrevocably fixed. The greatness of the danger which the American army had escaped by the discovery of Arnold's plot before it was ripe for execution, seems to have extinguished in the breast of the inexorable Washington every spark of humanity that remained. Although entreated by a most pathetic letter from Major André, written on the day previous to his execution, to change the mode of his death from that of a common malefactor to one more correspondent to the feelings of a soldier, he would not condescend to grant even this inconsiderable boon to the supplication of his unfortunate prisoner: and on the second day of October this accomplished young officer met his fate, in the manner prescribed by his sentence, with a composure, serenity, and fortitude, which astonished the beholders, and excited those emotions of sympathy that would have been more honourably and humanely exercised in averting than lamenting his fate.

“ Thus fell the unfortunate André. If intention is necessary to constitute guilt, and if guilt alone merits punishment, some doubt may be entertained with respect to the sentence of the board of officers. Major André did not, at first, knowingly enter within the American lines: he was then also in his regimentals: and when he
actually

actually found himself within those lines, contrarily to his intention, whatever he afterwards did in order to extricate himself, by assuming a disguise, and using a feigned passport, ought rather to be ascribed to the imposed necessity of his situation than to choice. But, even if the sentence pronounced against him should be found agreeable to the letter of the law of nations, so unsuitable is the exercise of extreme justice to our imperfect state, that we turn with disgust from those transactions, in which the finer feelings of humanity have been sacrificed to its rigour. Bright as the fame of Washington shall shine in the annals of America, as one of the most illustrious supporters of her independence, the sons of freedom will lament the cold insensibility that did not suffer him to interpose, in order to rescue from his fate so gallant an officer, and even could withhold from him the poor consolation of meeting death like a soldier; whilst a glance of indignation shall dart from the eyes of her fair and compassionate daughters, softened only by the tear of pity for the fate of the accomplished André." P. 249. Vol. II.

The concluding reflections subjoined at the close of the history are very masterly, and by no means more favourable to the British than to the American cause; but we have already inserted so much, that we must here refrain.

From the consideration of this history we have sufficient proof that the author, whose official situation must have opened to him many sources of intelligence at the time, has not since been remiss in seeking every subsequent mode of information, nor has neglected to subdue in his mind the effects of temporary prepossessions, and to raise it to an impartiality that is philosophical as well as historical. To the style we have no kind of objection to make, it is uniformly good and clear; here and there a word might be corrected, and doubtless will be, when the author undertakes a revision, as in page 81, Vol. I. where he speaks of "fanning a torch," which certainly is not the way to make it burn: fire or flame should be substituted. In the conclusion just alluded to, we object to "*adversity* of fortune," adversity being rather the state of the person who suffers from adverse fortune, than a word applicable to Fortune herself. But of these and similar blemishes which, if we were to insert all we have observed, would not amount to many, and, being collected, would detract but little from the merit of so arduous a work, and nothing that the attention of a very few hours might not completely obviate, we shall say no more: but conclude by recommending to our readers a work which certainly justifies the sentence of the acute author whom we cited at the commencement of this article "that history is not an easy matter, nor a work to be indolently patched together, but one which requires as much care as any thing

thing in the whole compass of science, if you would have it what Thucydides pronounces it, an everlasting treasure."—Such care this author appears to have taken, and it will doubtless be rewarded,

ART II. *The Works of Alexander Pope, Esq. with Remarks and Illustrations, by Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. 8vo. 5s. Warrington; Printed for the Author by W. Eyres, and sold by Payne, &c. London. 1794.*

POPE is a writer of such modern date, and of such general accuracy, that he may be considered as among the very few Poets of any magnitude, who require not to be illustrated by commentary, or explained by annotation. Warburton, in editing the works of Pope, stood rather in the character of a friend, than that of a commentator; and more frequently superadded his own sense than drew out that of his original.—His labours were, however, suitably appreciated by the world, who were amused with his ingenuity, without being duped by his criticisms. They saw, in his commentary, the subtle expositor of a perspicuous text; and, acknowledging the ability which solved the difficulty, equally admired the dexterity which had created it.

The editor before us, in taking up a task, which in the first instance was not demanded by any necessity, and which had been executed already with so much ability, engages in a line from which he has to expect little fame, and the public as little advantage. Of this, however, Mr. Wakefield must have been sufficiently aware; and it is our part to examine the execution, rather than to comment upon the design.

The line of criticism which this editor pursues, is strictly similar to that which the world has already seen, in his edition of Gray, and the object he professes to have in view is, "to recommend Mr. Pope, as an English classic, to men of taste and elegance." What Warburton performed, scarcely reached the full extent of this design; and what Warton may yet perform, exists only in expectation; on these accounts, therefore, we feel compelled to abate some portion of that repugnance, with which we viewed at first this edition of Mr. Wakefield, while a good one existed, and what might prove a better was projected,—and to lay before the public a faint outline of what they are to expect from this work.—

The

The text is given from Warburton's edition, and is fairly, and for the most part, accurately printed. Some few errors of the press which have occurred to us on the perusal, we shall notice in their places.

Upon the pastorals Mr. W. has bestowed considerable attention. In addition to those notes which bear the signature of Pope, the editor has given variations of the text from the first MS. copy of the pastorals, for which he acknowledges himself indebted to Thomas Brand Hollis, Esq. These variations are copious, and show how closely this poet studied, what Dryden so completely neglected, "the art to blot." Mr. W's. observations upon different parts of the text are generally ingenious. His principal merit however, in his annotations upon the pastorals, and upon the volume at large, consists in the great variety of parallel passages, cited from ancient and modern authors; which the classical reader will indeed, for the most part, anticipate; but which he will not be offended at finding thus supplied.

A favourable specimen of Mr. Wakefield's criticism, occurs in a note upon verse 61 and 62, of Pastoral 1.

"O'er golden sands let rich Pactolus flow,
"And trees weep amber on the banks of Po."

"Ver. 62. The expression of this verse is very happy, not only as amber was fabled to arise from the tears of *Phaëton's* sisters weeping for his loss, but because the ancients called the *oozings* of trees and the dew of flowers their tears. *Pliny*, the naturalist, has a very elegant passage to this effect, xii. 54. Succus è plagâ manet, quem opobalsamum vocant, suavitatis eximiae, sed tenui gutta ploratu. "A juice flows from the wound, called balsam; of exquisite sweetness, but dropping in a thin stream of sorrow." And it is evident from the mention of the golden sands of Pactolus, and the amber of the poplars in connection with Thames, that he had in view *Denham's* fine description of this river in *Cooper's Hill*:

Though with those streams he no resemblance hold,
Whose foam is amber, and their gravel gold.
So Chaucer in the Black Knight:

The gravill gold, the watir pure as glasse." P. 12.

We find him however, in some cases tracing out, after the example of his great predecessor, philosophical subtleties, amidst the flow of poetry. Of this, among others, an instance is to be found in a note upon ver. 7. Pastoral 1.

"You that too wise for pride, too good for pow'r."

"Ver. 7. The expression in this verse is poetically beautiful, and philosophically just. True wisdom is the knowledge of ourselves; which terminates in a conviction of our absolute insignificancy with respect

respect to God and superior intelligences, and our relative inferiority in many instances to the accomplishments of our own species: and power is encompassed with such a multiplicity of dangerous temptations, as to be almost incompatible with virtue, if we may believe the testimony of a most unexceptionable witness upon this point: see Lord Chesterfield's twenty-fourth letter to Mr. Dayrolles, and the note at the tenth letter to the Bishop of Waterford.

“ The whole of this exordium is truly admirable, and little inferior to the most finished efforts of his maturer years.” P. 4.

This is surely a solemn commentary upon a verse, half of which, at least, is *poetry*. For if it be true, that *wisdom* can resist the temptations of *pride*, then it should seem extraordinary that *goodness* should be overmatched by *power*.

Some of Mr. Wakefield's notes on the Messiah, are elegantly illustrative, not indeed of the sentiment, which is for the most part perspicuous, but of the poetical structure, which derives a beauty from the analogies traced out in those ancient models, which Pope had studied with so much success.

The note in verse 56, partakes too strongly of Mr. W's. theology not to call forth censure. We shall give it in the words of the editor.

“ The promised father of the future age.”

“ Ver. 56. His native good sense led him to correct with great propriety the monstrous absurdity of our common translation at this passage of *Isaiab*, which applies the phrase *everlasting father* to a *fox of man*.” P. 58.

Not to animadvert upon the preposterous attempts which Mr. W. too frequently makes at introducing his peculiar politics and theology into works professedly classical, we shall only remark that, if the passage in *Isaiah* alluded to, were in the mind of the poet at the instant in which he wrote this verse, the correction was in all probability suggested by his *poetical necessity*, rather than his “ native good sense.”—It is not impossible that Virgil should have furnished him with the idea in this line.

Pacatumque reget Patriis Virtutibus orbem.

And then, the *Biblical Criticism*, which Mr. W. in this instance ascribes to Pope, will be sunk in what was more particularly his talent, *poetical imitation*.

In verse 31 of Windsor Forest.

“ While by our oaks the precious loads are born,
And realms commanded which those trees adorn.” P. 67.

The editor has properly suggested, that *born*, should be written *borne*. This is one among the many corrections in orthography

orthography which Mr. W. has offered, and which the loose laws of writing in the English language render particularly necessary. It is, however, very generally adopted at present, without the aid of this recommendation.

In verse 193.

“ And now his shadow reach'd her as she *run*,
His shadow lengthen'd by the setting sun.”

The use of the participle *run*, for the preterite *ran*, is properly censured.

So in verse 280.

“ Who now shall charm the shades, where Cowley strung
His living harp, and lofty Denham sung?”

“ Here,” says Mr. W. “ he is faulty without necessity, as *strang* and *sang*, would equally have satisfied the rhyme in this instance.” The rhyme would certainly, by this correction acquire a harshness; but *sound* ought to give up something to *sense*; and *strang*, is a word which wants authority; it is not English.

“ O'er 'em,” in ver. 104.

Is very justly censured as an useless concession to vulgarity. A similar instance, in verse 103, of the Essay on Criticism, has escaped the animadversion of the editor,

“ For works may have more wit than does 'em good.”

In the note on ver. 151, is a strange mistake. The editor says, “ Statius was an author, whom Pope had probably never read;” If Mr. W. in editing the first volume of his author's works, had only looked through the second, he would have seen the first book of Statius's Thebaid, translated by him at the age of fourteen: which proves sufficiently that he knew and admired that Poet. If at fourteen he had translated the first book of the Thebaid, it is very natural to suppose, that at 16, (when he began this poem) he had at least *read* as far as the 6th book, wherein the lines here imitated appear.

Upon verses 327 and 328,

“ At length great Anna said—“ Let discord cease!”
She said; the world obey'd; and all was peace!”

we cannot forbear remarking, that though they have not wanted their admirers, there is something in these, and in the Epitaph on Sir J. Newton, which revolts the religious feelings, the parallel being so strictly drawn between these persons, and the Divinity in the act of Creation. Independently of which, the thought is *poetically* so extravagant, that

that it scarcely comes with a good grace, even from that art whose very province is fiction.

Of the Ode on St. Cecilia's day, Mr. Wakefield observes, that "it fails in animation, facility, and pathos." He might surely have added, in harmony of numbers. Never were the powers of Pope more mis-applied than when directed to the irregular Ode; a species of composition, which demands a versatility of poetical talent, capable of uniting *strength* and *beauty*, under every possible variety of sentiment and measure.

In a note upon verse 36, Dr. Johnson's Dictionary is called "a mass of lumber." This is an observation which might well be expected to come from one, who has not scrupled to assert, that Hume is "a * wretched Writer." Remarks of this nature may teach the world to suspect the accuracy of Mr. W's. judgment, whatever opinion they may entertain of the extent of his learning.

The Essay on Criticism, appears to have engaged in a high degree the Editor's labours; and we have found, in the course of our enquiries, many remarks and emendatory criticisms, which partake strongly of good taste and Grammatical accuracy.

The correction suggested at verse 32, of "decide," for "deride," is palpably erroneous: for, instead of any danger of tautology existing, the former line as it stands, is a necessary preparation for the latter. Where would be the sense of, "And fain would be upon the *laughing* side," if the former verse had only said that they wished to "*decide*?" what has decision to do with laughing? besides, the rhymes of *cide* and *side* are too identical in sound to be admitted in English Poetry.

We wonder it should have escaped the vigilance of Mr. W. justly intent upon noticing the faults of his author, that "quite away" in verse 117, is extremely inelegant. It is the language of burlesque.

" The Knave of Hearts
He stole those tarts;
And took them *quite away*."

Upon verses 171, and 172,

" Some figures monstrous and mis-shap'd appear,
Consider'd singly, or beheld too near."

Mr. W. has remarked, that for "misshaped" and "beheld" should be written "misshapen" and "beholden."

* In his Evidences of Christianity.

A similar

A similar remark is made on verse 290,

“ And glitt’ring thoughts struck out at ev’ry line.”

Where “stricken” is suggested instead of “struck.” These observations are certainly well founded; but we doubt much, whether the inconvenient and ungraceful termination of “*en*” to participles of this description, will ever gain admittance into verse. The strictness of Prose has certainly no excuse for violating Grammatical analogy; but the *Licentia Poetica*, may surely allow the rejection of a *harsh* term, though recommended by all the purity of construction. Besides, *beholden* in this sense wants authority, even in prose. The Editor, though not sparing of his censures, has omitted to notice verses 285, &c.

“ Thus Critics of less judgment than caprice,
Curious not knowing, not exact but nice,
Form short ideas; and offend in arts
(As most in manners) by a love to parts.”

These are in our judgment among the very worst in the Essay. No man would hazard such a pronunciation of “caprice,” as to make it rhyme to nice; “short ideas” is also a phrase of very little meaning; and “a love to parts” is, if not ungrammatical, at least inelegant, as well as the rest of the passage.

As no doubt can be entertained of the high merit of Pope, an Editor of his works would more effectually serve the public, (though he would engage in an invidious task,) were he to notice rather the faults than the beauties of his Author. It would certainly abridge the Editor’s labours, and prevent the Poetaster from sheltering his wretched metre under a great and received authority.

Upon verse 347,

“ And ten low words oft creep in one dull line.”

Mr. W. has justly remarked, that a collection of monosyllables, when it corresponds with the subject, is highly meritorious; and in support of his observation, quotes the following line from Milton.

“ Rocks, caves, lakes, fens, bogs, dens, and shades of Death.”

He might have added, that monosyllable lines are to be found amongst the best verses of our first-rate Poets.

“ Oh could I flow like thee, and make thy stream.”

DENHAM.

“ He

"He gained from heav'n, 'twas all he wished, a friend."

GRAY.

"He left a name, at which the world grew pale."

JOHNSON.

In a note upon verse 412, Mr. W. has unintentionally paid a real compliment to the virtue and good sense of the nation, to the truth of which Mr. W. is well qualified to speak; and which we hope, for the honour and tranquillity of the country, it will ever continue to deserve. He complains that orthodox divinity, though stale, sells well, and heresy very ill. As to the plumpness of the Divine, and the starving state of the Heretic, they are nothing to the purpose, except for the sake of colouring; but that sound divinity sells well, and new-fangled innovation very ill, is a truth we are glad to learn, from a testimony so little liable to be suspected. In fact, truth and sound divinity can never be *stale*; and it is the fastidiousness, foolish fastidiousness we might justly call it, which cannot be contented with old truths, that begets the chief part of our shallow and fanciful heresies. The good sense of the English public perceives this, and accordingly welcomes the one, and rejects the other: not in compliment to authority, but from just distinction.

At verse 730, is an error of the press; *new* is printed for *knew*.—170 is also put erroneously at verse 670.

The Rape of the Lock, is not supplied with any notes peculiarly illustrative or explanatory. They partake however in general of that ease and good sense, which keep attention alive, while their brevity prevents them from being considered as cumbersome appendages to the text*.

In verse 66, Canto V. Mr. W. has suggested a correction, by which the text would perhaps be improved.

The paragraph as it stands in the text, runs as follows :

"A mournful glance Sir Fopling upwards cast,
Those eyes are made so killing—was his last.
Thus on Mæander's flow'ry margin lies
Th' expiring swan, and as he sings he dies."

Mr. W. purposes for "and as he sings he dies."

"and warbles as he dies."

This correction would have the advantage of smoothing the verse, while it consults, as Mr. W. observes, "the scope of the passage and the simile."

The note upon verse 147, of the same Canto, may serve as a specimen of the Editor's annotations upon the Poem.

* In verse 129, of Canto I. we observe an error of the press, where "hear" is improperly written for "here."

“ Verse 147. These parenthetical clauses, thus introduced as corroborations of the argument, with respect to a point not ascertained before, have an effect of peculiar pathos and emotion. Of this description of beauty is that passage of *Virgil, Æneid, ii. 405.*

Ad cœlum tendens ardentia lumina frustra :
Lumina, nam teneras arcebant vincula palmas:

And this of the *apostle*, 1 Cor. xv. 52. *Εν τῇ ισχυρῇ σάλπιγγι· σάλπισι γαρ.* To which the reader of taste will recollect many similar instances in good authors.

Carew has an elegant stanza, which may be aptly compared with this passage.

Or if that golden fleece must grow
For ever, free from aged snow ;
If *those* bright *suns* must know no shade,
Nor yout fresh beauties ever fade ;
Then fear not, Celia, to bestow,
What still being gather'd, still must grow.”

The Elegy to the memory of an unfortunate Lady, is accompanied with a variety of parallel passages, for the most part happily brought forward. The Editor, however conceives, that none but readers of the Romish Church can relish these *insipid* lines.

“ While angels with their silver wings o'er-shade
The ground now sacred by thy relics made.”

Without having any improper degree of respect for the Church of Rome, we cannot but think that these verses are of a character far above insipidity. Mr. W. might, in our opinion, have observed of this Elegy, that the close discovers a great falling off. Nothing can be more sublimely conceived than the opening of the Poem ; it unites all that is exquisite in language, sentiment, and imagery : while the close presents but a simple moral, expressed with little energy, and ill supporting the dignity of the exordium.

The Epistle to Abelard, offers the most delightful effusion of amorous sentiment that our language contains ; and is, in general, highly correct. The libertine turn of many of the sentiments, and the absolutely indecent images raised by some of the lines, are however much to be lamented. Perhaps no single poem can be produced which has contributed to the corruption of so many female minds as this epistle. A fault which the Poet might with ease have avoided, had he been so disposed. We feel also, that much is detracted from the excellence of this poem, as well as the former, by the flatness and insipidity of its close—Like the Elegy, it opens in the noblest strain of poetry ; like that also, it terminates

nates in a spiritless moral. Verse 358, would have finished it to advantage. It would then have left upon the reader's mind the impression all along excited: as it now concludes, it carries him from glowing enthusiasm to patient sentiment; and leaves him with a moral, which expresses no part of the passion intended to be raised.

The rest of the volume is made up of miscellanies; among which we are happy to coincide with the judgment of the Editor, in considering the Epistle to Earl Mortimer, as holding the first rank. Mr. W. has enlarged the bulk of these miscellanies, by the introduction of some fugitive pieces of various reputation. Little will in our opinion be added to the poetical, and still less to the moral character of Pope, by these unfinished bagatelles. The "Farewell to London," might have been suffered to repose in " * the Foundling Hospital for Wit." It resembles rather the loose effusion of the witty profligate, than the pleasant jeu d'esprit of a moral Bard. Of the Epitaphs which close the volume, as much is said as the merits of the pieces claim,—they oftener *want* than *deserve* explication. Merely to unravel what is complicate, and to solve what is ambiguous, will neither repay the pains of a commentator, or the attention of a reader: if no beauties result from the pursuit, criticism palls, and industrious research leaves no impression. Indeed, the judgment passed by Johnson, upon the Epitaphs of Pope, includes nearly all that can or need be said; and, by a good fortune, which the criticisms of this great man have not uniformly met with, his measure of censure and applause, has served for a rule to the greater number of readers. Pope needed an apologist on the score of his Epitaphs; and he found one in Warburton; who urges the necessity imposed upon the poet by his importunate friends, in extenuation of that insipidity and dearth of genius, which marks these productions.

Upon the whole, though we cannot pass upon this edition of Pope the highest encomiums; we are glad to remark, that it has a considerable claim upon the attention of the public, for the general faithfulness of the text, and the pleasant vein which runs through the notes. The materials of the Editor appear to have been confined; and the undertaking discovers, under such circumstances, a portion of hardiness, approaching in our judgment to indiscretion. But, to the public lies the last appeal.—Into that court Mr. W. will carry with

* The name which the Miscellany bears from which this is selected.

him our wishes for that success, which he has appeared at least industrious to deserve. Rarely does it fall to our lot, to offer an unmixed tribute of approbation; nor can we expect such satisfaction in the productions of this author. That political bias, which he is so forward to discover on all occasions, infuses a mixture of ill-timed animadversion and acrimony, into works most remote from political science. As an Editor, in which it is here our province now to consider him, he has talents which are not easily characterized; and which it would be equally unjust, wholly to praise, or wholly to condemn. If he sometimes disgusts by his spleen, he as often delights by his ingenuity: His pages are chequered with the sarcasms of discontent, and the effusions of learning: His remarks are more frequently deficient in justness, than animation; and, partaking rather of the enthusiasm of the poet, than the strictness of the critic, are more to be esteemed by the interest they excite, than the conviction they produce.

ART. III. *Experiments on the Generation of Water; to which are prefixed Experiments relating to the Composition of Dephlogisticated and Inflammable Air, from the Philosophical Transactions, vol. lxxxi. p. 213. By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 1s. Johnson, 1793.*

IT has been frequently remarked with some severity, but certainly with much apparent justice, that Chemistry is still a speculative science, abounding more in hypothesis than demonstration. This reflection is founded, not only on the great variety of doctrines that have at different times prevailed in that science, but also on what is doubtless much more remarkable, the dissensions of Chemists in regard to the result of experiments, which, as far as they are stated, appear to have been conducted in a similar manner. In support of the justice of such reflections, the present contest between Dr. Priestley on the one hand, and Cavendish, Lavoisier, and their adherents, on the other, concerning the chemical properties of water, nitrous acid, dephlogisticated and inflammable air, may be added to the multitude of illustrious proofs. Cavendish and Lavoisier contend, that by exploding, or burning oxygen and hydrogen gas (dephlogisticated and inflammable air) pure water is produced, in exact proportion to the quantity of the airs employed; whereas Dr. Priestley contends that the produce of the same process is
nitrous

nitrous acid. Nothing surely can be imagined more perplexing to the amateurs and students of the science than such a difference as this, especially as the abilities of the experimenters, and their accuracy and adroitness in conducting the nicest processes have been frequently proved, and generally acknowledged.

In the papers before us, extracted from the Philosophical Transactions, Dr. P. at the same time that he attempts to corroborate his former opinion concerning the production of nitrous acid, endeavours also to reconcile it with the new doctrines concerning the formation of water.

By employing the airs already mentioned, in different proportions, this learned and ingenious Chemist assures us he can procure nitrous acid, or pure water, at pleasure.

“ I constantly observe, that if there be a surplus of dephlogisticated air, the result of the explosion is always the acid liquor; but that if there be a surplus of inflammable air, the result is simply water.” P. 17.

Is it not probable, from the very statement of facts, that the acid arose in such cases from the combination of the surplus of dephlogisticated air (oxygen gas) with phlogisticated air (azotic gas), which may have been accidentally present? These two airs we know form nitrous acid; and we further know, by the experiments of Cavendish, that dephlogisticated air has a much greater attraction for inflammable than it has for azotic gas; so that in the experiments in which there was a surplus of inflammable air, pure water must certainly have been produced, as any quantity of phlogisticated air present could not, under such circumstances, combine with the dephlogisticated air to form the acid. Dr. P. indeed assures us that the dephlogisticated air he employed “ was so pure as to contain no sensible quantity of phlogisticated air,” but the trial of its purity by the eudiometer, which he relates, certainly does not support his assertion.

“ That the dephlogisticated air which I now made use of was sufficiently pure for my purpose, appeared from mixing one measure of it with two of nitrous air, when the whole quantity was reduced to less than four hundredth parts of one measure; so that it is probable that, by a more accurate proportion of the two kinds of air, and greater address in mixing them, they might have almost intirely disappeared.” P. 15.

What the quantity of acid liquor was which Dr. Priestley obtained he does not inform us, and this is a circumstance we cannot sufficiently lament; since if it was small, which we suspect it to have been, it justifies the conjecture that it was

produced in the manner we have already mentioned ; if, on the other hand, it was considerable, it would certainly be much in favour of the Doctor's own opinion.

The other part of this pamphlet, which is new, and relates to the Generation of Air from Water, is very interesting and curious. From the experiments related in it, Dr. P. is led to conclude that pure air may be produced from water by the mere addition of heat. The experiments adduced in support of this opinion are various : the following is the most singular, as being the most unobjectionable.

Long glass tubes, closed at one end, were filled partly with mercury, partly with water, and the open ends were immersed in troughs of mercury. Heat was then applied to the upper end of the tube, so as to convert the water into steam, the water having previously been made as free from air as possible. The steam always collected into a bubble of air, which was let out under the mercury, so that the water in the tubes never came into contact with the atmosphere. By repeatedly applying the heat, in the same manner, to the remaining water, more air was always obtained, and the Doctor desisted, only from being persuaded that the repetition was unnecessary.

Upon what principle this conversion of steam into pure air depends, we will not pretend to explain. The Doctor found it to be independent of the influence of light. We hope the experiments will be repeated several times, and with attention to the most minute circumstances ; for we have again to lament, in these experiments, as in the former, that the exact quantities of the results of each of them are not noted.

From these experiments Dr. Priestley concludes that the whole of the atmosphere was formed from the waters ; and he further concludes, with much justness, that the further we proceed in the analysis of natural substances, the more simplicity shall we find in what may be called the *Elements of Bodies*.

As the subjects treated in this pamphlet are fundamental points, in either the old or new doctrines of Chemistry, we have no doubt that a copious and careful analysis of it will be acceptable to our readers.

ART. IV. *Political Essays relative to the Affairs of Ireland, in 1791, 1792, and 1793. With Remarks on the present State of that Country. By Theobald M'Kenna, Esq. 8vo. pp. 289. 5s. Debrett. 1794.*

THESE essays (one excepted) relate to the emancipation of the Roman Catholics of Ireland, from the restraints under

der which they had long been placed by law, and particularly their disqualification from voting for Members of Parliament. They have had a fortune which has seldom attended political publications; they called forth the most vigorous exertions of the party in whose favour they were written, which terminated in their obtaining the elective franchise; and thus they accelerated, and almost completed, the adoption of three millions of men into the constitution of Ireland; an effect which probably, in its turn, will become the cause of other great events. These important consequences, and the ability of the author of this collection, will engage to the book a great share of our attention. We shall begin with the author's remarks on the past and present state of Ireland, which are contained in the introduction, and in his Address to the General Meeting of the Roman Catholics, on the question for its dissolution; the last piece in this publication.

After the Irish chiefs had nominally recognised the supremacy of Henry II. the English formed only partial establishments on the island, but made no attempt to introduce a regular government. Their system seems to have been much like that pursued by modern adventurers, settling on the coasts of new-discovered and uncivilized countries. A kind of perpetual war was maintained upon the borders, favourable to the settlers upon the whole, as giving an apparent title of conquest, or of justice, to all the incroachments they were able to make upon their nominal fellow subjects. It might have been expected that the vicinity of the English, and some degree of mixture with them, might have tended to civilize and improve the native Irish, but the direct contrary took place. Many of the new colony showed a greater tendency themselves to fall into barbarism: some of their leaders relinquishing their native usages, and taking the style of independent Chieftains. This degeneracy, seconded by other events, had weakened the strength of the English in the island; and in the reign of Elizabeth, the Spaniards were encouraged by these circumstances to make a considerable effort to become masters of it. This at last called forth exertions from that Princess, duly proportioned to the magnitude and vicinity of the danger; and the reduction of the island was completed. But before there was time to reconcile the minds of the vanquished to the restraints of regular government, then new, and consequently galling to them, James I. attempted to introduce the Reformation. The method that was chosen was that of violence. Conversions were not the only object of the zeal of the day; the estates of the native Irish, and old English settlers of the Romish religion, occupied their share of it. These crimes
provoked

provoked those of the Popish insurrection of 1641 ; which in atrocity infinitely surpassed them. After the Irish were subdued, the vast tracts of land declared forfeited, were granted to the adventurers who had advanced money for the war, or the army of the now Republican Parliament ; and their fanaticism induced them to disturb the remaining Roman Catholics, in their possessions, and in their religion. The ferment thus generated was at its height when the Revolution took place. No political principle kindled the war of Ireland ; it was a contest of private interest and religious antipathy ; and the party assisted by England vanquished that aided by France.

The system then established, with the addition of some new restrictions on Roman Catholics, contrary to the articles of Limerick, by which the war had been terminated, remained entire till the accession of his present Majesty: since which time a plan more dignified has been pursued. Something was done in 1778, in favour of the Roman Catholic monied interest ; increase of wealth, gave them increase of consequence, and prepared the fall of the existing monopoly of power. The propensity of the Protestants for agitating political topics with vehemence, probably tended to mature the public spirit of their fellow citizens. The Protestant ascendancy, as it has been called, which severely depressed three quarters of the people, to elevate the remainder, was originally secured by the weight of Great Britain : but this party retained not a little of the republican sentiments which had been transmitted to them by the settlers in the last century ; they attacked and destroyed the legislative supremacy of Great Britain, and her commercial restrictions : with their own hands they thus broke asunder the ties, which bound the latter kingdom to the support of their ascendancy ; and she beheld, therefore, with indifference, if not with favour, the perpetual advances of the members of the Roman Church, to a civil equality with a minority, comparatively small, but assuming to be the nation.

The Roman Catholics, however, still continued deprived of the power to vote for Members of Parliament ; and in 1791, Mr. M'Kenna wrote the first tract in this collection, " The Constitutional Interests of Ireland with respect to the Roman Catholics," to excite them to apply for the restoration of that franchise. It appears that his attempts did not receive the countenance of those leading men who had been supposed to speak the sentiments of that party. The plan of proceeding marked out by him was, that the inhabitants of the counties and cities, should severally address themselves to the Throne, or the Parliament. This temperate mode of application was overborne by the ferment this publication seems to have excited,

excited, which mingling, perhaps, with something else less justifiable, became the source of those errors of conduct, into which he states the agents of the Catholic party to have run: of his account of which, what follows is an analysis. A general meeting of the Roman Catholics, was held at Dublin; they appointed a Committee, the object of which was understood to have been limited to the obtaining for the general body, the restoration to the right of voting at elections.— This mode of acting solely by a Convention established in that city, seemed a contrivance for governing the nation through the metropolis: and the Committee appointed negotiating agents, and assumed jurisdiction over the people of their own communion. Their embodying in this offensive form excited much alarm: intemperate resolutions of opposition to their original object, were emitted by the Grand Juries of some counties: their proceedings disgusted many who might have been their friends; and inflamed many who would have been neutral, into active opposition. They then published a declaration of their attachment to a government by King, Lords, and Commons; too loose and general a profession; since it may as well be made by those who would reduce the power of the two first almost to inefficacy; as by those who would preserve the present effective constitution, which is only to be done by retaining the present proportion of effective power to each. In the mean while, this very assembly, as we have said before, assumed jurisdiction, and formed in fact a separate representation; which might ultimately have risen into such opposition to that established by the constitution, that one body must have voted the other a nuisance.— This appearance of a political schism, was attended by bad consequences to the empire in general, and to Ireland in particular. For these transactions got abroad with such exaggeration, as to open a prospect to France, that the arms of England would find employment in Ireland; which probably emboldened her to undertake the invasion of Holland; while the timid monied men in Ireland, dreading an imitation of the crimes of France in their own country, began to secure their specie beyond the reach of general plunder.

After the committee had run into a variety of errors at home, they had recourse to the useless expedient of sending negotiators into England. Hence they were returned, “to the knees of that identical administration whom they had insulted.” The deputation was badly selected as a body: it consisted of mere country gentlemen; and mere merchants: and although the assembly from which they were chosen abounded with ability of every kind, such men as were distinguished for general political knowledge, or that of the laws of their country, were intentionally

tentionally passed by ; even the proceedings of the negotiation were studiously concealed from them. " Hence," says Mr. M'K. " the entire weight of restriction falls upon the liberal and lettered walks of life;" though concession on these points would have been easily made, as costing the state nothing. The result of the whole was this ; the impolicy of the Roman Catholic party, enabled government to dictate the conditions on which the treaty was concluded, with every mark of superiority. Yet the terms conceded were highly beneficial, and their effect must be such, as to have a strong tendency, ultimately to equalize the civil privileges of the two religions in Ireland.

The concessions pressed for by the committee and their deputies, were the restoration of the elective and representative franchises : but the former alone having been the avowed object of the first general meeting, the end of their delegation was obtained by its being granted to them ; and they ought to have dissolved themselves. The great body of their party, had obtained all they were interested in, the right of voting at elections, with that they were satisfied : and the foundation of their power was withdrawn from the general meeting and the committee. These bodies, however, seemed desirous, in order to protract their powers by their own authority, to obtain seats for the Roman Catholics in the two houses. This, Mr. M'Kenna thinks, would have been unattainable, without an insurrection of the indigent members of their church : and that under whatever pretence it was set on foot, their object would have been the indiscriminate pillage of the merchant, the trader, and the manufacturer, which must have proved more fatal to the Roman Catholics themselves, than to any other body of men ; as being possessed of the greatest quantity of floating property. On these grounds, he strongly urged the necessity of an immediate dissolution of these meetings, when the elective franchise was restored to them.

To the first tract in this collection, which is on the constitutional interest of Ireland with respect to the Roman Catholics, an introduction is prefixed. It contains some censures on the dissenters, whom the author supposes in general the great defenders of the doctrines of toleration, for suggesting that it ought not to be extended to the members of the Roman church. With respect to the events which have taken place in France, he maintains, that there is no analogy between the state of the two kingdoms, and that no fears of a repetition of these tragedies should be entertained, from an attempt to emancipate the Roman Catholics of Ireland. But one obvious objection to this statement deserved his consideration, and ought to have

have received it. The delirium of the populace of France, has excited no small degree of ferment, in that of every other kingdom : and it is certain that the danger of agitating such measures, at this time, is thereby not a little augmented. We shall say here once for all, that, though it is with general and great approbation, that we have gone through these tracts, it has not been constant ; they appear to us to contain some errors, which require particular notice ; and the more so, as the goodness of the matter in which they are interspersed, together with the complexion of the times, make them more dangerous. The observations we have to make on some other parts of the introduction, will be interwoven with those on these divisions of the work, in which we think they might have been placed.

In his first chapter, Mr. M'K. undertakes to examine the popery laws, by the principles on which penal laws ought to be formed ; but neither the principles, nor the laws to be examined by them, are there particularly laid down.

We therefore pass on to the second chapter ; on the hardship of these laws, to those who are subject to them. They are excluded from the elective franchise ; from advancement through the medium of the active professions ; from holding places under government ; and are restrained from carrying arms. There exists also no security, that popish property shall not be partially taxed.* Besides this, their exclusion from the active professions, renders the providing for a large family, peculiarly burthensome to a Catholic gentleman of small fortune. These are the evils, under which so large a majority of the people of Ireland labour in their individual capacity, that they may be called national. Mr. M'Kenna, in this chapter, states the members of the Roman church at two thirds† of the inhabitants: we confess, we wonder to find him at variance with himself, on so material a point ; for he afterwards takes them at three fourths, ‡ in a paper drawn up by him, as the public declaration of the Catholics of Cork: and in his letter to R. Simms, esq. he reverts to the first of these proportions, where he supposes the Roman Catholics to amount to three millions ; || making the popu-

* To his instances in proof of this, the author might have added, that in the reign of Charles I. the Roman Catholics were obliged to agree to a levy of 40,000l. a year, for three years, for the maintenance of the Irish army.

† P. 14.

‡ P. 150.

|| P. 158.

lation of Ireland to amount to four millions and a half. This matter evidently has not had an attention from him, proportioned to its importance in his argument. Mr. Young, whose political data we hold in estimation, states the whole population of Ireland at something less than three millions : and the members of the Roman church, to be about four fifths of the whole. It is evident that if we adopt the proportion laid down by Mr. Young, the strength of Mr. M'Kenna's arguments is increased.

He proceeds, in the third chapter, to the consideration of the reasons by which the popery laws are vindicated ; and under this head, many particulars of the preceding parts of this essay, would have been perhaps more properly placed, than where they now stand. Such of them therefore, as seem to require any remarks will be here considered. The charges of criminal principles and conduct brought against the Roman church in Ireland, Mr. M'K. professes to pass by as superficial invective : and, when brought against its present members, we believe them so to be. There were opinions generally adhered to on both sides as moral principles, almost to the close of the last century, which were the errors of the age, not the folly of the men of that age ; who in the road of truth went before their fathers, at least as far as we go before them : and the criminality of the actions resulting from those principles, was that of ignorance, not absolutely invincible, and no more. It is to be hoped, that those errors are rooted out from the minds both of Protestants and Roman Catholics, and if that be the case, an accusation against the latter, for what was done in those times of common error and universal intolerance, is indeed superficial invective. But the merit of the cause of toleration, and that of an argument brought to defend it, may be very different : the latter may be sometimes of no more weight, than those arguments which are brought against it. Of this description is the following reasoning of Mr. M'K. " No religion, he says, ever sanctioned that which the law of nature reprobates : " and the conclusion he endeavours to deduce is, that no restraint ought to be imposed by law upon the professors of any religion. But suppose a religion like that of Mahomet, offering Paradise as the reward of those who propagated it by the sword ; is not this a tenet reprobated by the law of nature ? When such propositions therefore, are taught and received among the professors of a religion, as essential parts of their system, so long as they adhere to these dangerous errors, restrictions ought surely to be imposed upon them ; on the same ground, as offensive arms, are taken away from a
man

man who has lost his reason, or his person is confined by the law. Mr. M'Kenna himself, in another place, goes further than this. Mr. Locke has ascribed certain dangerous principles to the Members of the Roman Church, Mr. M'Kenna denies the charge; and it is enough for his purpose if we admit that the charge may be rightly denied with respect to its present members; yet he there allows that the utmost rigour of the Popery laws is far too little against a sect actually holding such practical tenets.

The attachment of the Roman Catholics to the House of Stuart has been alledged as an objection to admitting its members into a participation in civil rights; but this, our author asserts, is at length utterly extinct: their persevering loyalty is transferred to the House of Hanover, not annihilated. Their arming in defence of James is urged as a proof of their holding principles favourable to arbitrary power. The fact Mr. M'Kenna declares to be, that under James the Irish contended for their liberties; that if he had succeeded, a free constitution was guaranteed to them; and that never did any age or nation boast a more honourable band of patriots than the men who, at that period, took the lead in their affairs. While the victors in this contest, who shortly after assumed the name of the Friends of Freedom, were guilty of a shameful dereliction of those rights of their country, which, after so much struggle, it is but now at the point of regaining. We have some objections to advance against this panegyric on the Roman Catholic Parliament, which sat in Dublin when James the Second resided in that kingdom.—At his recommendation they voted a repeal of the Test Laws, and liberty of conscience. In civil affairs they demanded the following concessions from that monarch: The abrogation of the power of the English Parliament to make laws, in any case, to bind Ireland; that of Poyning's act; and freedom of trade; that no appeal should be allowed from the sentences of the Courts of Ireland to those of England; and that inns of court should be erected in Ireland to promote the study of the laws there*. In a word, they sketched out the original of the late acquisitions of Ireland, and if there were nothing to be added to this account, many would concur in the praises

* We now find that these articles are, with one slight exception, the same as those offered to Charles I. at Oxford; by the agents of the Roman Catholic Meeting at Kilkenny.—Univ. History, Vol. XLII. p. 272, et alibi,—The original plan of the famous Roger Moore, *ib.* 248.

given to this assembly by their zealous panegyrist. But it is to be remarked that the merits of a law may be one thing, and that of the legislator another ; especially if its foreseen operation affect himself, or those nearly connected with him. Good laws may be made for bad purposes : James the Second has informed us, that the Habeas Corpus was an invention of Shaftesbury's, to screen himself when he was meditating treasonable practices. The barbarian who first invented a bow and arrow, if he did it to protect his tribe from hostile violence, was a patriot ; if to provide food for himself and family, a good father ; if to lie in ambush in the woods to kill his private enemy, an assassin : yet in each of these cases his invention was ultimately of great consequence to society. The character of the Parliament held by James must, therefore, be determined from the use they attempted to make of the independence of Ireland. The posterity of the former proprietors of the forfeited lands there, brought in a bill to repeal the act of settlement, under which they were then held : the motion was received with an huzza *, and passed in an instant. By a second act, the lands of all the adherents of King William were forfeited ; and by both " almost the whole land-property of the Protestants was swept off." By the money obtained by the sale of the latter forfeitures, that advanced for the purchase of former was to have been paid off. These two acts, as Sir J. Dalrymple observes, seemed to have been framed by madmen, " and must have entailed discord and division upon Ireland for ever." When James opposed these violences, they entered into a plot to transfer their allegiance to Louis XIV. such appears to have been their patriotism : and notwithstanding the act for liberty of conscience, a proclamation was issued forbidding the Protestants to assemble in churches or elsewhere, under pain of death ; extorted, we doubt not, from that degraded King by the violence of these subjects. To those who embraced these measures, we cannot give the title of an " honourable band of patriots †." Nor can we subscribe to the censure levelled by our author at the Protestants of that age ; who, as they were not able to make head against the Roman Catholics, were oblig-

* As by acclamation in France.

† The histories of Sir J. Dalrymple and Mr. Macpherson are here followed, against whom we never heard any charge brought of malignant prejudices against the partizans of the unhappy family of Stuart.

ed to submit to the supremacy of another nation for the security of their property. The price of protection on certain occasions is subjection, which is paid as well by nation to nation, as by individual to individual: and when that protection is wanted, the payment is not "a shameful dereliction of right," in either case.

Another argument which has been set up against the emancipation of the Roman Catholics, is a supposed attachment to the interests of those nations, which have been always hostile to Britain; this Mr. M'Kenna refutes by their conduct, and that of those powers, in the last war. They meditated a descent upon Ireland, at a time when assistance, though applied for, could not be afforded from Great Britain; the Roman Catholics were called upon to defend a country in which they were not cherished. Without hesitation or reluctance they came forward; to them, in that day of terror, Ireland was indebted for its preservation. France saw the vanity of her expectations of internal assistance, and abandoned her long concerted design. The security of the state was restored, and with it the danger of Popery was thought to return: the members of the Roman Church were disarmed, and they were discarded from most of the volunteer corps.

Great alarms had likewise been excited for the tenures of the forfeited estates in Ireland, if the Roman Catholics, by being restored to their right of voting for Members of Parliament, should ever acquire a weight in that assembly; but Mr. M'Kenna seems to have done away every trace of their foundation. At the restoration, when the claimants were alive, their merit in that event great, their power great, it was found impossible to dispossess the new proprietors. From the second of his arguments, indeed, we must withhold our assent: he informs us, that in the plenitude of the authority of the Roman Catholics in the Parliament held by James, the matter was agitated with delicacy and caution. If he had said that the unfortunate Prince in question recommended the matter so to be taken up by them, we should have admitted it: but historians give a very different account of their conduct, which we have stated above: and to that we must adhere, until we find it set aside by superior authorities. The landed income of the absentees residing in Great Britain, our author considers as a stake which will engage her military force in the defence of the present settlement of landed property: this, we add, forms a balance of payment in favour of Great Britain, amounting to 732,000*l.* a year, being about one seventh of the

the national rent of Ireland*. But he continues, a resumption would meet with no more determined opponents, than in the landed interest of the Catholics of Ireland: they hold five-sixths of their estates under the act of settlement, which the objection supposes them to be desirous of repealing, and now, after the lapse of a century and a half, not five hundred of the descendants of those who were originally ejected, can prove their titles.

Another consideration had been urged against conceding votes to the freeholders of the Romish Church, drawn from the incapacity of bodies of men to enjoy perfect freedom, who had not made certain advances in civilization. The principle that nations of improved knowledge, and manners, are capable of higher degrees of liberty than others, of which the former is the converse and the legitimate consequence, was, we believe, laid down by Montesquieu, and certainly does not merit to be treated as "silly specious cant, and unphilosophical jargon." Mr. M'Kenna should have endeavoured to prove it false, in which, we presume, he would not have succeeded; or that it did not affect the present cause of the Roman Catholics of Ireland, which it is to be supposed he would have found the easier task.

It had been alledged likewise, that the repeal of the popery laws would endanger the church established; to the examination of this objection, the author has allotted a chapter by itself. It had been contended, as he informs us, that the precedence of the church of England, will be no longer submitted to by the Roman Catholics, if they be restored to the entire privileges of the free citizens. To this he replies by observing, that when four fifths of the landed property were possessed by the members of the latter communion, their clergy were ejected, and the reformation established. The weight there may be in this answer is much diminished, by a comparison of the state of Ireland, then and at present. At the first period, that country was in effective subjection to England; by whose force the change was imposed: but now that kingdom is admitted to possess an honorary pre-eminence only, without any interposition in the internal arrangements of Ireland. Apprehensions likewise are stated by him to have been entertained, of future attempts to restore the possessions of the established church, to the Romish ecclesiastics: and to his answer to these we subscribe without hesitation, that the weight

* Young's Tour in Ireland, Vol. II, pp. 91,—193.

of the whole Protestant party in Ireland, aided by the influence which Great Britain must still retain there; would form an obstacle to such an attempt not to be overcome. The uncommon importance of these tracts which has led us to dwell so far upon them, will oblige us to resume the consideration of them in our next number.

[To be continued.]

ART. V. *Discourses, preached before the Honourable Society of Lincoln's Inn, by the Assistant Preacher Robert Nares, A. M. Chaplain to his Royal Highness the Duke of York, &c. 8vo. pp. 350. Price 6s. Rivington, 1794.*

THESE Discourses, as the title page relates, were preached before the society of Lincoln's Inn, and the circumstance of their being favorably received by so intelligent and respectable an auditory, induced the author to publish them in a volume. They are twenty in number, and with the exception of two or three, are upon popular and familiar subjects, and may be reckoned among that species of sermons, which has generally been secure of extensive circulation, from uniting perspicuity with forceable and serious argument.

There can be very little doubt, that the style of sermon writing is considerably improved in the progress of the last fifty years. To be satisfied of this, we have only to examine the productions of this kind, which were the most popular before that period; we shall find them perplexed with numerous quotations, and protracted sentences; sometimes obscured by pedantry, and generally extended to a length beyond the common reach of attention. Whereas, the great distinction of those sermons which are best received at the present day, is, as it ought to be, simplicity. We mean that simplicity which results from a clear comprehension of the subject, and the conscious ability to explain it. How far Mr. Nares has succeeded in this branch of composition, we shall enable the reader to decide from a few specimens.

The subjects of the discourses in this volume, are these.

1. The Means of reviving the true Spirit of Piety. 2. The Sublimity of Devotion. 3. The Mercy of God. 4. Rational Christianity. 5. Agency of Spirits. 6. Importance of Religion, 7. History of the seduced Prophet. 8. Proving all Things. 9. God's Regard for Man's Temporal Welfare. 10. Concealing

10. Concealing our Religion. 11. Letter and Spirit. 12. Holding fast the Faith. 13, 14, 15. Love of God and our Brethren, how they arise. 16. &c. On the Five great Days of Christian celebration.

The second discourse, on the sublimity of devotion, is upon this text, "Let us lift up our heart with our hands unto God in the heavens," Sam. Jer. iii. 41. A splendid but perilous subject, because the middle course between the extravagance of enthusiasm, and religious apathy, confined to the good sense of sober piety, requires some sagacity to discover, and no small firmness to pursue. Mr. N. treats this subject as if perfectly aware of the truth of our remark, and satisfies himself with enforcing temperately, yet with a suitable fervour, the important and salutary doctrine that the most sublime sensations of which the soul is susceptible, are connected with the principle of devotion. He thus illustrates his position.

"To be convinced of this, let us, instead of pursuing the devout man to his closet, attend him to the field. There, when he beholds the beauteous order of creation, the splendor and magnificence of the sky above him, the richness and variety of the earth beneath, the vigour of life and health that glows around him, and the materials of abundant enjoyment, consistent, if rightly used, with nature, with reason and religion, and poured out on every side with unbounded profusion; then, when his heart exulting in the prospect and participation of so much collected good, yearns towards the Divine Bestower, and exclaims with fervour, "These are thy glorious works, Almighty Father, and these thy bounties!" who shall deny that his sensations are sublime, or persuade him that the same objects, without this reference to heaven, without this assistance from the feelings of devotion, can possibly excite an equal transport. Another may enjoy the contemplation of magnificence, may be pleased with the prospect of beauty, order, and variety, and feel the warmth of admiration; but on the devout man alone will these considerations operate with their fullest influence. He only will proceed, by a rapid transition, from the creatures to the Creator, and regard the perfections of his works as a representation, and, as it were a foretaste, of the infinitely higher excellencies of their holy Author. To him most truly it is that "the heavens declare the glory of God!"

Or, if from great and general views of expanded nature, he descend to a more minute examination of its parts, sensations of the same exalted kind will still continue to be excited. He will never, in the minutest of his researches, lose sight of the great and admirable contriver; but tracing the unerring wisdom and unbounded power of the deity in the smallest subdivisions of his works, will find a dignity in objects usually despised, and will perceive the truest magnificence, the marks of the most sublime intelligence, united with apparent meanneſs. —Such are the sensations raised by the view of nature, whether general

ral or particular, in the mind of the pious Christian ; who, though he love not the world, when under that name are comprehended the follies, the passions, and the vices, of those who are too truly its children : yet when he surveys it as the theatre of Almighty Providence, as a specimen of unbounded power, the result and the display of unerring wisdom, cannot fail to have produced within him the transports of rational wonder, and the exalted fervour of grateful admiration." P. 25.

One more specimen will be sufficient, and this we select from the 15th discourse, on the love of our neighbour. This, some perhaps may be induced to consider as an exhausted subject : but it is not so, nor can it ever be exhausted while our happiness must depend upon the due performance of the social duties. The author, however, does not expatiate on the practical utility of the precept, love thy neighbour as thyself, but immediately enters into the less obvious consideration ; " how deep an insight into the whole nature of man is discoverable in this injunction." We think that he has nowhere shown better powers of reasoning than in his management of this discourse, of which the following is an example.

" The most enlightened of the ancient philosophers talked much of living according to nature, as a general rule of moral virtue. Modern enquirers have supposed a moral sense, by which we are enabled instinctively to distinguish between right and wrong ; and at the same time are inclined to approve the one, and to abhor the other. The truth is, I believe, that both these systems are contained within the more comprehensive view of our divine instructor. I am persuaded that to live according to nature, is to be guided by that natural affection for our species, which is undoubtedly instinctive in us ; and that the moral sense itself is derived from, and totally dependent on, these natural feelings.

" Man is a social animal, not by his own choice, nor by accident, but by the necessity of his nature. Solitude is in itself painful to him ; he cannot live in total separation from his fellow-creatures, or at least he cannot live happily ; not only because he is in want of their assistance, but also because he has a natural want of their affection, and feels an urgent necessity to interchange his own with them. Paradise itself could not be a place of bliss for him, without a partner in it ; and had he continued in it, the further increase of numbers, in a state of innocence, would constantly have augmented his felicity.

" We may divide our natural affections into two great branches ; love for ourselves, and love for our species. The former, natural, as we cannot but suppose, to all living creatures ; the latter, certainly natural to us, as human creatures : both, in us, equally original, equally implanted by the hand of the Creator. They ought also, as

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my text declares, to be maintained equal in degree; "Thou shalt love thy neighbour as thyself."—Nor is it, undoubtedly, contrary to nature that these affections should be thus equally divided. A powerful instinct leads us to associate with our fellow-creatures; the habit of living in strict union constantly increases the instinctive affection, till we become necessary to each other. By such progression we not only arrive at the point of loving others as ourselves, but we even go beyond it; and the enthusiasm of regard which makes us more anxious for those others than even for ourselves, more provident of their good, and more apprehensive of their suffering than of our own, is among the most natural movements of the uncorrupted heart. It is by depravity of heart only that we learn to love ourselves too much, and others too little; and hence arises the necessity of the precept.

"The great increase of attachment above stated, though not to be expected in every case, is at least a proof what nature will admit. In a more general way, a certain interchange of feelings, called Sympathy, is natural to us. We participate in the joys and sufferings of others, even involuntarily, and we expect the same return of sympathy from them. Our joy is not perfect joy, unless there be some one to partake it, and our sorrow almost ceases to be sorrow, when others manifest a lively interest in it. These natural sympathies are the general bond of affection among human creatures; we love those who feel them strongly, we disapprove and dislike those in whom we find them less or more deficient. But they are found almost in all, because they are an original part of our nature, and consequently our affection is naturally united to all, by this common bond of interest.

Here then, methinks, we find our *moral sense*, or natural love of virtue and abhorrence of vice. Our feelings concerning them are not general at first; we learn to love and hate them from specific instances: we see or feel them in their consequences upon ourselves and others; and they raise in us affection or abhorrence, as proofs of the perfection or the deficiency of the social sympathy. If another do evil to us, we consider it as a demonstration that he wants that kind feeling towards us, which nature teaches us to expect from all. The general bond of sympathy appears to be broken between us; we are disunited; but the separation is unnatural, and it is painful. Dwelling with abhorrence upon what we feel to be an offence against nature, we applaud our own hearts for having expected different treatment, and exclaim, though with bitterness, yet with internal exultation, "I could not have dealt so by him!" Thus it is true that we abhor the evil, but the reason is also evident. We abhor it as a proof that Social Sympathy and the natural affections of humanity have been contemned and violated. Thus also if we hear of evil done to another, our feelings are of the same kind. It is sympathy that speaks. We put ourselves in the place of the injured person, we feel for him, we represent to our imaginations his distress and sufferings, and exclaim, "How cruel! how unnatural!" and we consider both the fact and the perpetrator of it as odious, on account of this notorious disregard of natural feelings. In the same manner are we affected concerning good. Instances of it exhibited towards ourselves produce regard directly: they act in the same tendency with nature, and rapidly assist the original disposition

Disposition towards affection. Instances of good conferred on others interest us by sympathy. In good done to others, we rejoice as naturally, as in good done to ourselves; and our approbation of it originates in the instinctive benevolence of our nature.— When we have ourselves done good or evil to others, and reflect upon it, conscience informs us, that, by those actions, we have deserved the love or hatred of those persons, and we feel satisfaction or uneasiness accordingly. All moral considerations recal us to our natural union with our fellow-creatures; nor could we, as it seems, be otherwise than indifferent to whatever by any means promoted their happiness, or occasioned their misery, were it possible that we should totally divest ourselves of all affection for them, of all sympathy in their feelings, of all desire for their regard, or good opinion. From all which, it appears to be extremely evident that the chief, if not the only source of moral feelings, or that which has been called the *moral sense*, is the natural attachment of human beings to each other: that principle of social union, which is gratified and delighted naturally with all that tends to general good, hurt and wounded by every thing that tends to general evil. And thus also it appears that *living according to nature*, so far as morality is concerned in it, is living according to the impulses of natural and social feelings.” P. 250.

We forbear, for obvious reasons, to enter more at length into the contents of this volume; to expatiate on what we conceive to be its merits, or to animadvert on those defects, from which, perhaps, no literary production is wholly exempt. We dismiss it with wishes for its success, before a tribunal more awful than our own; avowing at the same time our opinion that it is calculated generally to promote the interests of virtue and religion.

ART. VI. *A Dissertation on simple Fever, or on Fever consisting of one Paroxysm only.* By George Fordyce, M. D. F. R. S. Senior Physician, to St. Thomas's Hospital, and Reader on the Practice of Physic in London. 8vo. pp. 238. 3s. 6d. Johnson, 1794.

“ FEVER is a disease (the author says) the existence of which no man could have the least suspicion of, supposing him acquainted with the structure of the body, the properties of the solids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as these are known at this day by Physiologists, Anatomists, or those who have studied medicine itself, or any of the branches of knowledge conducive to it. It is, therefore only to be known by observing it in the diseased bodies of men afflicted with the distemper.”

Notwithstanding that fever is one of the most frequent diseases that occur, and has been treated of by almost an infinity of writers, no just definition has yet been given, nor any certain method of treating it discovered. This the author proves by showing the discordant opinions, on these heads, of some of the latest and most celebrated professors of Physic. Much, therefore, remains to be done. Dr. G. Fordyce does not pretend to have explored this vast field of science, he has only begun his journey; but having taken a new and more direct road, he seems to think he shall make advances beyond what former travellers have done; or, to adopt his own metaphor,

“ He can measure a few bases, carry on a few triangles, examine, perhaps, the soil of a few fields, cultivate some yards on the surface, or bring out some of those treasures which lie deeper. But many and many new observers, and many and many new labourers must be employed, to bring the whole knowledge and cultivation of it to perfection.”

Fever has, in most languages, derived its name from a word signifying heat. In Greek, from *πυρ*, fire, and from *fervere*, to be hot, in Latin; and, in common speech in this country, when a person is very hot, he says he is in a fever. Hence it might be imagined, that heat, discoverable by the thermometer, would be always present or might be accounted a pathognomic symptom of fever. But this, our author shows, from a variety of instances, is not the case. He next examines if there are any other symptoms that are always present in fever. Frequency of the pulse has, by many writers, been considered as pathognomic of fever: but this frequently occurs in hysteric and other affections not connected with fever;—on the other hand, Dr. F. has seen persons in fever, with the pulse beating only 60, 50, or 45 strokes in a minute.

“ If we examine, (he adds) the restlessness, anxiety, state of the tongue, head-ach, or any other of the symptoms which often take place in fever, we shall find that they also may be present when there is no fever, and absent in a patient afflicted with this disease, and therefore, we cannot allow that there is any pathognomic symptom of fever.”

In giving a definition of fever, Dr. Fordyce begins by enumerating a large class of diseases arising from inflammation, or spasmodic affection of particular parts of the body, attended with heat, quick pulse, parched skin, dry, furred tongue, head-ach, &c. which have been commonly denominated fever; as pleurisy, inflammation of the bowels, erysipelatous affections, &c. but as the symptoms denominated febrile, disappear upon the

the affection of the parts being removed and cured, these are not included in his idea of fevers. By these remarks he prepares his readers for his definition of fever, which he calls a disease affecting the whole system, the head, the trunk, the extremities, the circulation, absorption, secretion, the nervous system, the mind as well as the body. Fevers are of shorter or longer duration. Sometimes they run their course in eight, ten, or twelve hours, and sometimes they take as many or more days before they are completely terminated. In the latter case, they appear at stated or irregular periods to renew their course; but, although they remit their violence, they are never entirely absent until the complete termination.

The first attack of fever is frequently sudden and instantaneous, and usually happens in the day-time. Ten fevers come on, the author says, between eight in the morning and eight in the evening, to one that comes on between eight in the evening and eight in the morning. This has been observed, he says, by other practitioners or authors, and has been attempted to be accounted for, but he declines assigning any reason for it: the fact, he is certain, he has frequently observed.

The first appearance of fever is manifested by a general uneasiness and restlessness, affecting the mind as well as the body; —the author thinks the mind may be affected first.— This is attended with a sense of weakness or inability to change the posture or object of thought, for this weakness, also affects the mind as well as the body; so that, although the sense of uneasiness or restlessness would prompt the patient to change his position, or alter his train of thinking, his weakness or depression of strength, as the author chooses to call it, renders him incapable of doing the one or the other. Soon after the patient complains of being cold, and moves nearer the fire, or puts on warmer clothing. During this time, the real temperature of the skin does not always accord with the feelings of the patient, as, on moving a thermometer to those parts of the body where the sense of cold is greatest, they are found to be hotter than in a healthy state. This is, however, not always the case, as the surface of the body is sometimes found to be colder than is natural. With these symptoms, a diminution of sensation takes place. This, the author seems to think, is dependent on the weakness or depression of strength, in body and mind, which he had noticed before. A pain in the small of the back, seeming to occupy the lumbar vertebræ, is also a frequent and early symptom of fever. With these appearances, a diminution of all the secretions takes place; this, the author thinks, may be occasioned by a contraction of the small vessels entering the glands, preventing them

them from carrying a sufficient quantity of blood to supply the usual secretions. In a little time, and sometimes at the beginning of fever, the tongue is covered with a crust, of a particular kind; sometimes white, sometimes verging towards brown. This is confined to the upper part of the tongue, and usually to the middle and back part, leaving the edge and the tip free. There is frequently a sensation as if some light body, as some insect, was moving over the hairs which rise from the skin; this, for which we have no appropriate term in our language, is called in Latin *horripilatio*.—The skin looks fallow and dirty; it seems wrinkled or contracted, embracing the muscles and other parts under it, closer than usual; it becomes also benumbed, and less sensible to external stimuli. The eyes appear dull, heavy, and stupid, and the white is less clear and brilliant than in health.

Dr. F. had observed that the secretions are diminished in quantity; they are also found to be changed or altered in their qualities. In health the urine is transparent when voided, but on cooling it becomes thick and deposits a sediment, but in fever, the mucilage which occasions the sediment is not secreted, so that the urine remains transparent when it has stood to cool. Costiveness is a general attendant on fever. This is occasioned by the deficiency in the secretions, whence a smaller portion of the usual and necessary juices are poured into the bowels, and by the listlessness and weakness of the whole frame, whence a more feeble peristaltic motion of the bowels. The contractions of the heart, and the consequent pulsations of the arteries, become more frequent, increasing from 73, the natural standard in adults, to 74, 75, 76, and so on to 80, 90, 100, 120, 130, or 140 strokes in a minute. There is also another change takes place in the pulsation of the artery, which, from the manner of its striking the finger, gives the idea of being obstructed. This always happens in the beginning of fever, and is often taken for hardness of the pulse, but is different, and clearly to be distinguished, the author thinks, from hardness, which does not occur until another and later stage of the fever. Sometimes the pulse intermits on the first attack of fever; this, if not usual to the person when in health, always portends great danger.

Pain in the head, accompanied with a sense of weight, affecting more generally the forehead, but sometimes every part of the head, attends also the early stage of fever.—This has been thought to be an affection of the brain, but the author thinks the seat is in the external parts or teguments. It is of the same nature as the pain in the limbs which is complained

plained of at the same time. These affections are accompanied or followed by great thirst, delirium, and various affections of the stomach, as loss of appetite, nausea, vomiting. These symptoms are considered separately and explained.— From the whole, the author concludes,

“ That fever is a disease, the essence of which is not understood, manifesting itself by a depression of the powers of sensation, irritability, and action in the body, and of the power of memory, imagination, and judgment in the mind, with contraction of the small vessels throughout the body, an accumulation of fluids in the large vessels, and some peculiar affection of the stomach.”

The author next considers the cause of fever ; and rejecting all those that will not bear the test of experience, he confines his observations to those that are strongly marked. The first he notices is infection. That there is a substance generated in the body of persons affected with fever, which mixing with the atmosphere, and coming in contact with other persons, is capable of communicating the infection, or of occasioning a similar fever in them, is too well known to admit of a doubt, although the vapour is too subtle and minute to make itself sensible to any of our organs. This infectious matter, the author thinks, is produced by all fevers whatsoever, although in different quantities, or, perhaps, of different degrees of strength or malignity, as he never knew a person infected by it from coming near a patient who had a fever of one paroxysm only. Intermittent fevers he has known to be sometimes, although rarely, infectious ; but continued fevers produce the infectious matter in the greatest quantity, and in proportion to the violence of the symptoms.

But infectious matter, capable of producing fever, is known to be sometimes generated where a number of persons live crowded together, even although attention is paid to cleanliness, but sooner, and in greater quantity, if they are sordid and dirty. It is also produced from dead animal or vegetable substances, lying long heaped together and becoming putrid ; at the same time it does not appear that putrefaction is necessary to its production, as persons affected with fever communicate the infection, although there are no appearances of putrefaction, either in the solids, the blood, or the secreted fluids in them ; but the presence of putrefaction seems to give additional vigour to the poison, and to make it more infectious.

Dr. F. next considers the power of sudden exposure to cold, of moisture, of particular sorts of food, and of the passions of the mind, in producing fever, and explains the modes by which he thinks they may sometimes produce that effect.

effect. These are all the causes the author has found exciting fever. But fevers, he acknowledges, sometimes come on where none of these causes are known to exist.

It is but very lately that the blood has been subjected to experiments, or that its component parts have been known.—What the ancients wrote of bile, black bile, phlegm, &c. and of the share they had in producing fever, was merely imaginary. The author has not been able to discover that any particular change or alteration in the constituent parts of the blood, renders the person more or less subject to the attack of fever. He enquires also, whether fever, being once produced by any of the causes specified, may not continue, although the cause be removed, as a body put in motion will continue to move if it meet no resistance, although the impulse be not renewed. This question he decides in the affirmative. The crisis, or termination, of fever, has been supposed to be brought about by the power of the constitution, at length subduing the febrile virus, and expelling it by the several emunctories; and to this the evacuations by perspiration, stool, urine, &c. which usually take place at that period, have been generally attributed. But our author considers these evacuations as the consequence of the abatement of the stricture on the small vessels, which is one of the symptoms of fever, and the matter discharged, as having no peculiar quality.

We shall here conclude our analysis, from which the reader will see that this is a work of deep research and profound meditation, and that there is great ingenuity and originality in the conception of the plan; but for the application, and the advantages to be derived from it in practice, we must wait until the system is further developed, which we may expect to be performed in the prosecution of the work. In the mean while, it is proper for us to say, that although we have endeavoured to give as clear and comprehensive a view of the doctrines contained as we are able, yet many apt allusions, by which it is explained and illustrated, have been necessarily, in this abridgment, omitted, by which much of the force of the author's arguments is lost. These can only be seen properly by having recourse to the work, which we recommend to the perusal of medical practitioners, and from which, we will venture to prognosticate, the same which the author has so deservedly acquired will be considerably augmented.

ART. VII. *The Banished Man, a Novel, by Charlotte Smith.*
In four Volumes. 12mo. 12s. Cadell and Davies, 1794.

WHEN we reflect on the astonishing fertility of this fair author's imagination, and recollect that the four volumes now before us complete the number of twenty-five, all published since the year 1788, we can scarcely help expressing our wonder that—

“ One that writes so much, can write so well !”

The hero of this piece, the chevalier, D'Alonville, is a young and noble foreigner ; an emigrant from his country in the royal cause. He is introduced to us in the becoming attitude of supporting a wounded and dying parent. The first scene is laid abroad, but his fate leads him to England, to France, to Germany, and to England again. His character, as a man of honour and humanity, is consistently drawn. He is tried by the bitterest adversity and shines the brighter. In moderate prosperity (for Mrs. Charlotte Smith, never loads her favourites with riches) he is still the same; and perhaps a more finished character of a gentleman cannot be found in any volume which the circulating stores afford, not excepting those of Richardson. Mrs. S. pays not the same attention to the graces of her own sex, at least such as are acquired. Her Angelina, the beloved of the elegant d'Alonville, like the Monimia of her “ Old Manor House,” has few attractions except personal beauty and a tender heart.

Interesting scenes are not sparingly dispersed about “ the banished man,” and in the third volume, the whole account of d'Alonville's expedition to France in disguise, the tale which he hears from the old seaman and his most ghastly adventures, at the destroyed castle of a royalist, carry the affecting and the horrible as far as they can well proceed.

Capable as she is, of entertaining her readers in the highest degree, by description of romantic scenery, castles, &c. Mrs. Smith, has sedulously avoided every opportunity of the kind, apparently from an opinion, not very ill-founded, that some books, published not long ago, have been affectedly crowded with such imagery. It is well that she did not, by extending this prohibition to poetry, deprive us of the following most beautiful elegy on a lady ;* whom she thus tenderly

* The Honourable Mrs. O'Neil, a lady, formerly known to the reviewer of this article, and meriting every possible praise for beauty, accomplishments, and elegance of manners.

describes !

describes! "A dear, dear friend, whose heart was as excellent as her talents were brilliant. She seemed like a benignant star, to

"Gild the horrors of the deep."

But that friendly light is set for ever. She was lost in the meridian of life, when her eminent beauty, the least of her perfections, had suffered only from sickness; for time had not diminished it."

Like a poor ghost, the night I seek;
It's hollow winds repeat my sighs,
The cold dews mingle on my cheek,
With tears that wander from mine eyes.

The thorns that still my couch molest
Have robb'd those heavy eyes of sleep:
But long deprived of tranquil rest;
I here at least am free to weep.

Twelve times the moon that rises red,
O'er yon tall wood of shadowy pine,
Has fill'd her orb, since low was laid.
My Harriet, that sweet form of thine.

While each sad month, as slow it pass'd,
Brought some new sorrow to deplore,
Some grief more poignant than the last,
But thou canst calm those griefs no more.

No more thy friendship soothes to rest
This wearied spirit, tempest-tost,
The cares, that weigh upon my breast,
Are doubly felt, since thou art lost.

Bright visions of ideal grace,
That the young poet's dreams inflame,
Were not more lovely than thy face,
Were not more perfect than thy frame.

Wit, that no sufferings could impair,
Was thine, and thine those mental powers,
Of force to chase the fiends, that tear
From fancy's hand her budding flowers.

O'er what, my angel friend, thou wert,
Dejected memory loves to mourn;
Regretting still thy tender heart,
Now withering in a distant urn!

But ere that wood of shadowy pine,
Twelve times shall yon full orb behold,
The sickening heart that bleeds for thine,
My Harriet! may like thine be cold!

The only reprehensible part of the work before us, is the extreme eagerness with which our irritated and perhaps injured novelist introduces her own story, and paints, with pencils dipped in corrosive sublimate, those persons (respectable ones, and her own relations) who have been concerned in her affairs. Private history should not be introduced for public perusal, and it is only her singular talent of producing entertainment from subjects the most unpromising, which can at all mollify this general censure.

We must not close this article without congratulating the lovers of their king and the constitution, in the acquisition of an associate like Mrs. Charlotte Smith. Convinced by observation, that the changes in France have only produced rapine and murder, and that the most worthy among the French have been forced to quit their country to avoid inevitable slaughter, she makes full atonement by the virtues of the Banished Man, for the errors of Desmond. Such a convert, gained by fair conviction, is a valuable prize to the commonwealth.

ART. VIII. *The History of Devonshire, in Three Volumes, by the Rev. Richard Polwhele, of Polwhele in Cornwall, and late of Christ-Church, Oxford. Vol. Ild. Folio. pp. 428. 2l. 2s. to Non-Subscribers. Exeter, Printed by Trewman and Son; for Cadell, Dilly, and Murray, London, 1793.*

AFTER many attempts and many failures in others, the public is at last gratified with a History of Devonshire, from Mr. Polwhele. The cloud of fate, which Mr. Polwhele, himself, in a gloomy moment, suspected to hang over the execution of such a work, is happily dispelled; and he survives to finish, what a Mills, a Chapple, and a Badcock, died in prosecuting. One volume, is now published, not indeed the first, but the second. From such a fate having befallen the former venturers upon the history, perhaps from the reputation of the author, the general impatience of subscribers, was so great upon this occasion, we believe, as to put Mr. Polwhele upon publishing that volume which was most ready for publication, without attending to the regular order.

“The materials for a Provincial History,” says the author in his preface to this volume, “are a vast and heterogeneous mass, the discordant parts of which are with difficulty separated and regularly disposed. But, to exhibit clear views of his subjects, seems to be as indispensably required from the historian as from the painter: this, indeed, should be more peculiarly the aim of the provincial historian. Yet few writers of county-histories, have sufficiently

ently attended to perspicuity, in the arrangement of their materials. The Natural History, the Antiquities, the Civil History, and the Chorography of a county (including a great variety of subordinate topics) have generally been treated promiscuously. The writer, after a cursory survey of his county, divides it into parishes. And, in each parish, we are furnished with all the particulars of its natural history and antiquities, political transactions, civil and religious constitution, architecture, agriculture, mining, manufactures, commerce, language, literature, and biography; to which are subjoined notices of the inhabitants, as to their bodily strength and longevity, their usages and their manners. Uncongenial as these subjects, for the most part, are, with chorographical description, or genealogical detail, the author attempts to bring them altogether, within the narrow parochial boundaries that he sees prescribed to him: and, as often as he enters a new parish, he hath the same ground to go over again—the same task to perform, afresh. In this manner each parish embraces its own history; independent on its neighbour: and the book contains as many histories as parishes. The compiler, however, who pursues this plan, hath one obvious advantage over the more regular historian. In his account of every parish, he has some chance of engaging the attention of his readers. Where natural history is defective, antiquities may supply the want of it: where the search for antiquities hath been fruitless, biography may come to the writer's aid. The same observation may be extended to the other various topics, that press for a place within the little circle I have mentioned. Thus, wherever we open the volume, we find something to amuse the mind: and the tediousness of genealogies, in particular, is every where relieved. But such a compilation is very unsatisfactory on the whole: it is mechanical, without connexion: it is artificial, without elegance: and it becomes tiresome, if read for any length of time, from the unvaried repetition of the same series of topics. In these sentiments I am supported by many, whose judgment I revere."

And in these sentiments we cordially unite.

"That part of this work, before the reader," as our author goes on, "consists of nothing more than a chorographical description or parochial survey of the county of Devon; including the most authentic memorials that could be collected from various authors, or from unpublished MSS. from deeds, records, registers, &c. &c. or from my own observations, or those of my correspondents; relating to the situation, extent, boundaries, &c. of parishes, rivers, bridges, roads, villages, hamlets, manors, their ancient and present owners; churches, chapels, rectories, vicarages, &c."

We thus see the bill of fare before us. There can be little for our selection as reviewers, because there must be little for general readers. To provincial inhabitants, to persons connected with the places, the local accounts will afford a rich treat; to extra-provincial readers, these accounts can have but little relish.

Nor

Nor can a provincial history be conducted otherwise. From the very encouragement which it finds in the affections of the inhabitants, it meets with a contrary discouragement in the coldness of all others ; as an almanack is more generally read than any other work for its year, and then is read no more.

Mr. Polwhele, appears very sensible of these *innate* circumstances in a county history, this advantage, and disadvantage that fairly balance each other. The advantage he enjoyed in the encouragement, which he received from the gentlemen of Devonshire ; though this encouragement, if report say true, has not been nearly adequate to what he had reason to expect. The disadvantage he could not hope to remove. But he has judiciously attempted to soften it. Upon every occasion that presents itself, he relieves the general dryness of a parochial history of property, by a current of eloquent descriptions. He singles out some particular spots, that had been ornamented by the hand of elegance, or improved in their native sublimity, by a severe taste of grandeur ; to view them with a poet's eye, to delineate them with a painter's pencil, and to lay them out with the taste of a designer. He has thus raised a little Palmyra at times, amidst the spreading waste of sands around it. But he does this at other times in shorter touches of description, concerning spots still remaining in their original wildness ; and thus enamels his wilderness, with a single rose occasionally. Of this happy exertion of judgment, we wish to give a few specimens, and a few are all which our plan will admit.

“ But the banks of the romantic river Teign are more peculiarly attractive. The wildness of the wood and rock, now washed by the Teign, now starting from the sides of the hills, seems, in a word, the discriminating feature. To instance one of the wildest spots. Where the Teign runs at the base of the “ Moving rock,” we descend into the valley amidst vast masses of granite : and looking back, when we have reached the river, we see them, as it were, bursting asunder, and only prevented from falling by their chains of ivy. In other places, enormous ledges overshadowed by oaken foliage, appear like the ruins of a castle. This is, particularly, the case in the vicinity of the Cromlech—where the berry of the mountain ash, here remarkably luxuriant, has a beautiful appearance from chasms of rock encrusted with pale moss. The views from this spot are delightful. The eye reposes with pleasure on the richness of the woods of Whiddon, after contemplating precipices that seem ribbed with iron, and follows the receding hills, wave after wave, till they are lost in azure. Here should we love to linger, and call up the shades of the Druids—but let us dismiss the idea, lest fancy should occupy the place of truth.” P. 67.

“ I have

" I have already noticed the rock and cascade at Canon-teigt. This waterfall, supplied by springs from the downs above, was peculiarly magnificent in the September of 1789, as it had been swelled by the extraordinary rains in the beginning of that month. Dashing down the perpendicular rock and foaming along the valley, amidst huge masses of moorstone, it rushed towards the Teign with a wildness that could only be rendered more romantic by the chafmy precipice from which it fell, the profusion of ivy on one side of the rock, and the branches of oaks and other forest trees across the torrent." P. 74.

Mr. Polwhele, thus describes Mamhead, the seat of Lord Lisburne.

" Thomas Balle, esq. whom I have mentioned as the last of the family—having passed his youth abroad in the profession of a merchant, returned about the year 1718, to his paternal seat; which he adorned with beautiful and extensive plantations—inasmuch, that he was among the first, who attempted any improvement in the style which now prevails. At the same time in many of his works he fell into the old error of torturing nature, and deforming the face of it, by raising gardens with terraces, and making ponds and fountains on the sides of hills—all which remained in this state, when the present owner engaged in the arduous and expensive task of restoring the ground to what he presumed it was before. This has been effectually done: and Mamhead now appears as one natural and extensive inclosure, with various prospects of sea, river, and country. Towards Haldon the most beautiful plantations of firs and forest trees in Devonshire, are crowned at the top of the hill, by a noble obelisk which was built by the last Mr. Balle. This obelisk stands on Mamhead-point: it consists of Portland-stone; about 100 feet in height. In front of the house we cannot but admire the easy swell of the lawn, whose smooth verdure is relieved by groupes of trees and shrubs most judiciously disposed; whilst at one extremity the eye is attracted by Gen. Vaughan's picturesque cottage, and a little beyond these grounds by a landscape which no scenery in this county exceeds in richness. On this side of the Exe are to be seen the ancient castle and possessions of Courtenay, and Kenton, and the village of Starcross; on the other side, Exmouth, Lympstone, Nutwell, and the Retreat, with the country stretching away to the Dorsetshire and Somersetshire hills. In the mean time, the river itself, and the sea in full prospect, give an additional beauty to the scenes I have described." P. 156.

Thus also, and more at large, he describes the pleasure-grounds of Lord Courtenay at Powderham Castle.

" To enjoy a full and uninterrupted view of this beautiful scene, and of the diversified country around it, some building was necessary to be erected on one of the most commanding heights. And the late Lord Courtenay, whose taste deserves every commendation, made choice of a hill that is, indeed, happily calculated to answer this purpose. Here, under his inspection, the Belvidere was built; the form of which is triangular, with an hexagonal tower at each corner. From

Lawrence-castle at Haldon, and from the obelisk at Mamhead, we have a greater extent of prospect: but for a command of objects, the Belvidere is, perhaps, the first spot in the western counties. The views from the Belvidere are a complete garden—its parts discriminated with the most brilliant distinctness, yet flowing into one beautiful whole. To conceive an accurate idea of these fine peculiarities, we ascend the staircase of the Belvidere, and separately survey the three different parts from the three windows of its elegant room. If we begin with the south-west view from the south-west window, we are presented with a rich morning landscape. In the foreground we are at first struck with the plantation of fir, birch, aspen and other kinds of trees, that slope away from the steep verdant hill on which the Belvidere stands. To the right, a small piece of water breaks out above the wooded valley; which seems, by an agreeable deception, to lose itself amidst the trees; when, carrying the eye along the skirtings of the plantation, we meet a canal apparently a continuation of this water. Above the marsh, on the sides of the hill directly opposite, we see a variety of enclosed ground stretching away to a great extent—pastures, corn-fields, and orchards. Still farther and bounding the prospect, the flinty mountain of Haldon seems to support the clouds, in one long line above these variegated enclosures. This unbroken line is terminated, to the right, by Lawrence-castle; to the left, by the obelisk of Mamhead. Removing to the south-east window, we have, immediately below the eye, the fir-plantations still continued and sweeping down the hill; whilst their deep and dark foliage receives an additional richness from the gleaming of the castle-turrets. Large groups of trees rise in the park, and overshadow the castle. If we look to the green marshy level under this woody headland, the canal again attracts the eye; from the midst of which an islet emerges, beautifully planted with shrubs. Winding round this spot of verdure and fragrance, the artificial stream pursues its course through the marsh, till it reaches the river Exe, into which its waters descend. The village of Kenton, interspersed with orchards, and Warborough hill gradually rising above South-town and Starcross, its brow crowned with firs, are near and striking objects on the other side of the canal. At the mouth of the Exe, there is a long bank of sand which is called the Warren, and beyond it, the sea. On the other side of the Exe, at the extreme point of land, we have Exmouth in prospect; and on the same side, further up the river, we catch a glimpse of the village of Lymington—above which are extensive hills, apparently not in a state of high cultivation. At the north-east window, the Exe appears in full view; spreading its waters in a wider expanse, as it directs its course through a straight and spacious valley. On this side of the river, the land is rich, but not planted, except (in the centre) with some clumps of fir, and here and there with a few scattered trees. At a little distance up the river, on the other side of it, the town of Topsham shews various irregular buildings: and, still looking up the river until we lose it among the hills, we see the cathedral towers, and a part of the city of Exeter (through a bright atmosphere) in beautiful perspective." P. 170.

Mr.

Mr. Polwhele unites both these descriptions in a third.

“The scenery of Ugbrook,” he remarks concerning Lord Clifford’s seat, “is very different from that of Mamhead and Powderham. The romantic wildness of the former may be contrasted with the comparatively tame beauties of the latter. Ugbrook hath all within itself. Powderham and Mamhead, particularly the latter, derive half their charms from distant prospect. Here, the woods sweep widely round, pursuing the course of the valley. Here, the park presents to us the finest features of extensive lawn, smooth and verdant, noble eminences, and magnificent masses of shadow. Here, the gigantic oaks and other forest trees, some throwing “their extravagant arms” across the stream, others “wreathing high their old fantastic roots”—and the various windings of the brook, at one time almost hid within its rugged banks; at another, whitening as it struggles amidst fragments of rock; at another, gliding over its marble-bed—are points which cannot but attract admiration.” P. 120.

These extracts will sufficiently display Mr. Polwhele’s taste and genius. We must therefore leave the subject; yet, we cannot refrain from subjoining one short extract more, that does honour to a much superiour quality of the soul, its amiably affectionate disposition.

“On visiting Bovey a few years since, I was pleased with a venerable appearance of the house and every object around it. It was then the residence of Mrs. Walrond, relict of Mr. Walrond, whom I have just mentioned. There was something unusually striking in the antique mansion, the old rookery behind it, the mossy pavement of the court, the raven in the porch, grey with years; and even the domestics hoary in service—they were all grown old together: this coincidence was peculiarly interesting.” P. 304.

The style of this work, we cannot hesitate to pronounce, is pure, elegant, and happy. The work too is ornamented with six plates, all engraved, and some of them drawn, by Mr. Bonner, of Gloucester; all finely executed: and we hope and trust, for the honour of Devonshire, that Mr. Polwhele, will meet with all the encouragement and patronage, that a writer of so lively a genius, united with such a sober spirit of industry, and judgement, richly merits at their hands. We are happy to see, that the Bishop has set an example, so honourable to himself, and so animating to them. Every encouragement is certainly requisite to support a poet, labouring under the load of a provincial history, like one of the ancient giants under the weight of Mount *Ætna*; only able therefore to show his strength and spirit, by moving occasionally from side to side, and relieving himself now and then by sending forth flashes of fire.

ART. IX. *Indian-Antiquities. Vol. IV. and V.*

(Continued from P. 374.)

THE ingenious author of this extensive investigation of the Indian, or rather the Asiatic Theology, continuing to combat the grand argument brought by the Unitarian against the doctrine of the Trinity, namely its not being apparent to his view in the pages of the Old Testament, thus proceeds :

“ If it should be denied that Moses composed his history under the immediate influence of divine inspiration, it surely will be allowed that he understood the language in which he wrote, and that he could not possibly be ignorant of the purport of those laws which he promulgated. It must, therefore, to every reader of reflection, appear exceedingly singular, that, when he was endeavouring to establish a theological system, of which the Unity of the Godhead was the leading principle, and in which it differed from all other systems, he should make use of terms directly implicative of a plurality in it.—Yet in his account of the creation, instead of distinguishing the Deity by the appellative Jehovah, the awful appellative by which that Deity made himself known to Moses, and by him to his people, and writing JEHOVAH BARA, *Jehovah created*, he uses these remarkable expressions, BARA ELOHIM, *the Gods created*, and in the concise history of the creation only, uses it above thirty times. The combining this plural noun with a verb in the singular would not appear so remarkable if he had uniformly adhered to that mode of expression, for then it would be evident he adopted the mode used by the Gentiles in speaking of their false gods in the plural number ; but, by joining with it a singular verb or adjective, rectified a phrase that might appear to give a direct sanction to the error of polytheism. But, in reality, the reverse is the fact ; for in Deuteronomy xxxii. 15, 17, and other places, he uses the singular number of this very noun to express the Deity, though not employed in the august work of creation: *dereliquit Eloab ; sacrificaverunt demoniis, non Eloab*. He likewise distinguishes the Deity in various other passages by other names, in the singular number, and consequently, “ any of these names would have been with more propriety and effect applied to root out polytheism.” But, farther, Moses himself uses this very word Elohim with verbs and adjectives in the plural. Of this usage Dr. Allix enumerates two among many other glaring instances that might be brought from the Pentateuch ; the former in Genesis xx. 13. *Quando errare fecerunt me Elohim* ; the latter in Genesis xxxv. 7. *Quia ibi revelati sunt ad eum Elohim* ; and by other inspired writers in various parts of the Old Testament, but particularly he brings in evidence the following texts, which the reader will excuse my citing at length, viz. Job xxxv. 10. Jos. xxiv. 19. Psalm cxix. 1. Eccles. xii. 3. 1 Sam. vii. 23. all which, he observes, “ shews the impudence of Abarbanel on the

X x

Pentateuch

Pentateuch (fol. 6, col. 3), who, to elude the force of this argument, maintains that the word Elohim is singular." P. 467.

That the word Elohim was, in fact, considered in a mysterious light by the ancient Jews, Mr. Maurice adduces this strong evidence from the famous book of Zohar—"Veni, et vide mysterium verbi ELOHIM! Sunt TRES GRADUS, et quilibet gradus per se distinctus, veruntamen sunt UNUS, et in unum conjuguntur, nec unus ab altero dividitur^{*}. And he is of opinion, that the author of that book must have been convinced of this distinction in the Divine Nature, since he brings the Hebrew letter Schin as an express symbol of that distinction; comparing the Godhead to the *root*, and the three *branches* of that letter *ש* to the three hypostases emanating from it. With respect to the age and authenticity of the Zohar, and of another celebrated repository of the doctrines of the ancient Rabbi, called the Sephir Jetzirah, we have the following information; and the high antiquity of these books, written in the earliest ages of Christianity, before the disputes on this subject arose, which afterwards agitated the Christian Church, undoubtedly entitles them to a considerable degree of credit.

"The mysteries of the CABBALA were, according to the Jews, originally taught by the Almighty himself to Adam in the garden of Paradise. In them, they assert, are wrapt up the profoundest truths of religion, which, to be fully comprehended by finite beings, are obliged to be revealed through the medium of allegory and similitude; in the same manner, as angels can only render themselves visible upon earth, and palpable to the senses of men, by assuming a subtle body of refined matter. All the patriarchs of the ancient world had their separate angels to instruct them in these mysterious arcana; and Moses himself was initiated into them by the illustrious spirit, Metatron. This cabbalistic knowledge, or *knowledge traditionally received* (for that is the import of the original word KABBAL), was, during a long revolution of ages, transmitted verbally down to all the great characters celebrated in Jewish antiquity; among whom, both David and Solomon were deeply conversant in its most hidden mysteries.—Nobody, however, had ventured to commit any thing of this kind to paper, before Simeon Jochaides, a famous rabbi and martyr, of the second century, by divine assistance, as the Jews affirm, composed the ZOHAR. I have not room to insert, from M. Basnage, any more particular account of the contents of this famous book, than that it abounds with mystical emblems, and a species of profound speculative divinity, unfathomable, for the most part, by those who are unacquainted with the peculiar customs, manners, and cabbalistical theo-

* R. Simeon Ben. Jochai, in Zohar, ad 6 Levitici sectionem.

logy, of the Hebrews *. Amidst, however, a vast mass of matter, and a confused jargon of ideas, to be expected from a composition which combines the notions of so many various people and of such different periods, much solid information may be gleaned; and, though both the age and credit of the book have been attempted to be shaken by some Christians of Unitarian principles; yet, as Dr. Allix observes, its authenticity was never doubted by the Jews themselves. It is a treasure of the most ancient rabbinical opinions in theology; and, of its fidelity in detailing those opinions, the same author has advanced this remarkable proof, that the very same notions which prevail in the Zohar are to be found in the beginning of the RABBOTH, which books the Jews assert to be more ancient than even the Talmud †. Thus were the Zohar annihilated, sufficient evidence would not be wanting to establish the facts for which we contend.

“ The SEPHIR JETZIRAH, or Book of the Creation, is the composition next in cabbalistic fame to the Zohar; and though, without any foundation, ascribed to the patriarch Abraham, yet it undoubtedly contains strong internal evidence of very remote antiquity. Rabbi AKIBA, one of the most renowned for learning among all the Jewish doctors, who flourished in the beginning of the second century, is supposed to have been the real author. Abraham Postellus first presented this famous book to the Christian world, with a Latin translation and a commentary printed at Paris in 1552; Ritrangius, a converted Jew, published another Latin version of it at Amsterdam, 1642, with large explanatory notes, both by himself and other learned men of that period. The rage and hatred of AKIBA against the Christians were so intense, that he is asserted by Father Pezron ‡ to have altered the Hebrew text to answer a particular objection urged by them against the Jews. If, therefore, any arguments in favour of the Trinity should be discovered in the Sephir Jetzirah, they cannot fail of having additional effect upon the mind of the reader, when coming from so hostile a quarter. But there *are* such arguments in that book, and Rittangel has principally founded upon them a most elaborate defence of the Trinity. The reader will not be surprized at this apparent inconsistency in Akiba, when I inform him, that though this furious zealot could act thus treacherously and malignantly against the adherents of Jesus Christ, yet there was a *Messiah* who appeared in his own time, *i. e.* about the year 136 after Christ, in whom he believed the ancient prophecies to be fulfilled. This was that famous impostor, named BAR-COCHEBAS, whose rapid success and sanguinary devastations through all Palestine and Syria, filled Rome itself with alarm and astonishment. In this barbarian, so well calculated

* See Basnage's History of the Jews, p. 185.

† Allix's Judgment of the Ancient Jewish Church, p. 177.

‡ See the passage extracted from this father in the article Akiba in the General Dictionary, which article confirms the particulars here mentioned relative to that famous rabbi. It was written by SALE, who published the KORAN.

by his cruelty, to be the Messiah, according to the perverted conceptions of the Jews, Akiba declared that prophecy of Balaam—*a star shall rise out of Jacob*, was accomplished. Hence the impostor took his title of BAR-COCHEBAS, or *Son of the Star*; and Akiba not only publicly anointed him KING OF THE JEWS, and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse. To crush this dangerous insurrection, which happened in the reign of the Emperor Adrian, Julius Severus, Prefect of Britain, one of the greatest commanders of the age, was recalled and dispatched from Rome, who retook Jerusalem, burnt that metropolis to the ground, and sowed the ruins with salt. A destiny more terrible than even that to which the mad enthusiasm of Akiba had been the occasion of dooming so many thousand Christians, now awaited the patron of the pretended Messiah; for Adrian ordered his flesh to be torn off with iron combs, and the remains of his lacerated body to be afterwards consumed by a slow fire. Bar-Cochebas himself perished in the attack upon Bether, a strong city not far from Jerusalem, whither he had retired with an innumerable multitude of his followers, and the Jewish History, sufficiently bloody as it is in every page, records no fact more horrible than the promiscuous and undistinguished slaughter of those Jews *." P. 548.

Among many other evident testimonies of this doctrine to be found in the Zohar, our author produces one for which he confesses himself obliged to the prior scrutiny of the authors of the Universal History. He is discussing the merits of that constant reply which the Jews make when interrogated upon this subject, "that the daily prayer of the SHEMA, which every Jew offers at sun-rising and sun-set, commencing with the words, *Heur, O Israel, the Lord our God is ONE Lord*, annihilates every idea of a Trinity in the Divine Nature." The answer is certainly deserving of attention, and will be found at p. 555, and those that follow.

Our author next proceeds to prove the point, which with judicious zeal he labours to establish, by quotations from a higher source, the Talmud, and contends, that the writers of the Talmud believed in a plurality, on account of the following answer given in that book to the question, why *the throne of God*, in Daniel's vision, is in the plural number. *I beheld the THRONES exalted on which the ancient of days did sit, whose garment was white as snow.*—After several trifling answers, which are there given as the solution of various learned rab-

* Consult, for what relates to the rabbinical accounts, Basnage's Hist. of the Jews, p. 518, and the various authors cited by that historian; and, for what concerns the Romans, Taciti Annal. Lib. iv. p. 126. Edit. Variorum, 1673.

bies, one of whom contends that the plural implies the throne of God and David, the last and concluding answer is to the following purpose: "That it is blasphemy to set the creature on the throne of the Creator, blessed for ever!" and the extract concludes with these notable words: "*If any one can solve this difficulty, let him do it: if not, let him go his way, and not attempt it.*"* But for full and final proof of his assertions, he appeals to the highest of all the Hebrew authorities extant, next to the bible itself, the two Targums; that of Onkelos, and that of Jonathan. The former written thirty years before the coming of Christ, the latter not much later, and therefore likely to contain the genuine sentiments of the ancient Synagogue. In the Targums the Messiah is generally particularized under the term of **MIMRA DA JEHOVAH**, or **WORD OF JEHOVAH**: and the Holy Spirit by the name of **RUACH HAKKODESH**; and a progressive view being now taken of all the texts in the Old Testament more immediately allusive to either, the words of the Targums are added at the bottom of the page from Walton's *Polyglot*, with the additional remarks of **PHILO**, and the older Jewish commentators. We select as a specimen of the manner in which Mr. M. has treated this intricate subject, his animated account of the appearance of the Logos at three different periods; and surely the circumstances of pomp and authority which attended his descent, are such as plainly mark the Saviour of the world. With this argument we conclude the subject for the present month.

"The distinction between the words *mimra* and *dabar* has been already noticed, to which it may be added, that there are so many **ACTIVE PERSONAL** properties, such as those of commanding, answering, giving laws, issuing forth of decrees, receiving of prayers, &c. &c. assigned to the *Mimra*, that to conceive of the word alluded to in any other light than as a *person*, would be the height of absurdity. The question is, whether **THE WORD**, that thus appears, is the Divine Being whom we assert him to be. One of the most early and remarkable of these divine appearances is that of the **ANGEL OF THE LORD**, as it is there called, in a flame of fire out of the midst of a bush to Moses, as he was tending the flocks of Jethro, his father-in-law. An unknown voice thus addressed the astonished shepherd: *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob*; and Moses, we are told, *hid his face, for he was afraid to look upon God*†. This passage, thus far cited, is surely as decisive on the subject as language can make it; but what follows seems to be unanswerable. In consequence of the

* Talmud in tract. Sanhedrim.

† Exod. iii. 6, et seq.

ground

ground being made holy by the awful presence of Jehovah, Moses is desired to put off his shoes from off his feet, and not to approach too near the consuming SHECHINAH of flame in which sat enthroned the majesty of God. Through all the East this custom has immemorably prevailed, of entering the temple of God divested of their sandals, lest any pollution adhering should defile the pure abode of Deity: and it is practised by the Mohammedans at this very day. The spot, therefore, was to Moses as the temple of God, and thence derived a peculiar sanctity, which it could not have in consequence of the presence of any created being whomsoever. The Deity now proceeds to reveal himself by the august appellative of EHYEH, or I AM, which is of the same import with the incommunicable name of Jehovah. As we have before noticed the derivation of Jove from Jehovah, so we may here remark, that the word ΕΙ, inscribed, according to Plutarch, on the front of the Delphic temple, and signifying *thou art*, or possibly only the contraction of ΕΙΜΙ, I AM, was most probably derived from this Hebrew title of God. By this appellative, Moses was commanded to announce, to the desponding Hebrew race, their eternal Deliverer from the bondage of Egypt; and when he himself seemed doubtful as to the real dignity of the person with whom he conversed, the Supreme Being manifested his power by two awful miracles, the turning of his pastoral staff into a serpent, and the smiting of his withered hand with leprosy. That the divine appearance in this place is called the Angel of the Lord, is an objection of no validity, since the Logos was frequently thus denominated by the Jews, especially upon the solemn occasion of their exodus from Egypt, when the Angel of the Lord went before their camp, attended during the day by a column of obscuring clouds, and during the night, by a pillar of illuminating fire. The ancient Jews applied that term not to the *person* but to the *office*, which, according to the œconomy of the three persons of the blessed Trinity, he condescended to assume; and that they thought he did condescend, occasionally, to assume the form of an angel, is evident from a passage in Philo de Somniis, where he expressly asserts, that the supreme ΕΥΣ, ὁ εἷς, whom he had just before termed λογος, sometimes put on the appearance of an angel to mankind, but that his divine nature remained ever unchangeable*. Philo, in various other places, expressly calls the λογος, God, Θεος; and, it may be observed, in one instance, uses that remarkable expressions, which he could never have written under other impressions than those of the plurality contended for, δευτερος Θεος, *the SECOND God*†. The Targum of Jonathan is express, in affirming that it was the Logos who spake to Moses; and he adds, the very same LOGOS WHO SPAKE AND THE

* Rev. xxii. 8, 9.

† Philonis Judæi, apud Euseb. p. 190. I forbear to crowd these pages by citing the original text at length, as I am already, I fear, transgressing all bounds on this subject, and my object is not to display erudition, but to enforce truth.

WORLD WAS MADE * But there is less occasion, on this subject, to go for evidence to Hebrew theologists and paraphrasts, since it is notorious that the whole Jewish nation unanimously affirm that God revealed himself to Moses *face to face*, which could not be true of a mere angel; and since the Deity, when he promulged the decalogue, with his own voice declared, I AM THE LORD THY GOD, *who brought thee out of the land of Egypt, and out of the house of bondage.*

“ The next divine appearance universally ascribed to the Logos, or, as he is sometimes called, the Shechinah, both by the paraphrasts and by Philo, is that most awful one, when the law was delivered to Moses on Mount Sinai, that is to say, on the same consecrated mountain first called HOREB, from its dryness and barrenness, and afterwards Sinai, from the miracle of the *burning bush* †. Stupendous as was the divine code of legal institutions there delivered to Moses, not less stupendous and astonishing were the circumstances under which it was unfolded. Allusive to this solemn occasion, that remarkable expression is used by Moses, that Jehovah there *talked with Israel face to face*, *προσωπον κατα προσωπον*, that is, person to person, as it is translated by the Septuagint ‡, and as the Hebrew term, signifying *face*, is always translated by them. This is a very sufficient answer to those, who, for themselves and for the Jews, deny that the Logos is mentioned as a person, notwithstanding he is represented in our own Scriptures to be the express image of his *Father's person*, and that St. Paul to the Corinthians says, God forgave offences in the *person* of Christ. The majesty and grandeur of the Logos in this appearance are beyond description, and evidently announce the descent of Deity

* It is evident, from this passage in Jonathan, that the Targumists considered the Λγος and the WISDOM as the same sacred personage.—The Jerusalem Targum had said, In SAPIENTIA creavit Deus; or, God by his WISDOM created all things. Jonathan refers this act to the MEMRA DA JEHOVAH: but both mean the MESSIAH.—There is in the passage cited in the text, between the Targums of Jerusalem and Jonathan, so great a coincidence of sentiment and expression as must excite strong suspicions in the mind of the reader, that either the one has copied from the other, or, what is more probable, that both are, in a great measure, copies from some still more ancient paraphrase. Jonathan says, Et dixit Dominus Mosi, Is QUI DIXIT ET FUIT MUNDUS; DIXIT ET EXTITERUNT OMNIA; sic dices filiis Israel. In the Jerusalem Targum we find: Et dixit SERMO Domini Mosi; Is QUI DIXIT MUNDO, ESTO, ET FUIT, ET QUI DICTURUS EST ILLI, ESTO ET ERIT; sic dices filiis Israel. Here we see plainly that the MIMRA, or SERMO speaks, and therefore the WORD must mean a person, even Is QUI DIXIT ET FUIT. Vide Targ. Jonathan et Hierosol. apud Waltoni Polyglotta, tom. iv. p. 107.

† From the Arabic *sine*, a bush or thorn. See Patrick on the passage.

‡ Consult the text of Grabe's Septuagint, Deut. v. 4. tom. i. edit. fol. Oxonii, 1707.

itself.

itself. Indeed it is equally expressly and sublimely said, that **JHŌ-VAH** descended in fire upon Sinai; and, while the voice of the trumpet sounded long and waxed louder and louder, that **HE** answered Moses by an audible voice which struck terror through all the camp of the astounded Israelites. It was on Sinai, that the future **MESSIAH** manifested himself in all the radiance of his proper unapproachable glory. The mountain tottering on its base, and convulsed to the very centre; the tremendous and incessant thunders that rent the air in peals louder than ever before or since that day have vibrated on the human ear; and the glare of those impetuous lightnings, at once magnificent and terrible, that darted every way from the cumbent **Shechinah**; all evinced the presence of the second person of the glorious Trinity. The Jews felt, and through all their generations have, with one voice, acknowledged, the awful truth. The commentators are decided that this was the **Logos**. Onkelos, on **Exod. xix. 3**, expressly says, that Moses "went up to meet the **WORD OF THE LORD** *;" and again, on **Exod. xix. 17**, "Moses brought the people out of the camp to meet the **WORD OF THE LORD** †." Jonathan is equally express; for, on **Deut. v. 5**, he says, "Moses stood between them and the **WORD OF THE LORD** ‡;" but, on the 23d verse of this chapter, he is gloriously elucidatory of the national opinion as to this point. "After ye had heard the **VOICE OF THE WORD** § out of the midst of the darkness on the mount burning with fire, all the chiefs of you came to me and said, Behold the **WORD OF THE LORD** our God has shewed us the **DIVINE MAJESTY OF HIS GLORY, AND THE EXCELLENCE OF HIS MAGNIFICENCE; AND WE HAVE HEARD THE VOICE OF HIS WORD OUT OF THE MIDST OF THE FIRE** ||" What other evidence is necessary to establish this as an appearance of the **Logos**? Yet very ample additional attestation of it may be found in almost every page of Philo; but particularly in his treatise *de Vita Mosi*." P. 483.

Mr. M. then considers the appearance of the **CAPTAIN OF THE HOST OF THE LORD** to Joshua, and his acceptance of direct worship from that leader, as a proof that the divine **Logos** was the person who appeared. It being, as he justly says, a solemn truth in theology, acknowledged by the whole nation of the Jews, and a leading principle of Christianity, that God alone can be the object of adoration. He concludes the passage thus :

* See the Targum of Onkelos in Walton's Polyglotta, tom. i. p. 307.

† Ibid. p. 309, IN OCCURSUM VERBI DEI.

‡ Ego stabam inter VERBUM Domini et vos. Targum of Jonathan, ibid. tom. iv. p. 327.

§ Vocem SERMONIS Dei. This plainly evinces that the word must here also be understood in a personal sense.

|| Josh. v. 13, 14.

“ There is another most stupendous manifestation of the glory both of the FATHER and of the LOGOS in the Old Testament, which remarkably claims our attention. It is that vouchsafed to Daniel, in a vision, in which are displayed the awful mysteries of that day, when the great Judge of quick and dead shall decide the eternal doom of mankind. In the whole extent of human language there is no description so sublime and magnificent. *I beheld till the thrones were fixed, and the ANCIENT OF DAYS did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened.* As in the preceding passage the FIRST person in the holy Trinity is so expressly pointed out, so is the SECOND not less plainly described in that which follows. Indeed, it is deserving of notice, that he is particularised by that very name, the SON OF MAN, which our Saviour so often assumed during his incarnation, and which the Jews so universally applied to the Messiah.—*And, behold, one like the SON OF MAN came with the CLOUDS OF HEAVEN, and came to the ANCIENT OF DAYS: and there was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed!* Dan. viii. 9, 13, 14. Upon this passage it is observed, by Dr. Lowth, that ANANI, or the CLOUDS, was a known name of the Messiah among the Jewish writers, and there cannot be brought a more decided attestation that the SON OF MAN, thus described as coming *in the clouds of heaven*, was intended as a description of the LOGOS, than that which his own lips afterwards gave, when, in answer to the Jewish high-priest, who had interrogated him, *Art thou the CHRIST, THE SON OF GOD?* he not only directly applied this passage to himself, but adopted the very language of the prophet. *Hereafter shall ye see the SON OF MAN sitting on the right hand of power, and coming IN THE CLOUDS OF HEAVEN.* The high priest was perfectly acquainted with these ancient notions of his synagogue concerning the ANANI and the SON OF MAN; for, we are told, he immediately *rent his clothes, saying, he hath spoken blasphemy*; and the assembled elders, being asked their opinion, immediately declared, *He is guilty of death.* Matth. xxvi. 66, and preceding verses.”
P. 494.

To the Pagan Triads of Deity, and the Indian penances, the subject of Mr. Maurice's fifth volume, the importance, and in the last instance the novelty of the subject, will induce us to devote a final article in the ensuing month.

(To be concluded in our next.)

ART,

ART. X. Sullivan's View of Nature.

[Concluded from p. 487.]

MR. S. having concluded his View of Nature, as far as relates to the inanimate or unorganized parts of the creation, in his second volume, passes in his third to the consideration of plants and animals; beginning with a compliment to the present age, for its liberal pursuit of philosophical enquiries, in which we are glad to find him allowing that, "*No Ipse dixit*, now fetters us in the shackles of prejudice," p. 74. Having paid an attention to the two preceding volumes, rather beyond what our limits admit, we shall be compelled to be more brief with regard to what remains.* Indeed, of the four volumes still to be examined, much, as we stated before, seems to be so irrelevant to what may strictly be called "a View of Nature," that we should hold it to be as wide a deviation from our plan to consider it at length, as we judge it to be in the author, with respect to the *professed* object of his work, to introduce it. As we have proceeded also more minutely to examine these last volumes, we feel it our duty to say, we have been struck with such inconsistencies as have tended very much to lower our general opinion of the work; and have found, at every step, less reason to consider it as, in any degree original. For though the references are almost continual, yet even for some of the unmarked passages, we have been able to find other owners†.

But to proceed with our account—In the third volume, animals and vegetables are treated of, or life in general. The provision in nature for the continuance of it, and the resolution of all animated or organized bodies by death. On these subjects, it would be difficult not to blend entertainment with instruction, so wonderful is the display of God's wisdom and power in these two kingdoms of nature. Yet a more copious account might well have been given, and with propriety have taken the place of the antiquarian researches, and

* From the three last letters of the 2d vol. had we had room, some entertaining extracts relative to the immensity of the universe, might certainly have been given. But as they contain nothing new on the subject of astronomy, we forbear to notice them particularly.

† Mr. S. makes, however, a very ample general confession of his obligations to other writers in the conclusion of his work.

even the metaphysical discussions, that occupy so much of the two following volumes. The history of quadrupeds, as well as the account of birds, Let. 58, is abundantly too short: many most curious circumstances are omitted, which are strictly entitled to notice in "a View of Nature," both as instructive facts and objects of entertainment. Mr. S's. excuse for not being more full on the subject (of quadrupeds particularly) is more unphilosophical and trifling than becomes the compiler of such a work, vol. 3. p. 259. Entomology, or the history of insects is treated of somewhat more at large, yet here also many things seem to be passed over, which have particularly attracted the notice of the naturalists of the day: such for instance, as that wonderful circumstance in the history of snails, the repository or quiver of little darts within their necks, by means of which they are supposed to conduct their amours. In the account of the zimb, Izalsalya, or Abyssinian fly, we are glad to see Mr. Bruce's references to the inspired writings of Isaiah and Moses, adopted without reserve, vol. 3, p. 287. At the conclusion of the 58th letter, Mr. S. is disposed to defend the honest fame of Pontoppidan, and not to dispute the existence of the kraken, any more than of other doubtful beings such as the merman and mermaid, merely on account of its bulk, or because we are not personally acquainted with them. Had Dr. Shaw's entertaining publication, (the Naturalists Miscellany,) been known to Mr. S. he would probably have been glad to have availed himself of the Dr's. account of the Boa constrictor, pl. 51, of that ingenious work, which the Dr. is inclined to think the species to which the serpent belonged that so dismayed the Roman army under Regulus. In some parts of his account of animals, Mr. S. does not speak like a physiologist; in letter 51, respiration is said "to be used in propelling the blood from the right to the left ventricle of the heart, thereby to effect circulation;" whereas the object of respiration is now almost indisputably proved to be "to change the quality of the blood passing through the pulmonary vessels, and to fit it to excite the contraction of the left ventricle of the heart." See Dr. Goodwyn's Treatise on this subject, London, 1788. In letter 53, tears are said "to be never expressed until the glands begin to relax after contraction." But the substance of tears, or that saline pellucid liquor which protects the globe of the eye from the attrition of the eye lids is constantly poured over the anterior surface of the eye. They do not *flow* indeed, but from some cause occasioning a more frequent contraction than ordinary. Blended with, or rather preceding the history of animals, we have much relating to materialism, the union of the soul and the body, and the instinctive

instinctive faculties of brutes. On the subject of materialism, we have little of new argument adduced; the borrowed weapons with which Mr. S. combats on this occasion, are chiefly those so ably handled heretofore by Baxter, Burnet, Sherlock, Clarke, Bishop Watson, and Reid. We were surprised not to find among these, the name of Dr. Beattie, that able advocate and combatant for truth in this particular line. Letter 55. The doctrine of innate ideas is maintained against Locke; Mr. S. still fighting in borrowed armour. Letter 56 and 57. Lord Monboddo's opinion, relative to the savage being the natural state of man, is combated and exposed. The following seems a just observation.

“Man, in the savage and uncultivated state, is, I acknowledge, in the lowest and least improved condition of human nature; and in that which approaches nearest to the brute creation. But, I see no reason thence to conclude, that this is the natural state of man. The very reverse is evident. It is, I allow, the general point at which philosophers chuse to commence the history of their species. But, to suppose men to be out of their natural state, as soon as they begin to form plans of government, and to invent the useful and ornamental arts of life, is as irrational, as to suppose ants out of their natural state, when they store up their boards for winter; or bees, when they construct combs for their honey.” P. 173.

In the last letter also, language is maintained, (in opposition to Lord Monboddo,) to be a gift from heaven.—As Mr. S. is a professed enemy to all *ipse dixit* tenets, we think he should have avoided an assertion so palpably incapable of proof as the following, “Philologers lived before the periods of which we have either record or tradition,” p. 203. Throughout this letter, Mr. S. is particularly severe on the various advocates for savage life, and on the sceptics of modern days, particularly the fatalists. As to the immaterial spirit of brutes, Mr. S. speaks like a philosopher, wise enough to know, and not too proud to acknowledge the limited faculties of man.

“We even daily see, that the reason of animals is to be improved, and their ideas to be multiplied, like those of men, by means of education. Does not this prove a certain, though, perhaps a distant analogy, between the intelligence of the scholar and the intelligence of the master? But what shall become, it is asked, of the immaterial spirit of these animals at their final dissolution? Are we to give it immortality? I have already said, No. Shall we annihilate it? There is no such thing as annihilation. What then shall we do with it? I know not; nor am I ashamed to own my ignorance.” P. 322.

Before

Before we quit this subject, it may be fit to mention that Mr. S. (from a consideration of the extraordinary agreement between the anatomy and physiology of plants and animals, and the analogous circumstances that take place in the vegetation of the one, and the growth and life of the other, is induced to look upon these two kingdoms, hitherto kept distinct, as nearly one and the same; and though cautious of allowing plants, perception yet, (with Spallanzani, Watson, and Dr. Percival) he does not scruple to say it is difficult to deny it them, p. 391. &c. He does not however, go so far as the Bishop of Landaff, who even seems disposed to give to *minerals* a degree of *vegetation*, and consequently, (according to his system,) of *animality*—See Chemical Essays, vol. 5. At the close of the 60th letter, Mr. S. returns to the subject of Phlogiston, the composition of water, and other chemical disputes of that day; expressing himself still confident of the existence of the former, and anxious, and full of hope that we may *recover* the aqueous element. In the 61st letter, the subject of generation, or rather, (as Mr. S. chuses to explode that term, p. 428) propagation, is taken up, in which all the various hypotheses antient and modern, relative to organic particles, seminal animalcula, the egg system of the Lyncean Academy, as he calls it, and even the whimsical idea of seminal crystallization are considered. We cannot enter into any examination of these opinions consistently with the plan and limits of our work, but as all new experiments are of importance, whether corroborative of old opinions, or contradictory, we would mention, that by some very well conducted experiments recorded in the Annales de Chymie, for January, 1792. M. Lacepede's idea of the tadpole being an egg, seems to be clearly confirmed, in opposition to the Abbi Spallanzani's opinion alluded to by Mr. Sullivan.

In the former part of the 4th vol. Mr. S. recurs again to the subject of materialism, and from the immateriality of the soul, passes on to its immortality, which he considers both metaphysically and theologically: again opposing with much weight, Baxter, Butler, Sherlock, Clarke, Ferguson, &c. to the whole tribe of Epicurean Philosophers, both ancient and modern.

In the 67th letter, we arrive at that part of the work which we have before stated to be little connected with the professed design of the whole. From letter 67, as far at least as letter 88. vol. v. the student of nature will find himself decoy'd into a wilderness of historical and philological discussions. If we can trace the object of Mr. S. in introducing so much of anti-
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quities* in his "View of Nature," we conceive it to rest in his endeavour to carry back the history of various ancient people to periods more remote than the æra assigned by Moses for the creation of this habitable earth ; referring chiefly to the Scythians the origin of all other nations. As we proposed from the first to pass as rapidly as we could over this part of the work, we shall not stop to reply to any arguments adduced here in corroboration of Mr. S's. former opinion, but having endeavoured to show how inconsistent, nay how incompetent a reasoner Mr. S. is on this subject in our review for last month, we must repeat that we have found in this part of the work only more abundant reasons to withhold our applause. We trust the following extraordinary extracts may serve fully to excuse us from employing any further time on this matter. P. 175. "*Nothing but darkness*, Mr. S. observes, dwells beyond the epoch given us by Moses. *I yet hold it certain*, that generations have existed anterior to the very earliest periods of the Mosaic history." Page 177. "The great epochs of nature are indeed unknown to us and we are utterly unable to penetrate the obscurity under which they are concealed ; but an anterior people **MOST EVIDENTLY** lived in a flourishing state, cultivated the arts, invented sciences, &c. &c. In vol. v. we have also some curious specimens of Mr. S's. consistent mode of judging, p. 190. He withholds his assent, he tells us, from the Old Testament, "because where evidently fabulous stories and unsound philosophy are to be discovered, he cannot implicitly give credence." Yet, no further than p. 193. the Bible is pronounced the most venerable monument of antiquity extant, because "*in every part of it*, there reigns a character of simplicity, and an *impartial regard to truth*." In page 198, all Moses's miracles, prodigies, prophecies, *revelations*, strong impressions, and mysterious powers, are declared to be *readily deducible* from the accidents of his life, and the peculiarity of his *acquired knowledge* ; yet in the very next page the Israelites are allowed to have been led by God, with a *visible* hand, through the wilderness, to have been eye and ear witnesses of his descent on Sinai, and to have received laws dictated to Moses by God himself, p. 193. The Holy Bible, Mr. S. tells us, is not to be believed, where contrary to nature and reason, and the general laws and harmony of the world. Yet surely for the purposes of revelation, the established laws of nature might as well be broken through in the Old Testament as in the New. Now we find Mr. S. not only a firm

* We do not enumerate the subjects discussed in these letters in this place, having in some degree alluded to them in our Review of the 1st. vol.

believer in the miracles of Christ, vol. 6, but an able defender of them, on this very ground, against Hume. One more contradiction we must point out, and then we shall proceed to such further observations as the work suggests. In the 2d vol. we know the *inspiration* of Moses is denied, and p. 261. the prophets are represented as merely men of great minds &c. yet in vol. 6, p. 23, speaking of the prophecies relating to the Jews, Mr. S. expressly says, "Could this then have been foreseen or foretold by any but SUPERNATURAL means? now of the Jews, this was foretold by Jeremiah, Ezekiel, Hosea, and MOSES."

Thus then with respect to all arguments, relating to the divine authority of Moses, scattered through this work of Mr. Sullivan's, we may surely rest satisfied. As a reasoner in general, all we object to in particular parts of the work, he himself is kind enough to answer, in other places. As a naturalist and mineralogist he alarms us not, while we have a De Luc, a Bonnet, a Dolomieu, a Saussure, a Trembley on our side. In the early parts of sacred history, surely we may feel more security in the defence of a Bryant, a Jones, and a Maurice, than alarm from the attacks of so inconsistent, so careless an antagonist as Mr. S. For it is remarkable, but it cannot be passed over, that there are some odd blunders to be detected even in regard to the authors quoted, and in the passages transcribed. *

We shall now proceed to notice such particular passages as have struck us in the perusal of the remainder of the work, and

* In one short sentence from Justin, p. 331, vol. 5. we have no less than three errors; and one in a line quoted from Propertius, vol. 6. p. 252. But as these (though not noticed in the errata) may be blunders of the press, we shall not dwell on them. We wondered more to find, in a very material part of the work, Bishop Sherlock quoted, for passages evidently taken from *Dean* Sherlock's Discourse concerning the Happiness of Good Men and Punishment of the Wicked in the next World. The work also attributed to M. Mirabaud, vol. III. 146. and elsewhere, (*la Systeme de la Nature*) and often spoken of most harshly, as it deserves, has long been known to be spurious, and most unjustly attributed to that good old man. [See the *Dictionnaire Historique*, printed at Caen, 1786, Art. Mirabaud.] We also conceive there is a great mistake in the spelling of M. D'Hankerville's name, vol. 4, &c. *Niebuter*, for Niebuhr, vol. 4. 287. The *Mahabarat Writer*, p. 291, is also an odd expression for the author or translator of the Mahabarat. Homer, and Pope, Virgil, and Dryden, might as well be called the Iliad and Æneid writers, which surely was never the mode of reference with respect to these authors.

then

then conclude our review with somewhat of a general opinion of the book at large. In various parts of vol. v, we meet with observations to which we think Mr. Sullivan would have done well to have attended, before he attacked what certainly the generality, and, we trust, by far the wisest part of the nation consider as most sacred and venerable; as at p. 354, and 355, and the danger of publishing such hostile sentiments, is equally well set forth, at p. 378, 379, 380. These, with other passages, on the necessity of Revelation, the inconsistency of the champions of general liberty, p. 399, the intolerance of Paganism, and the tolerant spirit of Christianity, p. 417, do honour to the author's pen.

In the 6th vol. we find Mr. S. a defender of Christianity. We would hope a very earnest and sincere one; but yet we could wish, even in this part of the work, that as he blames Lord Bolingbroke, in many places, for treating the holy scriptures indecently, he had not himself brought forward many passages from licentious writers, which had certainly been better suppressed; not only as of evil tendency, but (as it may be fairly said with respect to some) as absolutely absurd, and contemptible. We were exceedingly surprised to meet with that very foolish passage (for nothing less can be said of it) from Lord Shaftesbury, letter 96, relative to the jocular and witticisms of the sacred writings; but much more to find that noble author immediately afterwards called "that elegant and subtle writer." It should have been remembered, that whatever Lord Shaftesbury might be in general, this character would on this occasion, be referred to the opinions just cited; and undoubtedly those opinions are stamped neither with the marks of elegance or subtlety.

In Letters 97, 98, 99, we find some entertaining and just observations on monastic institutions, which, however, we must still consider as little connected with the title of the work, but yet more so than the remainder of these Letters, which, besides containing a most incoherent farrago from a hundred different authors, has certainly as little to do with a "View of Nature" as any equal portions of Archbishop Potter's Grecian, or Mr. Kennet's book of Roman Antiquities, or (for there is much too of Ecclesiastical matter) of the Concilia of Hardouin.

In Letter 100 we have the following observation, which, if we had ever been disposed to doubt about it, we have lately, on too many occasions, seen completely verified.

"The passion for independence, and the love of dominion, generally arise from the same common source. There is in both an aversion

aversion to controul. And he, who in one situation cannot brook a superior, is certain in another to dislike being joined with an equal.— Hence, what the prince, under a pure or a limited monarchy, is, by the constitution of his country, the leader of a faction would willingly become in a republican government. For can you believe a popular reformer, or rather I should say, a downright intemperate leveller, to be actuated by principles less arbitrary than a Cromwell or a Mirabeau?" P. 326.

In Letter 104 we have some good remarks on luxury, and, in the same, we have a hint given of the quality at least of Mr. S.'s correspondent, if any such really existed, p. 427.

In the 105th Letter Mr. S. is warm in expressing his disapprobation of every kind of religious intolerance, as a species of which he considers our sacramental test. That Mr. S. is as inconsistent in this part of his work as in others, it would be easy to prove at large, and we might rest our proof briefly on the comparison of two passages at pp. 389 and 463, especially as Mr. S. is still, in this instance also, very wide of the avowed object of his work. But, as the subject is important we shall subjoin a few remarks.

Page 458, Mr. S. allows that "the rulers of a people have a right to choose a religion, and to endow it." But surely then they have a right to guard and protect their chosen and endowed religion.—"But they have no right to *impose* creeds."— Suppose so: But if they have a right to choose a religion, and endow it, surely they have a right to *enquire* into the creeds of individuals, if this *be found* necessary for the preservation of what they have chosen and endowed.

At p. 460 we are reminded that the Americans have decreed, "that no religious test shall ever be required as a qualification to any office or public trust under the United States," and that many other great nations have granted toleration, and "left the *punishment of heresy and schism* to the care of Heaven alone." But, to state this matter fairly, how is the Test Act properly to be called a *punishment*? The "rulers of the people" *here* (that is the Legislature of England), have judged it to be an indispensable guard to the Church they have thought fit to endow and establish, and to the religion which (according to their right, admitted p. 458) they have chosen, to exclude those disaffected to it from power and trust, and this not on conjecture only, let it be remembered, but in consequence of woeful experience. But is this any punishment of those who differ from us? Is it *so meant* by the Legislature? "It would indeed be very unreasonable," says Bishop Sherlock, "to beat a man be-
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cause he has an infectious distemper, yet it is very reasonable to deny him a place in the family upon this account! in one case I should injure him—in the other I only take care of myself." And, again, "if there be no difference between persecuting a man for his opinions, and securing myself against being persecuted for my own, then, indeed, it is a persecution to exclude men, for the sake of their disaffection to the established Church, from civil power.—Persecution, the Bishop adds, is an hard word, but when it comes from words to blows, it is an harder thing. *The Church of England has felt it*, and she has a short memory if she has already forgot what it is."

With respect to the Sacramental Test, the receiving of that rite, according to the form of the Church of England, is not required or taken to be a test to qualify a man, in consequence of the law, but his *having* received it *within one year* before election to an office (and this clause of the act should be particularly remembered) is allowed to be a test of his being a sincere conformist, because in its own nature it ought to be such a test. It is not the qualification, but the proof of the qualification. If this operates as a restraint on individuals who dissent from us, surely it is also a restraint on the very head of the Church itself, in whom is lodged the power of disposing of offices. See Bishop Sherlock's admirable treatise on this subject *, which, extensive as Mr. S.'s reading has been, we conceive, never fell in his way; otherwise, we are inclined to think, many parts, for their matchless force, might have found their way into his common-place book, and thence, possibly, into the work before us; for, in order to make the most of his extensive collection, we think Mr. S. sometimes capable (like the satyr in the fable, to which he has alluded), of blowing hot and cold.

Much of the last Letter is a confused, and, in some places, almost an unintelligible medley of things. It seems, we must confess, to be the remainder of some literary repository which had not been found applicable enough to introduce elsewhere: thus, at page 508, we have a story from Pagan history given us, which appears to be inserted merely that it might not be lost.

Having now attended Mr. S. through the whole of his voluminous publication, we feel in some degree competent to give a general opinion of it, which we must consider as the

* This Treatise was re-published in 1790, and sold by Messrs. Rivingtons, Elmsly, &c. London; and Cooke, Oxford.

more necessary, from our having had frequent occasion to vary our opinion of it, as we proceeded through the several volumes. In the 1st, and part of the 2d, where Mr. S. confined himself to a detail of such discoveries as had been made in natural knowledge, we were disposed to consider the work as a valuable present to the public. When in the latter part of the 2d vol. we found Mr. S. disputing the authority of Moses as an inspired writer, we held it fit to examine with care into his pretensions to be a judge in this important matter, and we confess we were glad to find (as we think the establishment of this point to be of the most weighty consequence) that our faith in this article was in no danger whatever of being shaken by the arguments of Mr. S. either as a Naturalist or a Theologian. As it has been our endeavour through the work to answer Mr. S. as much as we could from his own writings, we hope this may be received as at least a *fair* proof of his inconsistency as a reasoner:—of the extent of his knowledge as a Naturalist we have had other grounds to doubt*. The metaphysical discussions in the 3d vol. &c. we have passed hastily over, as containing nothing new, and the antiquities of the 4th and 5th as being very little connected with a “View of Nature.” The 6th vol. though containing many valuable extracts from some of the ablest defenders of Christianity, seemed to us, more than any of the rest, to be copied from a common-place book, and to have many things crowded into it, merely, as we observed before, that they might not be lost.

* Several things in the course of the work have led us to suspect that Mr. S. is no profound Naturalist, though he has meddled so much with the works of those that are. Some of his observations which have occasioned our doubts, we have noticed in their place; others we have passed over; but we cannot avoid saying, that in his reference to the works of M. St. Pierre, Vol. II. and particularly in his adoption of his strange system of the tides, he proves himself, to have no very sound judgement in such subjects. The works of M. St. Pierre referred to (*Les Etudes de la Nature*) are in very little repute among Naturalists, and, in our opinion, deservedly so, however they may have been received in the world as elegant writings. Such, in many respects, they most certainly are, and though no Naturalist, M. St. Pierre may deserve our regard as a strenuous (we wish he may have been a sincere) defender of Revelation, both as recorded in the Old and in the New Testament. We cannot forbear expressing our earnest hope that his reverence for these sacred and inestimable books may have some good effect in France, where he has *very recently* been appointed to the superintendence of the public schools.

Whatever credit then may be due to Mr. S. for his labour and his intentions in presenting the public with the fruits of his extensive reading ; whatever ingenuity he may have shown in bringing into a methodical form, this heap of detached materials ; whatever there may be of entertainment and amusement scattered through the work, and however much of real value he may have introduced from the very excellent writings to which he has had recourse ; yet we feel it incumbent on us to say, there is still much to be found to which it would have become a wise and a considerate man to have paid no attention ; and much said which such a person ought not to have said. The epistolary form in which these materials appear we apprehend to be only an adopted one. We cannot suppose that any person would be at the pains of copying so much from other authors (especially during a foreign tour), merely to entertain, or even to instruct a distant correspondent. The variety of books referred to, and the very recent publication of some of them, confirm us in this opinion.

ART. XI. *Corrections of Various Passages in the English Version of the Old Testament ; upon the Authority of Ancient MSS. and Ancient Versions. By the late W. H. Roberts, D. D. Provost of Eton College. Published by his Son, W. Roberts, M. A. Fellow of Eton College. 8vo. pp. 254. 5s. Cadell, 1794.*

THE Biblical Scholar will infallibly receive with pleasure these remarks from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts, seems to have been that of lessening the number of words supplied in *Italic*, in our public version, as not answering literally to any words in the Hebrew, by showing that in some cases they are necessary, and that in some the sense may be filled up from the Hebrew by other means. There are also, many remarks of a more general kind. It is curious to see the different spirit with which various men undertake the same task. Some, from premises of much less strength, contend fiercely for the necessity of a new version. Dr. Roberts, modest and candid, says, "whether it would be advisable to produce a new translation of the Old Testament for general use, I will not presume to determine." To us it appears that, unless it could be thought desirable to have the same task frequently repeated, to which there are the most obvious and urgent objections, it will be necessary

necessary to wait till the observations of learned men to this intent, shall not only have accumulated much more than at present; but till there shall have been full time for them to be completely digested and discussed. Dr. Roberts has here contributed his aid to the work; and his contribution will always be entitled to respect. He confesses that since he made his observations and corrections, he has found that some of them had also occurred to Houbigant and others: but he did not therefore determine to suppress them, wishing that they should become known to English readers, and considering them as strengthened by such coincidence. We shall lay before our readers a few specimens of Dr. Roberts's observations.

“ Exodus, vi. 8. “ I *am* the Lord.” The word *am* is neither in the Hebrew nor in any ancient version. God confirms the promise, and signs it, as it were, with his name; “ * I Jehovah;” the sublimity is lost by the insertion of *am*.” P. 15.

The following note on the errors and misrepresentations of Voltaire, deserves attention.

“ M. de Voltaire, speaking of the Jews, says, “ Cette nation n'étoit composée que d'une seule famille, qui en deux cens cinq années produisit un peuple de deux millions de personnes : car pour fournir six cent mille combattans, que le Genèse compte au sortir de l'Egypte, il faut au moins deux millions de têtes. Cette multiplication contre l'ordre de la nature est un des miracles que Dieu daigna faire en faveur des Juifs.” (Vol. viii. p. 16, 4to.) What opinion M. de Voltaire had of miracles is well known. But in this passage there are two mistakes; the former of which I believe to be accidental, and the latter wilful. Instead of Genesis he should have said Exodus; that I conceive to be the accidental mistake: but when he says, that there were six hundred thousand combatants, and thence computes that there must have been two millions of people, in order to enhance the improbability, that I think was a wilful mistake. The account is this: “ and the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, that were men, besides women and children.” Does it follow, that these six hundred thousand were all warriors? Does Moses say they were? But even supposing that they were, the increase is not so much against the order of nature, as M. de Voltaire is willing to make it. The Israelites were in Egypt about 210 years; M. de Voltaire acknowledges 205 years; now the persons who came up into Egypt from Canaan, including Joseph and his family, were seventy; besides the wives of Jacob's sons, and probably of his grandsons; for he was a hundred and thirty years old, when he came into Egypt. And whoever consults Blackstone's Table of Collateral Consanguinity, in the second volume of his Commentaries, will find this increase not so contrary to the order of nature.

* In the Arabic, “ I Jehovah will perform this.”

I will

I will embrace this opportunity of mentioning a most daring misrepresentation of Mr. de Voltaire, which, as far as I remember, is omitted by the ingenious author of "*Lettres de quelques Juifs*." Speaking, as he frequently does, with the greatest contempt of the Jews, he derides the opinion of those who maintain, that the unity of God was known to the Jews only; and says that the Heathen worshipped one God, namely, Jupiter. "This doctrine, says he, concerning the unity of God, was taught in the Eleusinian mysteries; which mysteries Virgil has admirably described; and introduced one Phlegyas crying out in the infernal mansions,

"Soyez justes, mortels, et ne craignez qu'un Dieu."

Such is M. de Voltaire's translation of a line, which is familiar to every school-boy;

Discite justitiam moniti, et non temnere Divas:

He quotes a line, which asserts a plurality of Gods, and translates it in such a manner, as from that very assertion to maintain the unity." P. 18.

The following conjecture is ingenious and probable.

"Chronicles, iv. 16. "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon." But whose father was Hiram? not Solomon's; and yet there is no one else to whom his father can refer. But here the seventy come in aid; where we read, Ἐποίησι Χιράμ, καὶ ἀνήγαγε τῷ βασιλεῖ Σαλωμών. "Hiram made, and brought to king Solomon." Whence we may pronounce certainly, that what is now אביו, his father, was originally, אביו, and brought." P. 84.

This also seems remarkably happy.

"Isaiah xv. 2. "He is gone up to Baith, and to Dibon, the high places, to weep." Bishop Lowth, "to Beth-dibon." But there is no such place as Beth-dibon mentioned in Scripture. And where is Baith? Dibon lay in the plain, as appears from chap. xlviii. The Chaldee and Syriac rightly omit ו before Dibon; therefore I believe that Isaiah wrote על הבית ריבה "Go up, O daughter of Dibon, to the high places to weep." While the enemy was wasting the plain, the Prophet directs the women to ascend the hills, and weep. What particularly induces me to believe that it was written originally "O daughter of Dibon," is, that in Jeremiah xlviii. 22. we read בנה ריבה, daughter, of Dibon." P. 182.

There seems to be little room for doubt, that this must be right. The following remark on Proverbs may perhaps excite a smile, yet is probable.

"Prov. xviii. 22. "Whofo findeth a wife, findeth a good thing."

thing."—Generally so, but not always. Add therefore, upon the authority of the ancient versions, "a good + wife." P. 161.

In the famous verse of Job, so often quoted, "Man is born unto trouble as the sparks fly upwards," chap. v. 6. Dr. Roberts contends that the reasoning of Eliphaz, who speaks, requires it to be, "Man is *not* born," &c. but here we think the learned observer altogether mistaken. The sense seems plainly to be "though affliction does not spring up spontaneously, without a cause, yet still it is a thing perfectly natural to man." In such a variety of observations, it is probable that some may be liable to objection; nor can we undertake the full discussion of a work so multifarious. What we have produced will convince the reader that Mr. Roberts performed a wise as well as a filial act, when he gave these papers of his father for publication.

ART. XII. *Rapport fait par Saint-Just, au Comité du Salut Public, &c.—Report made by Saint-Just to the Committee of Public Safety at Paris, in the Month of May, 1794, relative to the Expences incurred by the Neutral Powers.* 8vo. pp. 45. Imported by De Boffe, Gerard-street.

WE find, from an advertisement prefixed to this publication, that it originally appeared, in detached parts, in the *Courier du Bas-Rhin*, whence it was extracted by the anonymous editor, who justly conceiving it to be highly interesting to the public, reduced it to its present form.

Saint-Just, the author of this Report, who, before the abolition of titles in France, was distinguished by the appellation of *Marquis de Fontvielle*, was the friend and coadjutor of *Robespierre*, with whom he suffered at the commencement of the last Summer; and we understand, that the publication of the Report in question, previously to any communication of it to the Convention, greatly contributed to accelerate his destruction. The Convention, indeed, might well be enraged at an exposure of their conduct, which proves, beyond the reach of confutation, that their principles and professions were at direct variance, and that the system of corruption which they openly reprobated, they privately pursued.

+ In MS. 172. three or four letters have been erased after the word *מאד*; no doubt the word *מאד* stood there originally.

It proves also, what many have hitherto affected to disbelieve, that the French Republicans have been invariably studious to extend the influence of their principles, and to *overthrow every existing Government in Europe*. This last point it is material to establish, inasmuch as it affords a complete justification of the measures adopted by the different powers who have taken up arms against France, for checking the destructive progress of Gallic anarchy.

After observing that the present is a general war—*Une guerre cosmopolite*—that the whole world is interested in its success, and in its disasters, Saint-Just proceeds thus :

“ We have rendered our cause a general cause ; we have enlightened the principles of nations ; the eyes of all men are fixed upon us. Nothing now remains for the events of the war to decide, but the extent of its consequences. Thus, *in this struggle between the freedom of mankind and the tyranny of Sovereigns, the event will either emancipate the world, or rivet its chains for ever.*

“ No state in Europe, no not one, is governed by our principles ; they are all swayed, more or less, by ancient prejudices. The purity of our principles admits of no compact with tyranny, no union with error ; but our triumphs will produce the destruction of both. In this state of things, then, can you for a moment seriously believe that among the old institutions by which the nations of Europe are now governed, there is a single one sincerely attached to our principles ?—No, it is impossible ; and, according to our principles, *there is not one free state in all Europe.* Do you then, seriously believe, that there exists a state, considering how many persons your principles will despoil of the authority which they have usurped, that can be attached to your principles ?—Most certainly not. They are cherished by individuals.—French freedom has temples in many hearts, but she has not one, nor will she ever have, in the cabinets of Ministers, nor in the Senates of any modern Republic.”

It is well known, that in the new Republican Vocabulary of France, Tyrant and King are synonymous terms, and that Tyranny and Error are always considered by the French, and their adherents, as the distinguishing features of all existing establishments. The avowed object of their triumphs, then, is the subversion of every settled Government. They positively deny the existence of freedom in any nation except their own, and declare their intention to promote the establishment of freedom throughout Europe—or sometimes, *to emancipate the world*. Surely these expressions from a man possessing the means of information which Saint-Just possessed, and holding the station which he held, will not admit of an equivocal interpretation. In another place, however, he is still more explicit ; adverting to the considerable sums which had
been

been expended at Genoa, he observes, that the object of this expence was two-fold—first, to procure a supply of corn and provisions; and next,

“ To gain partizans, by the means of subsidies, *to sow the seeds of Liberty*; to produce a Revolution which should bring over Genoa to our principles, and her money to our treasury, which should consequently open to our armies one of the gates of Italy; fostering in silence this Revolution, that *at the moment appointed for a general explosion throughout Europe*, the partizans of Aristocracy might be strangled by the arms of a new Hercules, whose cradle they should scarcely have perceived.”

We are afterwards told, that fifteen hundred thousand livres (upwards of 62,000l. sterling) was expended at Genoa in one week, with a view to convert the Ducal Crown into a Cap of Liberty.

The French Ministers, and particularly their Envoys to Foreign States, are represented as so many rapacious monsters, who were anxious to increase the public expences, in order to profit by the money entrusted to their care and disposal. He accuses them of having expended immense sums in bribing different powers to the observance of a neutrality, which, in his opinion, interest or policy must, without any foreign stimulus, have induced them to adopt. But one part of their conduct indisputably merits more severe reprobation than any which Saint-Just has passed upon it—we allude to their scandalous persecution of the unhappy Emigrants.

“ What! thirty thousand livres expended for the purpose of procuring the expulsion from some obscure spot of that obscure country (Switzerland) of a score of wretched Emigrants, pressed by hunger, expected by the guillotine, and possessing no other property in the world than a night-cap! Of what consequence was it to the Republic, that this night-cap, and the contemptible head which it covered, should be removed for concealment from Basil to Friburg, from Lausanne to Soleure? Does the fate of Liberty then depend on the fate of these slaves? Must we purchase rags at such a high price? And, because wretches, anxious to convert every thing into money, wish to sell us the objects of our proscriptions, who have taken refuge in their country, ought we to sanction the imposition of a mad, ridiculous, insulting price on this miserable species of merchandize?”

We know not which deserves the severer censure, the intolerant usurpers of power, who, after despoiling the most illustrious families of their property, expelling them from their native soil, and depriving them of all those comforts and connections which smooth the rugged path of life, extend their persecution to the place of their retirement, and betray a malignant anxiety to promote their total extirpation; or the wretches

wretches who refuse an asylum to misfortune, and sacrifice to the gratification of a sordid avarice the most sacred principles of humanity. With regard to Switzerland, Saint-Just had certainly good reason for supposing, that Jugurtha, were he alive, would exclaim, *Urbem venalem ! et maturè perituram, si emptorem invenerit.*

The other neutral powers are stigmatized as alike insatiate and contemptible, and it is maintained, that it would have cost the Republic infinitely less to combat and subdue them than had been expended in the purchase of "their inactivity, cowardice, and perfidy." As little ceremony, indeed, appears to have been used in expending the money of the Republic as had been previously exercised in acquiring it. Seventy millions of livres, including jewels and other valuable presents, were sent to Turkey ; forty millions were given to the Swiss, and fifty-four to the Genoese ! Another considerable sum was also employed at Genoa, but to a better purpose, since Saint-Just asserts, that to the assistance it procured from the Genoese, the Republic was indebted for the recapture of Toulon, the reduction of Marseilles, the preservation of Nice, and the peace and union of all the Southern Departments ; whereas, the fifty-four millions of livres were consumed in the vain attempt to effect a Revolution at Genoa.

The following observations on the belligerent powers, which some late events seem, in a certain degree, to justify, are worthy of notice.

"The great powers of Europe, united by a sense of danger, have combined against us ; but, in this monstrous coalition, they have all joined their armies, their resources, and their fears, while each reserved his cupidity, his hatred, and his jealousy ; so that, detesting each other still more than either of them detests us, their rivalry, their intrigues, their jealousy, and that inexhaustible pleasure of considering as an advantage to themselves such of our victories as tend to diminish the strength of an ancient rival, have proved our most powerful allies."

The reporter concludes by recommending a total change of system in the disposal of the public money in foreign countries ; he exhorts the Committee no longer to pay the neutral powers for doing that which their interest would compel them to do ; but to distribute their gold, without reserve, among their enemies.

"It is there that we must purchase a secret, *an arm, a manipuleur*, at a price proportioned to the magnitude of the enterprise, and the extent of the danger ; it is in their armies that we must pay partisans ; it is to discontented Generals that we must open the gates of our treasury.—In such cases we should, if it were necessary, exhaust
our

our resources; and the necessary plans for effecting this purpose are already laid."

The suggestions excited by this last observation are too painful to encourage; it would be the height of presumption to assert that many of the disasters sustained in the course of the Summer and Autumn, by the Combined Powers, are to be ascribed to the treacherous machinations to which Saint-Just alludes; but the unaccountable surrender of places of great strength, without an adequate, and sometimes without any resistance, certainly gives a colour of probability to such a supposition.

We strenuously recommend this Report to the perusal of our readers, as it conveys much more useful information with regard to the nature and tendency of those principles by which the French Councils were swayed previously to the downfall of Robespierre and his party, and which still continue to prevail, in a certain degree; and it will tend to justify many of those measures, adopted by the *belligerent*, with respect to the *neutral*, powers, which have been frequently stigmatized as harsh and severe, and sometimes as *unjust*.

ART. XIII. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May and June, 1794. by George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 4to. 22 pp. 1s. 6d. Cadell and Davies. 1794.*

AT a momentous crisis, like the present, when attempts are made, both at home and abroad, to shake the foundations of civil subordination, and to undermine religious principles, it is a duty immediately incumbent on the members of the established church, and more particularly of those, who are invested with the power of superintendence, to repel the attacks of infidels, and assert the excellence of Christianity. This is not the time for the watchmen of the holy city to slumber, when the enemy is advancing with rapid strides to its gates. The Bishop of Lincoln appears to have been influenced by this persuasion, and in order to extend the good effect, which the mere delivery of his charge was calculated to produce, has yielded to the solicitations of his clergy, who were anxious for its publication. The perusal of what was heard with much satisfaction during the Bishop's late visitation, will doubtless, confirm the first impression, and enable

the clergy to communicate with more precision to their respective flocks the sound principles, which their Diocesan has laid down, and the arguments, by which those principles are ably supported.

The main design of this publication, is to prove the necessity of religion and government, to the welfare of society, in opposition to the destructive principles of confusion and Atheism, which have been with too much success disseminated in France. In the course of the discussion, the connection between licentious opinions upon subjects of religion and government; is marked with great strength and justness of observation, and is illustrated by very apposite examples.

“ Our ancestors of the last century had frequent opportunities of observing the close alliance between Popery and Despotism; and we, who live at the end of the eighteenth century, have seen the Disciples of Socinus amongst the most zealous abettors of Republican Principles.

“ This union of religious and political sentiments, in these two remarkable instances, will not excite much surprize in minds accustomed to mark the springs of human actions, and to trace the dependence and analogy subsisting between the principles, which actuate the conduct, and influence the judgment of men, upon different occasions. Surely it may be expected that they, who, upon subjects of Religion, contend for an implicit submission to their ecclesiastical rulers, who refuse the common people the liberty of consulting the Scriptures, and who consider their priests as vested with the powers of indulgence and absolution, should be advocates for passive obedience to their civil governors. We here see the same blind subjection of the understanding, the same slavish compliance of the will, under the kindred yokes of tyranny and superstition. And, in like manner, we may expect, that they, who, denying the necessity of a propitiatory Sacrifice, presumptuously lay claim to eternal happiness upon the ground of their own merit; and who degrade the character of the Divine Jesus into that of mere man, should endeavour to destroy all superiority in their fellow-creatures, and seek the gratification of their pride in the abolition of all worldly distinctions. The same captious and restless spirit, which leads men to cavil at the articles of our religious faith, and to reject the mysteries of the Gospel, because they surpass their comprehension, causes them to be dissatisfied with our civil constitution, and to represent its essential parts as useless and dangerous, because they do not agree with their own imaginary ideas of unattainable perfection. We here again observe the same temper of mind directed to different objects, a similar error in judging of the dispensations of God, and of the institutions of men: and this natural alliance between certain opinions in matters of Church and State, can alone account for the events of former and modern times.” P. 14.

The paragraph in which the Bishop adverts to the infidelity of the French writers, as the primary cause of the present disorders,

orders, that rage among an infatuated people, shows a keen insight into those remoter springs of action, which escape an ordinary mind.

“ The Deistical works, which have abounded for many years in that unhappy country, by weakening the authority of Revelation, and by ridiculing the idea of a Moral Governor of the world, and of responsibility in a future state, gradually destroyed all sense of religion, left the minds of the unwary without any protection against the insidious arts of wicked and ambitious men, and prepared the way for those scenes of devastation and blood, which have been the boast and triumph of these inhuman Atheists. This is the real foundation of all that France has experienced, of all that England has feared.” P. 16.

The objections, that might be brought against divines, for discussing such political topics as at present employ the public attention, are carefully anticipated. Those topics are proved to be of peculiar importance to the clerical order. The present contest is not concerning the clashing interests of an inconsiderable party, but it is literally *pro Aris & Focis*.

“ The points now at issue are, whether there shall be any government, any order, any religion. While the enemies of our present and future peace are, with unremitting assiduity, endeavouring to pervert the understandings and pollute the minds of all who listen to their wicked sophistry, can it be the duty of the Ministers of the Gospel of Truth and Purity, to view these impious attempts with unconcern and indifference? Are we in silence to behold the subversion of all government, the extinction of all religion? Are we not rather called upon, by every means in our power, to expose and counteract the pernicious tendency of these insidious doctrines, which, under the abused names of liberty, reason, and philosophy, strike at the fundamental principles of every thing which has ever been esteemed valuable and sacred amongst men, and inevitably lead to all the miseries of anarchy and atheism? If our Saviour himself condescended to deliver this precept, “ Render unto Cæsar the things that are Cæsar’s ;” if his inspired Apostles commanded their followers “ to be subject to principalities and powers, and to obey magistrates, and to submit themselves to every ordinance of man, and earnestly to contend for the faith which was once delivered unto saints ;” surely it cannot be unbecoming the present dispensers of God’s holy word, to explain to their bearers the religious grounds of civil obedience, and the duty of quiet submission to their lawful governors ; and above all, it must be incumbent upon them, as the foundation of every hope, to use their best exertions for the preservation of our pure and excellent religion, which they have engaged to teach and to defend.” P. 16.

We cannot conclude without saying, that this charge fully justifies the expectations we formed of its excellence, from the report of those who had heard it. The different topics are treated with great strength of reasoning, the arguments are confirmed
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by the authority of ancient and modern writers of high character, and the whole charge is written in an unadorned, but manly and energetic style.

ART. XIV. *The Annual Register, or a View of History, Politics, and Literature, for the Year 1790.* 8vo. 7s. Doddsley, 1790.

AN annual digest of public transactions, accompanied with select specimens of the current literature, is a plan so calculated to inform and amuse, that the mere announcing of it might suffice to recommend it to the patronage of the public. This is particularly the Case with respect to the work before us, whose established and well merited reputation might be considered as a sufficient passport, through the gates of criticism.

The affairs of France, which necessarily demand a considerable share in the politics of Europe, are reported in this volume upon a very comprehensive scale. Considerable animation is infused into this part of the work ; for which the editors deserve the thanks of the public ; it being that portion of European History, upon which the attention of mankind is particularly fixed, and from which the most useful or pernicious impressions may be acquired, on subjects of political science. How far the historian has developed the real motives, and delineated the genuine features of this revolution, posterity will best decide ; when the passions and interests, which mix with its present operation, shall have subsided. . We cannot, however, approve the omitting all other European History for the sake of giving this in detail. As a specimen of the mode of execution, we shall give the following curious extract :

“ This occasion obliges us to bring forward an adventurer with a strange name, and of a still stranger character, Anacharsis Clootz, a malcontent Prussian ; who wanted to communicate the knowledge of that liberty to the French which he dared not to talk about at home. He was one of those men, who, excepting by the commission of some extraordinary enormity, could never have been called into notice, under any other state of things than such as now prevailed in France ; but having received so much education in Germany, as was sufficient to exalt his natural extravagance to its utmost pitch, his self-confidence suffered him to miss no opportunity of exhibiting his talents to the public. As declamation, philosophy, and the negative quality of infidelity, were the points in which he supposed himself principally to excell, the confusions of Paris had for several months opened the fairest field

field to him for the display, at least, of the former of these talents, that he could have wished; but whether it was that the people thought they had orators and philosophers enough of their own, and that infidelity was too common to bear any value, or that the bombast which loaded his eloquence was incomprehensible even to the Parisians, so it was, that all his exertions were unable to push him forward into any degree of particular notice.

“ The modern Anacharsis, thus foiled in his hopes, that eloquence and philosophy would have opened the way to fame and to fortune, shrewdly conceived, that extravagance might possibly succeed where they failed. Having procured a number of those vagabonds who filled and infested the streets of Paris, and hired all the foreign, ancient, and grotesque dresses, which the opera and play-houses could furnish, in order to disguise them, he masqueraded at the head of this motley crew to the national assembly, where he introduced them as strangers arrived from all or most of the nations of the globe, being the virtual ambassadors of all those enslaved nations who wished to be free, and were therefore disposed to enter into fraternity with France, for the glorious purpose of establishing liberty throughout the world. The orator, to give a full display of his talents, delivered a speech in the name of his dumb gang of ambassadors, which, for absurdity and bombast, equalled any thing that ever was or can be spoken. In this he represented the ambassadors of all existing governments, as being themselves slaves, the representatives of tyrants, and therefore unfitting to be received in that honourable public character which they assumed: that those citizens by whom he was accompanied were the real representatives and ambassadors of mankind, and had constituted him, in their name, to demand places for them, suitable to their rank and character, at the ensuing grand confederation of the nation.

“ So barefaced, so impudent, so ridiculous a farce, was never before played off before any public assembly; or before any collection of men supposed to be in possession of their rational faculties. To heighten, if any thing could so do, the ridiculousness of the scene, it was affirmed, that several of the Asiatic ambassadors, stripped of their hired robes and plumes, were seen at the doors of the assembly, in their proper garb and character, humbly soliciting the payment of their wages; a trifling matter, which, it would seem, the sublime ideas of their orator had rendered him inattentive to.

“ It seems, however, probable, if we judge from the immediate consequences, that this exhibition was not to be entirely attributed to the extravagance or insanity of Cloomer; but was calculated to answer a most serious and important purpose. But to understand this, it may be necessary to observe, that from the bad, and too often shameful effects, which the wine drunk at dinner had frequently produced on the debates of the Assembly, it had long become a standing rule, though without any particular order for it, that no business of moment should be brought forward at the evening sittings. On this account they were generally very thinly attended, most of the members gladly seizing the opportunity of indulging those pursuits of private business or pleasure, from which they had been withheld by the morning sitting. The exhibition we have described was presented at an evening

evening sitting (June 19) when the house was not, indeed, so thin as usual, but, however it happened, so it was, that the most violent of the democratic leaders, and that party in general, were those who principally attended.

“ When the ambassadors had acted their part, and were withdrawn, it seemed as if the Assembly thought it necessary likewise to act their part. As if they had believed the mockery which they just beheld to be reality, and that the ambassadors of all mankind were in fact present, and supplicating their protection, they were all at once, as if it had been an electric shock, struck with the most violent fit of enthusiasm for liberty, which it was possible to describe or imagine. The first effusion of this passion was laudable: it was a decree to destroy and remove those figures of chained slaves, intended to represent prisoners and conquered nations, which surrounded the statue so much celebrated, and so often condemned and ridiculed, of Louis XIV. and which, if it had not been for this decree, might have long continued shameful memorials of the insufferable vanity and arrogance of the monarch.

“ The succeeding effect of this enthusiasm was not so blameless. The resolution for abolishing hereditary nobility for ever, was in the same evening's sitting, introduced, debated in a certain manner, and passed into an irrevocable law before their rising. It was to little purpose that the nobility, all the royalists, and many others, who were not absolute republicans, cried out, in the midst of their distress or astonishment, against the unfairness and dishonesty of this proceeding, which they said openly was carried by stratagem and surprise. The law was passed, and there was no remedy! there was no house of lords to check the exorbitance of a house of commons; there was no king, with freedom or power to curb the enormities of either, or both; and, to crown the evil, the assembly itself was unfortunately not bound by any of the wholesome and necessary regulations which so happily prevail in the English parliament; by which previous notice is given of the introduction of a new law; by which every bill must go through a certain number of readings, and a reasonable time allotted for due consideration, before it can be passed; and by which, in cases of moment, a general call of one or both houses takes place, and all the members are obliged, under penalty, to give their attendance on a day appointed. All these forms, so necessary to cool and wise deliberation, all these checks and powers of controul, were wanting.” P. 147.

The Parliamentary proceedings, and Chronicle of events, are rendered with the usual attention to brevity and compression; and the prose-extracts contain a variety of materials, among which, are some pieces of the best character.

Of the poetical department, we cannot speak in the same terms of commendation. The Pieces introduced, are neither so numerous, nor select as, in our judgment, they might have been. Why an offensive extract from Peter Pindar should be classed at the head of this Poetical Register, we are at a loss

to determine. Though we do not altogether deny the powers of Peter, we should not be disposed to assign to their least exceptionable effusions, the first rank in the productions of the British Muse; still less should we be brought to approve the insertion of an extract, in which the first personages in the kingdom are lashed with more than usual scurrility, as a frontispiece to a digest, where the professed object is selection.

The account of books is confined to two, viz. Stuart's *Antiquities of Athens*, vol. 2d. and Bruce's *Travels*. It is unnecessary to add, that these articles are executed with that ability which has uniformly distinguished the writers of this department; though we think it might have taken in a larger view of the current publications.

Much allowance is, however, to be made on the score of those political events before alluded to; which having multiplied to a number beyond example in the annals of one country, have necessarily occupied so large a portion of the compiler's pains, as to render excuseable the unequal execution of the subordinate parts. The volume is, upon the whole, deserving commendation; and the public will doubtless duly appreciate that zeal and ability, which has now added the 32d volume, to a work abounding in useful and interesting information.

ART. XV. *The Course of Hannibal over the Alps ascertained.*
By John Whitaker, B. B. Rector of Ruan Lanyhorne,
Cornwall. 8vo. 2 vol. 10s. Stockdale. 1794.

IT has happened, contrary to what very reasonably might have been expected, that some of the most celebrated transactions of antiquity, related by authors of good credit, and belonging to periods by no means involved in fables, have contained circumstances extremely difficult to be credited or explained. The serpent that encountered Regulus, the vinegar of Hannibal, and the burning glasses of Archimedes at the siege of Syracuse, have in their turn been the subject of incredulity, and even of ridicule; and if the marches of Alexander in India may be supposed, on account of their remoteness, to have escaped complete investigation, those of Hannibal, in a spot much more known to Europeans, and through a country where the practicable tracks are very few, have hitherto remained in equal obscurity. But patient research, and an increase of information will probably in time remove every such difficulty. The naturalist has already found serpents nearly large enough to justify the account of Regulus; the mirrors of Archimedes have been verified by Buffon, and

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by Greek descriptions, and the vinegar of Hannibal, of which Swift thought proper to deny him a drop in his camp, will be found in this work to be at least a necessary part of his military stores, and quite abundant enough to perform the task attributed to it. The Indian conquests of Alexander have been diligently examined by Major Rennel and others, and still are under diligent examination: and here the famous march of Hannibal over the Alps is investigated by a most acute and enlightened critic, in whose researches the learned reader will certainly find delight, instruction, and probably conviction.

Of a work so laborious and so multifarious the most just method will be to give a correct analysis, without attempting to dispute with the author concerning any difficult points.—We shall thus present to the public a fair view of the result of Mr. Whitaker's labour, and leave the final decision of the point to time, and learned examination. The moderns have been inclined, in general, to conduct Hannibal into Italy either over Mount Genevre and the Cottian Alps, over Mount Cenis, or over Little St. Bernard. For the first, we have the authority of Folard, and his corrector M. St. Simon: the second has been espoused by the present Earl of Bristol and others; the third by Breval, and General Melvill, both examiners on the spot. Mr. Whitaker takes a different pass from all these, namely, that over Great St. Bernard, or the Pennine Alps, and this against the express authority of Livy, whom in many points he follows. Livy positively decides for Mount Cremo, or Little St. Bernard, and speaks with contempt of those who preferred the Pennine Alps. With what force of argument our author opposes Livy, on this point, will be seen in the fourth section of his fourth Chapter. In laying down the course of Hannibal, Mr. Whitaker does not extol Polybius above Livy, or Livy above Polybius, exclusively; but collects his materials from both with great attention, and employs each in his turn to supply the deficiencies of the other.—Considering him, therefore, as generally conducted by Livy and Polybius, occasionally assisted by Appian, Cæsar, and others, and now and then relieved by conjecture, we will proceed to give the general result of his investigation.

Hannibal then, when he began his march into Italy, according to Mr. W. crossed the Rhone at Lauriol in Dauphiny, fifty miles north of Orange. This point is well fixed. He then, hearing that Scipio had landed at the mouth of the Rhone, and not wishing to be brought to battle till he entered Italy, marched up the Eastern banks of that river to Valence, Vienne, and Lyons. At Lyons Hannibal restored Brancus, the King of that place, to his regal power, and was in gratitude attended

attended afterwards by Brancus to a considerable distance.—The course of the Carthaginian army proceeds with tolerable ease till Livy brings it to a river, which he calls *Druentia*.—Here, if his arguments be admitted, is a capital discovery of our author. From the similarity of the name, writers in general have supposed this *Druentia* to be the Durance of Avignon, Embrun, and Briançon. But, from a much more certain criterion, the descriptions, ancient and modern, of the physical character of the river, Mr. W. determines it to be the *ARVE*. Nothing can be more strong than the resemblance between the *Druentia*, as described by Livy, in the rapidity of its current, the shifting of its channel, and various uncommon particulars, and the modern accounts of the *Arve* produced by Mr. Whitaker: and, if this fact be granted, a great part of his system is established. Hannibal is thus conducted by Geneva into the Vallais, and proceeds by St. Maurice, Martigny, or Oclodurus, and the country of the Nantuates, Veragri, and Seduni. At Geneva, Brancus, the friendly King of Lyons, or of the Segusiani left him, having no longer any influence to conciliate the native powers. But, at the defile which leads into the Alps near Martigny, or Martignac, Hannibal is resolutely opposed by the Seduni. By a stratagem, however, worthy of himself, Hannibal gains the pass, and completely repulses the Seduni, and takes their capital, the present St. Branchier. The Salassi, the next people who lay upon the route of Hannibal, alarmed by his success against the Seduni, gave up the attempt of resisting him by force, and tried the safer method of deceit. They met him with a formal embassy of peace, and having found means to lull even the suspicions of Hannibal, they endeavoured to conduct him into an inextricable defile, under pretence of showing him a nearer road. This is the most hypothetical part of Mr. Whitaker's account: it is, however, supported with great ingenuity, and Hannibal must, if we adopt it, be supposed to be misled into the Val de Bagnes, by the village of Luttier, till the barbarians found their proper opportunity to attack him; where the road, hitherto promising, had led him into a hollow, almost entirely blocked up. Here Hannibal is in the greatest danger of perishing, with all his army. After repulsing the assailants, by the utmost exertions of determined courage, he encamps on a rock, supposed to be the present situation of Luttier. From this place, recurring to the instructions of his original guides, certain Gauls who knew the usual course into Italy, instead of the Salassi, who had pretended to show him a nearer track, he was three days in recovering the road which he had been seduced to leave, and regained

regained it at St. Peter's, only seven miles beyond the point at which he had left it five days before. On the ninth day from his entrance at the grand defile of Martigni, he encamps on the summit of the Great St. Bernard, the Mons Jovis, or Mont Joux. Here Hannibal rested two days; but it being now the 28th of October, on the very night before he was to march, there was a fall of snow. His soldiers, though greatly disheartened by this circumstance, so strange to Africans, were yet encouraged by a speech he delivered, in which he represented their difficulties as vanquished, and Italy and Rome as lying before them. The march was now continued till they came to a sudden halt; this was the famous place where the customary road had sunk very lately by an earthquake, or some unaccountable subsiding of the ground, and had left a precipice of six or seven feet all across the way, and of solid stone. Hannibal attempted to take a bend out of the road, to miss this pass, but the nature of the ground, and the snow prevented it, and he was obliged to return, and encamp above the precipice. Here then is the famous point, where the vinegar assisted him to split or mollify the rock, which he performed, for the elephants and all, in about three days, and then proceeded to Aosta. He there took fresh provisions; he next encamped at Verrex, about 15 or 16 miles further: the second night at Eporedia, and afterwards took the capital of the Taurini, the present situation of Turin.

Thus have we given an exact sketch of the course of Hannibal as represented by our able and acute author. The variety of arguments adduced in support of the different points, the extent of learning, and the accuracy of observation displayed by him, can only be properly understood by an attentive and learned reader, perusing the book itself. One great argument by which Mr. W. supports his hypothesis of the road over Great St. Bernard, is, that there was no other way into Italy from Gaul at that period. Livy himself as he observes, (Vol. II. p. 373 and 376) brings the first and fourth irruption of Gauls by that pass, and the time when the other ways were formed is accurately enough pointed out by him, in the opening of his work.

Mr. Whitaker is sometimes almost digressive in his excursions, at least he indulges himself in carrying them to a considerable extent. They are, however, replete with knowledge and with symptoms of a vigorous mind. One of his chief deviations is in the account of a Convent on the summit of Great St. Bernard, which is yet so interesting, both from the motive and manner of its narration, that we cannot refrain from introducing it as a specimen to our readers. The
present

present temper of mankind tends to condemn, without exception, all monastic institutions; this, however, will prove that they may, in some instances, afford exercise for active as well as exemplary piety. As it is the business of wise men to oppose prejudices of all kinds, we are happy thus to assist in combating a blind prejudice, even against Monks. After giving an account of the institution, Mr. W. says,

“ But it is peculiarly pleasing to a tender mind, to note the useful solicitude of these amiable monks, on such days as the pass is most frequented; in personally receiving, warming, and recovering travellers, that are exhausted by their excess of fatigue, or indisposed from the severity of the air. With equal eagerness, they attend their own countryman and a foreigner. They make no distinction of state, of sex, or of religion; and ask no questions, concerning the nation, or the creed of the wretched. Their wants or their sufferings are, what primarily entitle them to their care. Yet, in winter, and in spring, their solicitude has a larger scope of activity, and takes a wider range of attention. From that very time nearly, in which Hannibal carried an army over Great St. Bernard, and at which the Romans reckoned the general winter of Italy to commence, from the 1st of November through the winter, to the 1st of May; a trusty Alpine servant, who as an Alpine is denominated a *MARONNIER*, and one or two dogs of an extraordinary size with him, are constantly engaged in going to meet travellers, a considerable way down the descent toward the Vallais, even as far as St. Peter's.

“ These dogs possess an instinct and receive a training, which fit them to be peculiarly useful in their employment. They point out the road to the guide and the travellers, through fogs, tempests, and snows. They have also the sagacity to discover travellers, that have wandered out of the way, have floundered in the drifts of snow, and are lying wearied, exhausted upon them. But, what forms a wonderful addition of kindness, the monks often go themselves with the guide; in order to see assistance more promptly administered to the unfortunate, and to act occasionally as friends to the soul equally with the body. Even when the guide is not sufficient of himself, to save the unhappy traveller from perishing; they run to his assistance themselves, support him with their own arms, lead him with their own hands, and sometimes carry him up to their convent upon their own shoulders. They are often obliged to use a kind of friendly violence to him, when he is benumbed by the cold or worn out by the fatigue. He then insists upon being left to rest, or even to sleep, for a moment upon the snow. The torpid influence of the cold is stealing upon him, renders all motion unpleasant, and is gently carrying the sleep of death from the extremities to the heart. The monks know this; and the very thing which he dislikes, they know to be the only means of saving him. They are therefore compelled to shake the traveller in his deadly doze, and to drag him by force from his fatal bed of slumber. They thus expose themselves to all the severities of the weather, in order to save others. They necessarily suffer much, in the work. At times, when the quantity of snow upon the ground prevents them

from walking fast, and so their bodies are not properly warmed with their own motion, their extremities would congeal with the cold, before they perceived their numbness. They are, therefore, obliged to carry short thick staffs with them then, armed at the ends with iron, and to strike their hands and feet with them continually.

“ They even stretch their exertions of humanity beyond all this. About three miles below the convent, on the road of Hannibal's ascent, they have built a small vaulted room, that is called the Hospital. This is intended for the casual refreshment of travellers, benumbed with the cold, and unable to reach the convent. The trusty Maronnier visits it frequently in order to meet the traveller, but goes principally at the approach of night; and when he sets out on his return, leaves some bread, cheese, and wine, behind. This man even sallies out extraordinarily, when a storm is just over, with his stock of wine and meat, takes his way to the building, and assists all that he finds distressed. The monks themselves also may be frequently seen on the tops of their rocks, watching to do offices of humanity. They turn their view eagerly on every side, endeavour to spy out the distressed, and fly to their succour. When the new snow is deep upon the ground, they appear making roads through it, running to the sounds of distress, and preventing fatal accidents by charitable vigilance.” P. 52.

The following example will prove how in excellent a manner these benevolent efforts are carried on.

“ I will relate an anecdote of what happened lately, on the very pass over Great St. Bernard. In the year 1781 some travellers attempted to pass the mountain, when the snows had fallen. They could not be induced to stay by the obliging monks, more wary than they concerning the weather, and more experienced about the road. These, finding their efforts to detain them unavailing, ordered their servants to prepare for conducting them along the pass. The travellers, however, without waiting for their guides, took the road from the convent towards Italy, and went along the side of the lake, about nine in the morning. In such a road, and at such a season as that, travellers should always keep themselves close to each other; to be more in a state of general resistance against the snow-balls, and to be more capable of lending or receiving aid in struggling out of the snows. But this precaution was totally neglected by the travellers, in their impatience to push on; and they marched in a file, one after the other, with a considerable interval between some of them. In this disposition, and when they had but just wished each other a happy journey, a snow-ball flew with the rapidity of lightning from one of the pikes on their right, and burst in an instant destruction upon their heads. At the noise which this made, the prior of the convent opened hastily his window, threw his eye in a glance along the road, and, seeing no appearance of the travellers, at once took in the whole calamity. He immediately gave an alarm to the house, the inhabitants all assembled, the long poles were taken in their hands, and they rushed out in a hurry, unchecked by the danger

ger of being lost themselves. What an affecting spectacle does this exhibit to us; men who encounter the greatest difficulties, who fear not even death itself, in order to save the dying. With very great difficulty, these good fathers had the happiness to recover from the snows, the greatest part of the travellers. These were carried to the convent, and brought back to life by the care that was taken of them. Three alone perished, and their bodies were not found till two months afterward, when the snows melted."—P. 58.

Of the historical part, the circumstance of the vinegar is that which will most excite attention; we shall, therefore, at least enable our readers to account for the presence of that liquor, in the camp of Hannibal. After vindicating the physical possibility of applying vinegar with success to soften or split a rock, Mr. W. very properly puts the following question:

"Yet whence could Hannibal derive his vinegar, for that purpose? This question has been repeatedly proposed with all that air of triumph, with which ignorance often insults over knowledge, and folly wantons in imaginary conquests of wisdom. But let folly suppress its broad grin, and ignorance keep in its vacant stare, while I reply decisively to the question. Hannibal did not carry the vinegar with him, in a just foresight of the gulph that would come yawning across his course, and in a formed resolution of applying it to the rocks. He could not foresee, what even his guides did not expect. How then could he have his vinegar, and such a quantity of it, ready for the work? He had it thus. He carried his provisions with him, being obliged to do so; as he could not depend upon the contingency of a supply, from the nations below or upon the Alps, through which he was to march. For *this* reason, as I have noticed before, he had such a train of *cars* attending upon his army. "The army of Hannibal," says Polybius, "could not possibly carry with them through so many places, and for so many myriads, an abundance of provisions; and the greatest part of *of what they did carry was destroyed* when the *cars* were overturned" down the precipices at the entrance. Of these provisions, the *solids* must have been easily recoverable, whether fleshmeat salted or unsalted, but salted assuredly, like that of our sailors at present.—The *liquids* alone could have been lost by the fall. These must have been entirely lost, as the barrels of liquor would dash against the rocks in their fall, and be staved. Yet what was the common liquor of an army then? It was VINEGAR. This we know to have been the stated and customary beverage for the Roman soldiers; and to have been only a few years ago taken up from them by those who affect to call themselves the Holy Roman Empire, the Imperialists of Germany, in the war of the Emperor Joseph against the Turks. We may therefore conclude it to have been equally so for the Carthaginians, and for all nations that had wine. We are sure that the Carthaginians excluded wine itself from their camps*, and are as sure that neither they nor the Romans had any ale among them.

* Aristoteles i. *Æcon.* cap. v. *Επειδὴ ἡ τῷ οἴνῳ ποσις καὶ ἡ τοῖς ἐλευθεροῖς ὕδρις ποσις, καὶ πολλὰ ἐθῆ ἀπεχθαίαι καὶ τῶν ἐλευθέρων, οἷον Καρχηδονίων ἐπεὶ στρατῶς κ. ἱ. λ.* (Lipsius de Militiâ Romana 325. edit. ult. Antverpiæ. 1614).

“The Romans and the Carthaginians, we also find, agreed very exactly with each other in their ordinary food. This was equally with both, that kind of hasty-pudding which was denominated *Puls* by the former.—We have, therefore, an additional reason for concluding, that the ordinary liquor of both was the same at this period. And what the liquor or the food of the common men was at home, naturally became the standing provision for the soldiers in the field. The military drink of the Carthaginians, therefore, was the same as the military beverage of the Romans, a mixture of vinegar and water, even that very mixture which Appian states expressly to have been the liquid of Hannibal at the rocks, and known among the Romans by that appellation of *Posca*, which is still used in the Milanese for slender wine. Hannibal would thus have a full supply of the requisite liquor, in his stock of provisions for the army. His tools and his vinegar would be equally furnished from his attending stores.—His tools needed only to be those pickaxes for cleaving the rocks, which were used in opening the ground for the tent-poles, and those hammers for breaking the flakes into rubbish, which were equally used in driving the poles. And by using the vinegar just as the men of Abury used the water, merely for drawing lines upon the burning rocks, one or two barrels would be sufficient.” P. 164.

Among the curious matters in this work, which may be called extraneous, is the proof given by the author that potatoes were not first brought from America, as is very generally supposed by antiquarians, but through Spain and Portugal, from the East Indies. See Vol. I. p. 247. Throughout his book Mr. Whitaker, with no small violence, attacks the celebrated translation of Polybius by Mr. Hampton, of the errors and inaccuracies of which production he finally gives this account.

“On the whole, this version of Polybius apparently deserves not the reputation which it bears. It was executed many years before it was published (preface 24—25), and at a period, I believe, when Mr. Hampton was very young; before time had matured his judgment, and experience had raised his language into that vigour and mellowness which appear in his excellent preface; and when he was grown too indolent to reform the whole, by that just model which he has there drawn; to render every word by an equivalent expression, and every sentence in the same just measure, to preserve each different character of sentiment and phrase, and to delineate, stroke by stroke, the movements of the mind or heart (page 23); a model, that is now a severe satire upon the execution.” P. 230.

We suspect, however, this sentence to be too severe, though we cannot at present give the time necessary to the full examination of the question, which is thus only collaterally presented to us. In a few instances we have found reason to differ from Mr. Whitaker, but most particularly in his application of a passage from Strabo (Vol. II. p. 114), to prove

prove the Alps more steep on the Italian side than the Gallic, in which Strabo certainly means to say no more than that the general chain of the mountain forms, not a straight line, but a curve, the hollow part of which is turned towards Italy.—It is the position of the mountains with respect to each other, not the shape of their acclivities, that Strabo meant to describe.

The style of Mr. W. is well known, vigorous and striking, the result of a strong and poetical mind. It is, particularly in this work, rather loaded than ornamented with metaphors; many of which are, to our apprehension, harsh. We do not approve of the Backbone of History, the Gas of Folly, the Balloon of Ignorance, and many other such expressions, which certainly are not required in a learned discussion. His sentiments of writers, and other persons, are also expressed occasionally with a vehemence, which, from our great respect for the author, we should be glad to see mollified. The union of these two faults occurs in p. 83 of Vol. II. where the respectable and very learned Mr. Dutens is metaphorically degraded into a mere country pump-maker. Though, in another place, all due credit is given to his famous work on the Discoveries of the Ancients, which is more universally known to the learned than our author seems to apprehend. In a note on p. 33. of Vol. I. Mr. W. takes the trouble to correct what he supposes the usual pronunciation of several Latin names of places, in which, we must say, we never heard a real scholar err; the authorities for their true quantity being collected in Smetius, and other common books. But the literati have here only to lament that Mr. W. one of the most worthy of their brethren, should by local situation be so far removed from them, as not to be perfectly acquainted with their general habits.—Over words Mr. W. exercises now and then too despotic a power. He creates, in particular, words in *-ness* without any degree of reserve, and seems partial in them. Thus we have confidingness, contradictoriness, agedness, devouness, rightness, “with many other *nesses* of great charge,” which we cannot think either harmonious or pure.

Having freely given our opinion on what we conceive to be blemishes in this work, we shall the more readily be attended to when we pronounce, with the same impartiality, that it appears to us to be on the whole, one of the most acute and learned efforts towards the investigation of a difficult point that modern times have produced.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Beauty, an Ode, with a Dedication to her Grace the Duchess of R by Tellieffen de Monmouth.* 4to. 2s. Hookham and Carpenter. 1794.

Nothing but our engagement with the public could have induced us to proceed in our perusal of this work beyond the two first sentences of the dedication. We subjoin them with a caution to all travellers on this road, that if they go further, they may (if possible) fare worse. "To her Grace the Duchess of R Madam, Should I be condemned for presumption in dedicating to your grace this poetic effusion without your permission, I am sure the sensible part of the world will think the crime extenuated by the merit of the discrimination.

*Detur pulcherrimam** was the motto on the golden apple of old. Transferring that motto to my ode, it as naturally flies to the Duchess of R as the fruit of Ida did to Venus".

They who prefer nonsense in verse, to nonsense in prose, will do well to travel through the pages here presented to them.

ART. 17. *A Ballad on the Death of Louis the Unfortunate, after the manner of Chevy Chase. A Description of the Appearance of Maria Antoinette's Ghost before the Convention. A Sonnet on the French Atheistical Motto "Death is an Eternal Sleep." And an Ode on Greatness.* 4to. 2s. Bristol. 1793.

"The author trusts (see his preface) he shall be judged of, not by the imbecillity of his lines, but by the rectitude of his motives." He is certainly entitled to the praise he aims at, but the Delphic laurel is kept for the more favoured votaries of Apollo. It would be difficult to give dignity to any subject which should be discussed in the metre of Chevy Chase, which is in itself a ballad of no native dignity, though of some interesting simplicity, but has been vilified by perpetual parodies. Of this author's lines, we can only say they contain the melancholy but not the music of the elegiac song.

* Literally so printed.

ART. 18. *Discord, an Epic Poem, occasioned by observing the present Troubles in France. By Henry Fisher.* 4to. 2s. Doncaster Printed. Sold by Rivingtons. 1794.

The following extract will perhaps show that Mr. Fisher is not without some of the requisites to form a poet, namely, a just ear, and a lively imagination. It contains a spirited description of the passion of Jealousy personified, and of Drunkenness.

Num'rous, and dreadful, from the gloomy train
Crowd forth her minist'ring agents: each proclaim'd
Obsequious duty and respectful love.

But chief amidst the throng stood *Jealousy*:

Curs'd Fiend, in saffron robes adorn'd, around
His jaundic'd eyes he roll'd, and in his hand

A bloody dagger brandish'd in the air;

A crown of thorns girts his contracted brows,

And ever and anon, with greedy jaws,

He rends his flesh, and quaffs the streaming gore.

Next him in bloated corpulency swell'd,

Raves stagg'ring *Drunkenness*, in filthy plight;

And whirl'd his torch on high; aloud he roars

Tumultuous revelry, and oaths profane,

While vulgar insolence guides ev'ry word

Which stamm'ring quivers on his dropping lip.

We cannot however admit that this work is justly dignified with the title of an epic poem; and the author, as if conscious of this error, balances it by another, and invokes the Elegiac Muse Melpomene.—We must press upon Mr. Fisher the recommendation which has been so often urged, that he would avoid as a rock the usage of the “*verbum insolens*” and not talk of the “*senescent visitor*,” nor the “*globule word*.” This is certainly not prose, but it is as certainly not poetry.

ART. 19. *The Hero a Poetical Epistle respectfully addressed to Marquis Cornwallis.* 4to. 1s. 6d. Merril, &c. Cambridge. Deighton, London. 1794.

The great man to whom these lines are addressed, is certainly entitled to all the offerings which the Muses can present; and the bard has here shown, that if he knows not how to ornament a subject, he at least knows well how to choose one.

ART. 20. *Miscellaneous Poems, and other Compositions, by M. Stickland, Widow.* Trewman, Exeter.

The Widow's mite, is an offering of twenty pages, from the poetical part of which it is plain she can be occasionally prosaic, while it must be added, that her “*Philosophical Creed*,” which is in prose, shows that her mind is not destitute of poetical ideas. We make the fol-

following extract, because it marks a spirit of gallantry, which has not prevailed much since the days of Sappho.

“ Addressed to the Rev. Mr. T——, on my vain endeavour to draw his picture.

“ Thy manly face I strove to hit;
My art thy graces foil;
Short of success, yet loath to quit,
My hand renews the toil.
Love's laughing god the sketches spy'd,
And with his sharpest dart,
My inexpressive skill supply'd,
And grav'd thee in my heart.”

The Widow's confession should have been confined to her Priest; and since her work begins with the translation of “ Nil admirari prope res est, &c.” perhaps it may not appear pedantic, if we give her a line of advice in our own way:

“ Parcius ista viris tamen objicienda memento.”

ART. 21. *The Sum and Conclusion of the Matter. A Familiar Epistle, in Verse, paraphrasing the Speech of the Lord President of the Court of Session, to the Lord Provost of Edinburgh, January 23, 1793, which the Court unanimously adopted, as expressing their own Sentiments. To which is added, an Epistle in Verse, addressed to the Author.* 4to. 11. Perth, R. Morison, Jun. Vernor and Hood, London.

The paraphrastic versification of a legal speech upon a political subject, is not likely to furnish much entertainment to the lovers of poetry, or perhaps much edification to the students in the law. We are sorry we cannot confirm the sentence of the author's poetical correspondent, who says, Page 21,

“ This speech, dear Sir, you've paraphras'd,
Must be by every good man prais'd,
Brief, full of sense, and argument,
Of speeches, 'tis the President;
You call it, nor ought do you flatter,
Sum and conclusion of the matter;
Nor do I flatter, when I tell,
I really think you've sung it well;
The theme, the verse, both merit praise,
Good is the subject, good the lays, &c.”

Arcades ambo!

DRAMATIC.

ART. 22. *Love's Frailties, a Comedy, in Five Acts, as performed at the Theatre-Royal, Covent Garden. By Thomas Holcroft.* 8vo. 2s. Shepperson and Reynolds. 1794.

Mr. Holcroft, like other unsuccessful Dramatic writers, has appeared from the Theatre to the Public at large. A tribunal, which,

we think, in this case, will not reverse the judgement that has already been passed. Whether it be that politics do not easily coalesce with works of imagination, certain it is that we do not trace in this Comedy those marks of genius that are found in other of Mr. Holcroft's productions, and particularly in his play of *Seduction*.

But we do not, however, by any means admit the notion entertained by Mr. Holcroft himself, that the political sentiments were the immediate cause of the ill reception of the piece, by exciting the resentment of a "few violent persons," or that the "words, which the author has given in capitals, were in themselves the object of their violence. As he himself observes, 'it is a sentence, that under a variety of forms and phraseology, is proverbial in all nations,' and, † allowing Sir Thomas Smith's definition of a gentleman to be true, very justly so. But when we consider the character into whose mouth Mr. H. has put this sentence, we must say, that though

* The thoughts we know are neither new nor rare,

* We wonder how the devil they got there.'

The making a person like Mr. Craig Campbell, whose notions of high birth induce him to consider one of the most liberal professions as a disgrace, utter such a reflection, offends as much against poetical truth, as to make Cato praise anarchy, and Brutus despotism, would offend against historical truth.

Neither can we approve the character of Paelina. The Poet surely intended to make her amiable and interesting: but she asserts the equality of mankind with a violence and haughtiness, not calculated to make her an object of our pity; and she asserts the right her former indiscretion has given her to the hand of Seymour, with an eagerness and perseverance, that show her to be well acquainted with the doctrines of Mr. Madan's *Thelyphthora*.

Besides these faults in the characters, the fable is ill conducted, and the catastrophe precipitate and confused. Whatever our opinions may be of Mr. Holcroft's political principles, we are ready to do full justice to his abilities as a writer; but we must think the Comedy before us will not add to his literary fame: and are less surprised that it should have received the sanction of the licenser, than that it should have escaped the criticism of the manager.

NOVELS.

ART. 23. *Lord Fitzbenny: a Novel, by Miss Gunning. In three Volumes. 12mo. 10s. 6d. J. Bell, Oxford Street. 1794.*

This Novel arises in part out of the preceding publication by the same Lady, of which we made honourable mention in our last Num.

* 'I was bred to the most useless, and often the most worthless, of all professions; that of a gentleman.'

† 'Who can live idly, and without manual labor, and will bear the post, charge, and countenance of a gentleman, he shall be called master, and taken for a gentleman.' *Commonwealth of England*, B. 1. Ch. 20.

ber, p. 544. It was, indeed, as we were there told, originally intended as an Episode belonging to that History, but certainly was better calculated to subsist independently as it does at present. Miss Gunning continues to bear away the palm from most of her rivals, by unaffected, original, simplicity, and liveliness of narration. Her Characters are well imagined, and well supported. Miss G. draws high life with a correctness unattainable by those who have not known it intimately; evincing a mind fully capable of distinguishing its follies and vices, its graces and its virtues: and the vulgar character of Lady Owen makes a very entertaining contrast to the other personages. Lord Hillford is rather too atrocious, and Fitzhenry, so amiable in all other points, is too glaringly in the wrong in the affair of the duel. It should have stopped short of actual combat. Nor should Dr. Burnet have died, as his death produces no effect, before the return of his faint-like pupil.

ART. 24. *Vicissitudes in Genteel Life, in Four Volumes.* 12mo, 12s. Morgan, Stafford, and Longman, London. 1794.

A novel in the epistolary form; now much less common than some time past. The author, male or female, probably the latter, displays a considerable fertility of imagination, and produces several situations that are interesting. The principal fault of the novel, seems to be that which too general attends this form of writing, too minute a detail of particulars, frequently insignificant, which swells the bulk of the whole to four such volumes as would make eight in the common style of printing. More experience in writing will probably convince this author, that more may frequently be said in few words than in many; and the talents which produced this, will then produce something more perfect. The moral is unexceptionable.

DIVINITY.

ART. 25. *The Christian Doctrine of Justification by Faith, not Destructive of the Principles of Natural Virtue. Being an Essay, by the Rev. William Deason, B. A. of Trinity College, Cambridge. Published in compliance with the Will of the late Mr. Norris, as having gained the Annual Prize which he instituted in that University.* 4to. pp. 23. 1s. Merrills, Cambridge; Richardson, &c. London; 1794.

It would be unreasonable to expect in an *Essay*, by a young student in divinity, great extent of learning, novelty of argument, or profoundness of investigation. It is sufficient if we find sound doctrine, clearly stated, and solidly supported. Thus much seems to be accomplished by the author of this essay. He has shown, by perspicuous reasoning from numerous texts of Scripture, and in plain language, that "natural and revealed religion are by no means at variance with each other; but that, on the contrary, Christianity and Virtue are inseparable."

ART,

ART. 26. *A Sermon on a Future State, combating the Opinion that "Death is Eternal Sleep."* Preached at the Magdalen Asylum, Leeson-Street, Dublin. By Gilbert Austin, A. M. Chaplain of the Magdalen Asylum. 8vo. pp. 36. 1s. Dublin: and Rivingtons, London, 1794.

This is no cold disquisition: it is a very animated and powerful *oration*. The author states the evidences of our future existence, as derived, 1st from the Deductions of our Reason; and 2^{dly}, from the Light of Revelation. The former of these topics occupies almost the whole discourse, the other, only the conclusion of it; but we are allowed to expect that it may be enlarged upon at another time. We hope it will be so, and that it will fall under our notice: for, the present discourse combines sound reasoning with vigorous eloquence, in a style at once vehement, elegant, and correct. Discourses like this suitably delivered from the pulpit (to which it is even *more* adapted than to the press) can hardly fail to produce much good effect.

ART. 27. *The Spirit of Christianity compared with the Spirit of the Times in Great Britain.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. A New Edition, with Corrections and Additions. 8vo. 40 pp. 1s. Kearsley. 1794.

This well-meaning, but very ill-judging writer, supposes that the war against France could not have been carried on without our interference, and that all the murders within that country are to be attributed to the war, and consequently to us. Then come in all the common places against war, which will never prove, if quoted millions of times, that war for self-defence may not be taken up, even before actual aggression renders it inevitable. In this *reformed* edition, Mr. W. disclaims all thoughts of seditious motives; he holds forth the spirit of a martyr, and would even have us believe that he is not an enemy to the Constitution. We question not his sincerity about martyrdom, but in the other point his own words condemn him. For he is avowedly zealous for a Reform in Parliament, yet he says plainly, in p. 33, that if once the Commons are "a complete representation of the people—*good night to monarchy.*" Knowing this, he persists to seek such a representation. A pretty friend to the Constitution! But he has the honesty to own what others of similar principles dishonestly conceal.

ART. 28. *A comprehensive View of the Real Christian's Character, Privileges, and Obligations, being the substance of a course of Sermons on the 8th chapter of St. Paul's Epistle to the Romans.* By the Rev. T. Bryson. 8vo. 3s. 6d. Chapman. 1794.

The subject which Mr. Bryson undertakes to discuss, is not among the least difficulties which the famous Epistle to the Romans contains. Mr. Bryson proceeds upon the high Calvinistic system, and therefore the

the general strain of his exposition will have been anticipated by those who are at all conversant with the schemes of Election, Reprobation, and final Perseverance, as maintained by Whitfield, Toplady, and others of that description. To those, however, whose piety flows in this channel, the volume before us will be found an acceptable present, as it expands the several parts of this important Chapter into propositions and reasonings, which appear to embrace the whole creed of Calvinism.

ART. 29. *Equality: a Sermon. To which is added, a Sermon preached on Friday, Feb. 28, 1794, the day appointed for a General Fast. By the Rev. James Hurd, D. D. Professor of Poetry in the University of Oxford.* 8vo. 63 pp. 1s. 6d. Johnson. 1794.

In the first Sermon, entitled Equality, the Professor makes it his object to illustrate the necessity of a regular subordination of members in bodies of all kinds. St. Paul's allusion to the natural body, in the text, 1 Cor. xii. 25, gives occasion to these reflections, to the introduction of the famous Apologue employed by Menenius Agrippa, and several other illustrations. In the notes are some pertinent lines from Shakspeare, and an account of the proceedings of former Equalizers, in the reign of Richard II. and at other times. The Fast Sermon is on Proverbs xviii. 10, and displays the judgments of Providence, against cities and states, for impiety.

ART. 30. *Mary Magdalen, a Sermon, preached in the Chapel of the Magdalen Hospital, Blackfriars Road, on Sunday Evening, March 23, 1794. By the Rev. William Williams, B. A. Curate of High Wycombe, Bucks.* 8vo. 6d. Rivingtons, &c. 1794.

When the Magdalen Hospital was first projected by Jonas Hanway, a Letter was addressed to him by Dr. Lardner, at that time anonymously, but since inserted in his works, (Vol. II. p. 253. Edit. 1788.) explaining very clearly that the name was improper; there being no real ground to suppose that Mary Magdalen was the sinner mentioned in the 7th chapter of St. Luke, or that *she* had ever been of irregular life. The same just distinction is made by Macknight also in his Harmony, part 2, page 201. thus removing an error inveterate among the divines, and other Christians, of the middle ages. Yet the name was, we know not why, persisted in; probably because it had been so misused before in foreign countries. On this error of a name, Mr. Williams founds his discourse, of which he makes poor Mary Magdalen the subject. Abating this radical mistake, which does not affect the reasoning, there seems little to object to this Sermon, except a style rather too rhapsodical. The Author, however, is modest, and willing to amend,

ART. 31. *The Practice of what is called Extempore Preaching recommended, and the Propriety and Advantage of that mode of Public Instruction urged and supported, by Arguments deduced from Scripture Authority, Primitive Example, Historic Facts, and the very Nature of the Office. By a Clergyman of the Church of England. 8vo. 126 pp. 2s. Mathews. 1794.*

Out of multitudes of men but few can ever bring themselves to speak with force or propriety before an audience, and they who can do it best will generally say, in the warmth of declamation, what had been better unsaid. Second thoughts are always best, and he who writes a Sermon may take his second or his third thoughts on the infinitely important subjects there delivered, while he who speaks extemporarily must give them as they happen to arise. Such, and much more numerous, are the arguments for written against spoken Sermons; yet is this well-meaning Author so bigotted to his opinion, that he cannot forbear owning his "astonishment that the practice of reading sermons should ever become so general, or that any man of sense should ever think of appearing as an advocate in such a cause." p. 4. A mind so biassed will certainly see but one side of the question, and if he could not confirm his prejudices by his reading, would presently give up all reading as absurd. That some evils arise occasionally from written Sermons, such as careless reading, neglect of meditation, &c. we shall readily allow, but none that are comparable to a single instance of a congregation being disgusted or perverted by the unchastised effusions of an injudicious or extravagant prater. What such a man would blurt out without fear in speaking, he could hardly have the folly or the impudence to write.

ART. 32. *Subordination considered on the Grounds of Reason and Religion. A Sermon, preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir William Ashurst, Knt. on the 5th of August, 1794, being the Day of Assize. By the Rev. John Owen, A. M. Fellow of Corpus Christi College, Cambridge. 8vo. 36 pp. 1s. Merrill, &c. Cambridge. Cadell, &c. London. 1794.*

We are not particularly vain of our sagacity in having foretold (Br. Cr. Vol. III. p. 452.) the excellence of Mr. Owen's more mature exertions. The case was self-evident; and his Retrospect, noticed in the same volume, (p. 551,) further established our opinion. But we did not expect, so early as in the present year, to see him writing with a chastised and finished style, as in the Sermon now before us. Here is nothing to censure in point of composition, and much to praise in point of matter. Part of the 14th verse of Chap. xix. of St. Luke, affords the Preacher opportunity to discuss, in a masterly manner, the following great topics. 1. Civil Subordination, considered in its nature, extent, and advantages. 2. The Causes which obstruct its influence in Society. 3. The Means of assisting its

its impression upon the Mind. The cast of Mr. Owen's Preface, and of his conclusion to the Sermon, is melancholy. But the complexion of the times must occasionally urge melancholy reflections upon every good and feeling mind, which, however, if accompanied by such resolutions as the following, cannot fail to be useful. "What remains then but to wait, in pious composure, the awful issue.—Neither relaxed into indifference, nor exalted into confidence; equally removed from presumption and despair. To accelerate or retard the movements of Fate, falls not within the province of Humanity. Be it ours then to keep the path of duty, and eye the rewards that attend the Just; strict in our attachment to the Constitution of our forefathers; zealous for the faith once delivered to the Saints: in the discharge of our duty and the satisfaction of our conscience, fearless of danger, and contemptuous of reproach; as Magistrates—wielding the sword of the Law; as Subjects—supporting the existence of Order; as Christians—resigned to the will of him, who touches the springs of Providence; and who, amidst the wrath which shall desolate the wicked, will cover the righteous as with a shield."

In the last sentence, Mr. O. doubtless means, not that the Righteous will receive temporal Protection, which is not to be expected, but final Salvation. Should wickedness spread, as Mr. Owen apprehends, the best will probably suffer most, but they must learn, like the Apostles, to glory in their sufferings, and be thankful, like them, that they are thought worthy to suffer for the truth.

POLITICS.

ART. 33. *First Report from the Committee of Secrecy, to whom the several Papers referred to in his Majesty's Message of the 12th of May, 1749, and which were presented (sealed up) to the House, by Mr. Secretary Dundas, upon the 12th and 13th days of the said month, by his Majesty's command, were referred.* Third Edition. 8vo. 40 pp. 1s. Debrett. 1794.

ART. 34. *Second Report from the Committee of Secrecy. A New Edition, with a Supplement and Appendix.* Fourth Edition. 8vo. 4s. 6d. Debrett. 1794.

The number of editions through which these publications have passed, sufficiently indicate the extent of the national curiosity on the subject. It is unnecessary for us to deliver any opinion on a matter in which the Legislature is the principal agent, and the public must form its own conclusions; we are therefore satisfied with merely announcing these publications.

ART. 35. *The former and present State of the principal Public Offices in this Kingdom, including the Offices of his Majesty's Treasury, Exchequer, Postmaster-General, Secretaries of State, Admiralty, Army and Navy Pay-Offices, and all the subordinate Naval Departments, with*

with Tables of the established Fees received in most of the said Offices, and in sundry other Departments. Compiled from the Reports of the Commissioners of Accounts and Enquiry, appointed in 1780 and 1785, from various Statutes, Orders in Council, Warrants, and Documents respecting the said Offices, and from other authentic Sources of Information. London. 8vo. Price 3s. Rivington. 1794.

The conclusion drawn by the Editor of this statement, from a review of the matter contained in his pamphlet, is very important, namely, That Establishments of such a description are entitled to the utmost respect; and that alterations in them should be well weighed, and proposed with caution and diffidence. Of the authenticity of the matter there can be no doubt.

ART. 36. *An Impartial Report of the Debates on the Suspension of the Habeas Corpus Act, with the Lords Protests, and the Report of the Secret Committee upon the Books and Papers of the London Corresponding Society, and the Society for Constitutional Information. To which is added an Abstract of the Habeas Corpus Act, and the Act for the Suspension, &c. 8vo. 141 pp. 1s. 6s. Jordan. 1794.*

The Title-page of this work sufficiently explains what the reader has to expect, and we see no reason to believe it otherwise than impartial.

ART. 37. *A Looking-Glass for a Right Honourable Mendicant; or the real Character of a certain great Orator; with important Political Observations: in particular the marrow of the Slave Question, and of that respecting the Laws of Debtor and Creditor, &c. &c. By an Old Member of Parliament. 8vo. 132 pp. 3s. Crosby. 1794.*

There is no calculating the odd coincidences that arise from the endless variety of human minds. That Mr. Fox and the Christian Religion should be jointly attacked, is not a little extraordinary; and, as we are so completely accustomed to see Atheism and Jacobinism united, it seems no less surprising to find the present author at once a violent, and by no means a cautious advocate, for the former, and yet a friend to the Constitution of this Country; and what is most incredible, so attached to its forms, that he hopes the *Church of England* will continue when its religion shall be abolished. The Right Hon. Gentleman, however, is not attacked, do not so mistake us, gentle reader, on the score of his religious zeal, but for his political and private character. With these it is not our province to interfere, and the other topics are sufficiently declared in the title-page; but we advise the old Member of Parliament, if such he really is, to read Paley's Evidences of Christianity before he is too old to mend, if that be not the case already; that he may have a chance of retracting his errors, before he is too old to write.

ART. 38. *Precious Morfels.* 1. *Features of sundry great Personages, viz. His Majesty George the Third, the late Earl of Bute, and present Lord Hawkebury, King Midas marched from home, the bamboozled Myn-bears, His Serene Highness John Bull, Paymaster General, &c. &c.* 2. *A Tit Bit for Billy Pitt, &c. &c.* 3. *America fast asleep.* 4. *The Wonders of the hatred of Liberty, a Raree Show.* 8vo. 44pp. Price 1s. or 8s. per dozen. No Printer's name, or Date.

The ingenious Author of this work, to the close of which he affixes the name of William Belcher, informs us in his preface, that he "began writing with dedicating his thoughts to religion and his country, than which he could never have done a vainer thing, being since credibly informed, that religion is in this country regarded no farther than a chance lounge at fashionable places of worship. A piece of information that forcibly diverted his thoughts to other subjects, and at length to politics." When we present our readers with this extract, it will be perhaps thought that the author's political career, is not likely to be more successful than his theological efforts. Readers of taste will, however, accept, with due gratitude, this gentleman's offer of his *Precious Morfels*, the style of which they will easily guess from the elegant wit of the title-page. If they read much further, they will find that neglected merit is the author's grand complaint. But alas, the modest merit which puffs itself, is generally of the same value with the patriotism that changes sides, because its views of profit are disappointed. Mr. B. boasts of his *Galaxy*, published in 1790, which however met with little critical applause.

ART. 39. *The Anarchy and Horrors of France displayed, by a member of the Convention.* 8vo. 27pp. 1s. A. Grant. 1794.

A short pamphlet consisting of extracts from Brissot's addresses to his constituents, with a preface by the Editor. Brissot's fate is a striking example to innovators and specious reformers, and his address to his constituents contains a lesson, to which it may be worth their while to attend.

ART. 40. *A Comprehensive Reply to Mr. Pitt's Speech, on the opening of Parliament, January 21st. 1794. Containing an Examination of the Grounds and Object of the present War, &c. By the Author of the Errors of the Present Administration.* 8vo. pp. 113. 2s. 6d. Ridgeway and Symonds, 1794.

That this reply was not composed by an Englishman, we are morally certain, because no Englishman ever wrote, or spoke, in such an idiom: that it was composed by a Frenchman, (a very fit object of the Alien Act) we think highly probable: and that any man, except a reviewer, will read it throughout, we believe to be utterly impossible. It is one of the feeblest efforts in the cause, that has yet been made.

As we have no hand in the distribution of the secret service money, we cannot affirm that there is any truth in the former part of the following

following period; but we judge the other part to be true beyond dispute; and the publication before us is no inconsiderable proof of it; "as we have spies and stimulators to rebellion in France; so in the greater probability there may be emissaries from that country, doing the like favour here; it is certain they will, wherever they find opportunity, stir up sedition among us at present, as well by writings, as by every means their fertile invention can discover. p. 65.

ART. 41. *Proceedings in the National Convention of Paris; and other Authentic Documents respecting Religion in France.* 8vo. pp. 35. Price 1s. Debret. 1794.

It can as little be doubted, we apprehend, that the French Convention, in general, have been Atheists, (for it is hard to say who, or how many of them are remaining;) as that they have been robbers and murderers, beyond all rivalry in ancient or in modern times. Should a doubt remain with any man, this collection of their decrees, speeches, letters, &c. will serve to remove it completely. Most of them have already appeared in the justly celebrated speech of Lord Mornington.

We do not however, conclude that the *French nation at large* agree with their tyrants in this respect. Terror may keep them silent for a time: but whenever it shall become safe to speak, we trust that a language will be heard generally among them, very different from that which, in the proceedings here printed, raises our scorn and contempt, even more than our indignation. These atrocities often pass singly without much notice, and are forgotten. To collect them is to preserve a just testimony against their authors.

ART. 42. *A Short Exposition of the Important Advantages to be derived by Great Britain from the War, whatever its issue and success. By the Author of the Glimpse through the Gloom.* 8vo. pp. 24. Price 1s. Owen, 1794.

One shilling is modestly charged for telling us, in 20 short pages, that by "fighting manfully through this campaign" we may obtain "the object we contend for, the monopoly of the commerce of the globe." pp. 22, 23. This is the whole substance of the book, which as a composition is so much inferior even to the *Glimpse*, that we can scarcely persuade ourselves they are written by the same hand; Beauties like the following: occur not rarely, "I have ventured to think for myself; and I have before given, as I do now, the result for investigation, not as dogmas, or ipse dixits of politics, but to quicken mental collision, and whereon to chew the cud of reflection."

ART. 43. *A Friendly and Constitutional Address to the People of Great Britain, by Francis Plowden, L. L. D. of Grey's Inn, Conveyancer, Author of Jura Anglorum; the Short History of the British Empire, during the last twenty Months, &c.* 8vo. 54 pp. 1s. Robinson's.

This deceased pamphlet, which never had much life, has been forgotten by us longer than our customs warrant, or our wishes direct.

Mr.

Mr. Plowden, who defended the constitution in his *Jura Anglorum*, still thinks it necessary to keep up the appearance of attachment to it. If his present professions were sincere we do not see why he should be so dreadfully offended at the associations, the spontaneous movement of the nation to defend the constitution, and which, in spite of all the malignity of their adversaries, cannot be proved to have produced a single effect in any degree injurious to it. Mr. Plowden, is in this pamphlet also a violent partizan for parliamentary reform, of which he himself thus spoke in the *Jura Anglorum*. "If at present they do not chuse, or think it expedient and adviseable to make or introduce any changes or alterations into the parliamentary representation of the people, it must be attributed to a very laudable and constitutional aversion from innovating upon the declaration and settlement of our rights at the revolution." *Jura Angl.* p. 423, * When this worthy author began to waver in his faith about parliaments, we wonder what weight of reasons would have prevented him from changing to the diametrically opposite opinion.

ART. 44. *Scylla more dangerous than Charybdis, by a Friend of Liberty, and of the Constitution of England.* 8vo. 42 pp. 1s 6d. Stockdale, 1794.

"It appears to the author of the following short treatise, that the preservation of our constitution depends chiefly upon the aid given by good citizens to the executive power, in all cases where the constitution is attacked internally, and that jurymen are particularly called upon in cases of sedition, because as the freedom of Englishmen only admits of the guilty being tried by his peers, it follows, that if ever the time should come when juries, deceived by abstract reasonings, shall consider incendiaries and innovators as well-meaning reformers, there will be an end of all free government."

The purport of this pamphlet cannot be better told. It remains for us to say, that the design is sensibly executed, and well illustrates the very important truth, that more danger to liberty is at present to be apprehended from the democratic part of our constitution than from any other.

ART. 45. *Short Hints on a French Invasion, by John Ranby, Esq.* 8vo. 14 pp. 6d. Stockdale, 1794.

This sensible and well meaning pamphlet, is intended to demonstrate that, although a French invasion be not impossible, it can never be materially injurious to the country, except through our own cowardice, treachery, and folly.

* See also at p. 428. & seqq. many more of that consistent author's sound arguments against what he calls there, "the discontented declaimers of the day," who "complain of the inadequate, partial, and corrupt representation of this nation in parliament."

ART. 46. *Some Account of a very Seditious Book, lately found upon Wimbledon Common, by one of his Majesty's Secretaries of State. With a Commentary, by the Right Honourable Gentleman, and Notes by the Editor.* 8vo. 38 pp. 1s. Owen, 1794.

A wicked wit is a kind of proverbial affociation, not without its share of propriety. Wits are apt to be malignant, satirical, quick to spy the faults of others, and very blind to their own. They have this too in their favour, that nine tenths of the world delight in censure; and had rather be tickled with unjust satire, than want food for laughter and reproach. The writer of this little tract belongs undoubtedly to the class here described, and this probably is as much praise as he desires. Like other wits he is discontented with every thing that is, because it is, and cordially hates all those who are in, because they are not out. The vehicle of his satire is contrived and managed with ingenuity. The subject of it is as usual, the dreadful wrongs of the people, occasioned by the ministry, and Mr. *Reeves*, who doubtless must be a formidable monster. He must also infallibly be a necromancer, since he persuaded the people, (as this author defines them) to combine against themselves; and that, by the spell of one advertisement. O horrible!

ART. 47. *Thoughts on the Will of the People.* 8vo. Dublin, 1794.

This pamphlet, we understand, was printed in Dublin, for the sake of distribution, and might be of similar service here, now the French cant terms of anarchy, "the sovereign people," are openly posted on our walls.

A man of real virtue in all ages has hated and despised the "*ardorem civium prava jumentum*," the fury of the people's wicked will, just as much as the threatening countenance of any other despotic tyrant: and they only who wish to be tyrants themselves, or slaves to the worst of all tyrants, an ignorant, irrational tyrant, have ever upheld the contrary doctrine. This little tract, which has been neglected by us longer than we intended, well explains these truths, and therefore deserves our commendation; but we are sorry that we cannot direct our readers where to procure it, except by the general description Dublin, there being no printer's name. The following passage however we may at least preserve. To those who pretend, that by *public will* they mean *public reason*, the author puts the fair question, Why then do you not say *reason*, which is just as easy to pronounce? The answer is, that it would not produce the required effects; which he illustrates variously, and finally thus:

"The cottager, ignorant and illiterate as he is, would be apt to perceive, that if the *reason* of the people were to be the standard of law and government, the state of things would be nearly as distant from *dear equality* as it is at present—because even he must be sensible that intellectual strength is almost as unequally distributed as wealth itself;—and that those who possess it in any considerable degree, are almost

almost as limited in number as those who at present govern the state; and that consequently he and his brethren of the multitude, would be as completely distanced in the political race, as they are at this day. On this plan, therefore, the honest man would hardly be induced to exert himself he knows not why, and to gain he knows not what.— But speak to the same person of the public will, he finds every thing in that idea which his heart can desire; he feels that in *will* there is *complete equality*; for he is conscious that he would be as obstinate in his *determinations*, and as imperious in his *commands*, as the wisest man in the community. He, of course, takes fire at the thought; he rises in his own estimation, feels himself already an integrant part of the Sovereignty; and glowing alternately with indignation at his visionary wrongs, and with delight at the no less visionary happiness which presents itself to his view, he looks forward with impatience to the hour when he is to grasp the bludgeon or the pike in support of his indefeasible claims."

ART. 48. *Vindiciæ Britannicæ, being Strictures on a late Pamphlet by G. Wakefield, A. B. late Fellow of Jesus College, Cambridge, intitled "The Spirit of Christianity compared with the Spirit of the Times in Great Britain. By an Undergraduate. 8vo. 66 pp. 1s. 6d. Gardner. 1794.*

ART. 49. *An Appendix to Vindiciæ Britannicæ, in answer to the Calumnies of the Analytical Review. 8vo. 17 pp. 6d. Gardner. 1794.*

From these two short publications, it is obvious that our undergraduate, who we understand is only 18, possesses talents, which may, if well applied, become serviceable to his country, and creditable to himself; that he is not deficient in strong sense, nor destitute of literary attainments; that he has already made some progress toward the formation of a style in writing; and that he is capable of making a much greater proficiency. Without involving ourselves in his dispute with authors or reviewers, we see no reason why he should shrink from those literary skirmishes to which his ardour prompts him. We only recommend it to him to preserve his temper, because it is politic, and to speak of the bible without levity, because it is decorous. We allude to a sentence in p. 24, in which he parodies (not paraphrases) a scriptural passage, "Put not your trust in patriots, nor in the sons of reform." These liberties more mature judgment will teach him to avoid.

MISCELLANIES.

ART. 50. *An Examination of the Age of Reason, by Thomas Paine. The Second Edition, Corrected and Enlarged. With an Appendix of Remarks on a Letter from David Andrews. By Gilbert Wakefield, B. A. late Fellow of Jesus College Cambridge. 8vo. pp. 66. 1s. 6d. Kearsly. 1794.*

This is certainly *not* such an answer to Paine's book, as most Christians would have wished to see. Whoever meets with any writing of this

this author, views the performance of a person, apparently persuaded that no man living is right but himself. In defending christianity therefore, he defends only *his* Christianity, which as it is professed by no other person in the world, is doing little for the general cause. He feels, he says, "a clear conviction that Christianity cannot be vindicated adequately and consistently against Deism, by any votary of *systems* and *establishments*," p. 3. In another composition of his, lately published, he says, "It is with me an *established maxim*, that no man of understanding who does not labour under the most palpable and acknowledged prejudice, no man, who has proved himself by his life and writings a sincere lover of truth, can *possibly* be an advocate for our present system in *church* and *state*." How candid and how christian such a writer must be, it is very easy to perceive; and though we allow him, as we always do, the praise of well meaning, we cannot conceive weak bigotry in opinion, and imprudence in avowal to be carried to a greater height. As, however, Mr. Wakefield can argue where prejudice has not disabled his reason, he defends with success some of those few, those very few, points of Christianity which he thinks it necessary to retain. But he is a violent panegyrist of T. Paine, and even goes so far as to say that he has "not one personal or political immorality" to answer for. He speaks of him also as a phenomenon of abilities; yet he can find in some assertions of this phoenix, "not only the *essence*, but the *quintessence* of weakness and absurdity," many things also frivolous and unworthy of a man of sense, which certainly there are. The truth is that T. Paine is a clever fellow, but a very ignorant and impudent one, and consequently often gets beyond his depth. His *forte* is, as we have observed before, ridicule: which generally obtains more credit than it deserves, from its liveliness. The extreme violence of Mr. W. against those who differ from his favourite opinions, is evinced in a note, at p. 4. against the worthy editor of the Gentleman's magazine, and some of his coadjutors. Yet he would probably think us uncandid, if we were to avow our real persuasion of what these symptoms denote.

ART. 51. *A liberal Critique on the present Exhibition of the Royal Academy; being an Attempt to correct the National Taste; to ascertain the state of the Polite Arts at this Period; and to rescue Merit from Oppression. By Anthony Pasquin, Esq. A New Edition. 8vo, 1s. Symonds, 1794.*

To reprobate the injustice, and expose the ignorance of Mr. Pasquin's remarks, would be to comment on every paragraph of this pamphlet; and from doing this we shall readily be excused. Not to mention that we should be levelling our artillery, (to borrow an expression from this elegant author,) at that which is "scarce worth powder and shot." We rather choose to show him an example of our tenderness for reputation, which we should be very happy to see him imitate, and pass over those, whom we must suppose to be the author's friends, by the ridiculous praise he has bestowed upon them, to point out an instance of gross mis-representation and abuse.

3 B

OF

Of Sir F. Bourgeois, Mr. Anthony observes, "this surprisingly modest gentleman has taken especial care, in the distribution of the paintings in the present Exhibition, that if you turn to any point of the compass, some divine effusion from his pencil shall cheer the vagrant eye." Now gentle readers, the Exhibition contained but ~~two~~ pictures, by the above artist, both which Mr. Pasquin has most liberally noticed. His praise and his censure, indeed, are equally misapplied; and remind us of that nation of savages, to whose optics, 'tis said, all straight things appear crooked, and crooked things straight.

What the general sentiment was, at the Royal Academy, on seeing such a man enter it as a Critic, we have not learned; but we may suppose,

"* To see his grave observing face,
 " Provoked a laugh throughout the place."

ART. 52. *An Answer to certain Assertions contained in the Appendix to a Pamphlet entitled Minutes of the Proceedings on the Court Martial held at Portsmouth, August 12, 1792, on Ten Persons charged with Mutiny on Board His Majesty's Ship, the Bounty, by Captain William Bligh, London. G. Nicol. 4to. 31 pp. Price 2s. 1794.*

We expressed our opinion in the account we gave of the publication to which this is an answer, that Captain Bligh would notice it. He has immediately done so, and we think in the properest manner, so much so, that we hold it a duty to make his answer known as early as possible after his accusation. Without entering into any personal vindication of himself, or indulging those feelings unavoidable to the predicament in which he is placed, he has produced authentic documents and testimonies from others, which contain the fullest and most satisfactory refutation of all that was insinuated against his character. We cannot help thinking, that the friends of Christian will act the wisest part, in throwing as much as possible into oblivion, the transaction in which that young man acted so conspicuous, and so criminal a part.

* Vide Gay's Fable of the Monkey.

FOREIGN

FOREIGN CATALOGUE.

GERMANY.

ART. 53. *S. Aurelii Augustini Hipponensis Episcopi Sermones inediti, admixtis quibusdam dubiis. E membranis Sec. XII. Biblioth. Palat. Vindob. summa fide descripsit, illustravit, indicibus instruxit Mich. Denis, a Conf. Aul. Aug. & Primus ejus Bibliothecæ Custos. Vienna, Large folio. 123 pp.*

Whilst Mr. Denis, who has been engaged for some time in compiling a *Catalogue raisonné* of the MSS. preserved in the Imperial Library at Vienna, was employed in describing those of the second class, consisting of such as have been presented to the Library since the time of Charles VI., he happened to meet with one, the tenth in the order in which they are arranged, belonging to the 12th century, in the margin of which was written, *Isse liber est congregationis S. Justinae de Padua; Deputatus in Monasterio S. Severini de Neapoli.* On a more accurate examination, it appeared to be the same that had been noticed by the celebrated Montfaucon in his *Diar. Ital.* c. 21. p. 319, but of which it does not seem that he had made any use. It must have been one of the MSS. which, having been collected from different convents in Naples, were sent to Charles VI., as King of the Two Sicilies. That no attention was paid to it by Montfaucon was most probably owing to a suspicion entertained by him that it contained nothing new: so that the satisfaction and honour of making this discovery were reserved for Mr. D. In the volume are contained 25 inedited discourses, chiefly of a practical kind. The impression, in regard both to the internal and external form, is adapted to the edition of the works of this father, published by the Benedictines, to which this is intended to be a supplement. In the margin are given summaries of the different discourses, and under the text short critical and explanatory notes by the editor. The same good fortune has likewise directed Mr. D., during the progress of the important work just mentioned, to other similar discoveries.—Among these are a *Panegyric in Hexameter Verses*, by Priscian, the *Grammarian to the Emperor Anastasius Dicorus*, and the conclusion of the didactic *Poëm de Ponderibus et Mensuris*, by *Quintus Rhemnius Fannius Palæmon*, which had hitherto been considered as lost.

Gott. Anz.

ART. 54. *Aristotelis de Poëtica Liber Græce. In usum Scholarum recensuit Joh. Theoph. Buhle, Prof. Gotting. 8vo. Goetting. 1794.*

This is nothing more than an edition designed for the use of academical prælections, printed with sufficient correctness, and, in a

few instances, with new conjectural improvements of the text. In the Epistle to M. Ebert, of Brunswic, prefixed to this work, the editor endeavours to fix the point of view in which we ought to regard the whole of this valuable fragment in its present state.—He conceives that we no longer have the Poëtic in its original form, but that we now possess nothing more than mere extracts from it, to which a new, and very often an injudicious, arrangement has been given, and which is not unfrequently still further disfigured by interpolations. *Ibid.*

ART. 55. Μοσχίωνος περὶ τῶν γυναικείων παθῶν.—*Moschionis de Mulierum Passionibus Liber, quem—edidit F. O. Dewetz. Vienna, 1793. 240 pp. in 8vo.*

In this book we are presented not only with a system of instructions on the obstetrical art, but likewise on the other different maladies peculiar to the female sex, as the title itself (*de Mulierum affectibus s. morbis*) declares. The learned Conrad Gesner had first copied the work from a very incorrect MS. preserved in the Library at Augsbuꝛg, and his friend Casper Wolf, a Physician at Zurich, promoted the impression of the Greek at Basil, 1566, 4^o, which after the discovery of a Latin translation, was admitted into the *Harmonia Gynæciorum*, published there, and reprinted in 1586 and 1596, both in Greek and Latin, but without any further improvement. It was known that another MS. copy of this work was preserved in the Library at Vienna, from which Fabricius had taken the preface to it, published in his *Bibliotheca Græca*. This has been collated by Mr. D., Physician to the Archduchess Mariana, of Prague, who has corrected the text not only from the various readings found in it, but likewise from his own conjectural emendations, and those of Gesner. It is remarkable that this book was first compiled in Latin from Greek originals, for the sake of such practitioners as were unacquainted with the latter language; so that the present work is to be considered as nothing more than a very imperfect version of the Latin original, which was probably of a date much anterior to the translation that we have now before us; perhaps about the fifth century, or the time of Coelius Aurelianus, whose mode of practice the author seems chiefly to have adopted. The 11 chapters, from 152 to 163, in Gesner's edition, which are not to be found either in the Vienna MS. or in the Latin translation, and which certainly contain matter altogether unworthy of the author of the rest, are therefore deservedly rejected by Mr. D. as spurious. To the translation are subjoined annotations and corrections by the editor. *Ibid.*

ART. 56. *Anthologia Græca: sive Poëtarum Græcorum Insus ex recensione Brunckiana. Tom. I. et II. Indices et Commentarium adjectis.* Frid. Jacobs. Leipzig, 1794. Large 8vo.

We have here the commencement of such an edition of the Greek Anthologia as we have long wished to see; to the completion of which

we shall therefore look forward with no small degree of impatience. Of the justly esteemed Brunck it may be observed, that in his editions of different classical writers he has paid little attention to the wants of others, but considered chiefly his own convenience. Explanatory notes and illustrations are, perhaps, no where more necessary than on the small poems admitted by him into his *Analeceta*, which are so infinitely diversified, and where, in order to understand them, we must be previously acquainted with the persons, times, and places to which they allude. Had the bookseller himself really consulted the interest of the literary public, he would at least have employed some other person to have furnished this otherwise valuable publication, with those indexes of which it stands so much in need: a defect which will be here abundantly supplied. From this edition are excluded all those larger poems, or collections of poems, which form the first volume of the *Analeceta*; so that this publication is designed to take in all those smaller pieces only which constitute the two last volumes of Brunck, together with such others of the same description as are dispersed in a variety of other works. The two volumes now before us reach to the middle of the second volume of the *Analeceta*. The type is certainly elegant, though smaller than that of the Straßburg edition, and the impression correctly copied from Brunck, with this alteration only, that where that editor had himself on a more mature consideration rejected in the notes the alterations made by him in the text, the common reading is again restored, whilst the conjectural emendations of different passages, proposed not only by Br. but likewise by other learned men, in works, many of which have not an immediate relation to the *Anthologia*, are here placed under the text. In his Commentary, which we are soon to expect, the editor will assign the reasons for the several changes made by himself and others in the text; to which will be added the requisite literary notices and indexes, agreeably to the plan already pointed out in the *British Critic*.* We understand likewise that considerable additions to the *Anthologia* have been transmitted to the editor from Rome. *Ibid.*

ART. 57. Joannis Laurentii Philadelphiensis Lydi *Opusculum de Mensibus; e Codd. MSS. Bibliothecæ Barberin. et Fragmentum de Terræ Motibus; ex Cod. Biblioth. Angelicæ Rom. Græce edidit, varietatem Lectionis et Argumenta adjecit* Nic. Schow, Prof. Havniensis. Leipzig, 1794, 8vo. 144 pp.

It would be extremely difficult to give a perfect and clear analysis of the present compilation, which consists merely of extracts made from some larger work, with little or no merit in the selection. Whether the idea first occurred to this Johannes Laurentius, who is better known under the name of Johannes Lydus, or whether he had before him at the time a more ancient work cannot now be ascertained, but we have unquestionably a proof of the existence of such in the *Fasti* of Ovid. The author appears to have conformed to the Roman ca-

* Number III. Vol. II. p. 345.

lendar, and has pointed out not only the different computations suited to each month, together with the mystical explanation of numbers, as, for instance, of the seven days of the week, but he has likewise assigned to each month and day their respective games, feasts, and ceremonies, accompanied with an account of the several traditions and fables that have a reference to them. These again have furnished new materials for remarks relative to antiquities, mythology, and religious usages, from which the author of the extracts has transcribed whatever he conceived to be of the greatest importance. Neither the original writer, however, nor the person, who has copied from him, seem to have possessed the qualifications requisite for such an undertaking, and the book is, therefore, interlarded with the most absurd and inconsistent stories and opinions. Nor are we indeed, in general, acquainted with the sources from which the author has drawn his accounts, which frequently agree with those given by Varro, Gellius, Macrobius, Servius, Censorinus, and others, though in many instances they differ materially from them. But as little more than fragments of some of these has come down to us, we should not be justified in immediately rejecting what does not appear to be confirmed by their authority. Those persons, however, who have time and patience to examine this medley, will discover in it some matters not altogether unworthy of their notice. Thus, for example, in chap. IV. we meet with two verses said to belong to the *Theogonia* of Hesiod, not to be found in any edition of that poem; and in p. 56. with a verse of Callimachus more correct than it is found in Fragm. CLIV., and in p. 82. of Apollodorus *πρὸς Διων*, &c. So likewise we have much curious information respecting Janus, p. 55. sq. Trajan, p. 60. Jupiter, p. 96. sq. Cæsar, p. 109. sq. the Nile, p. 111. sq., of which there are few or no traces in any other authors now extant. *Ibid.*

- ART. 58. Franc. Sanctii, *Minerva, seu de causis Linguae Latine Commentarius: recensuit, suis notis adjectis*, Car. Lud. Bauerus—*Editio novissima, prioribus longe correctior atque emendatior.* Leipzig, 1793. 751. pp. in large 8vo.

We are sorry that the editor, who has already distinguished himself so much in this department of literature, has not, instead of illustrating the once famous work of Sanctius, or Sanchez, with his observations, (which consist chiefly of refutations of the opinions maintained by his author) himself favoured the public with a new treatise on the subject of general, and particularly the Latin Grammar. The maxim *Sunt fata librorum*, is applicable alike to the *Minerva* of Sanchez, and to a work of a similar description in the English language; the former of which, at least, having been indebted for its reputation to the little progress which had been made at the time of its publication, in the study of the philosophy of language, and to the notes with which the learned Pezron had condescended to accompany it, should now give way to the other more valuable works on the same subject with which the present age abounds. Mr. B. has interspersed his observations with

Some very ingenious explanations of, and critiques upon, passages in the different Roman classics, particularly Virgil and Horace.

Ibid.

ART. 59. Jo. Vogt *Catalogus historico-criticus librorum rariorum, post curas tertias & quartas denuo recognitus, pluribus locis emendatus et copiosiori longe accessione auctus.* Frankfurt & Leipzig, 1793, 914. pp. in 8vo.

It will be thought sufficient merely to announce the republication of this work, the utility of which is generally acknowledged, and to which, as is specified in the title, in this new edition, very considerable additions have been made.

Ibid.

ART. 60. *Memorabilien, von Paulus — Memorabilia, by Prof. Paulus, vol. VI.* Leipzig, 1794. 196. pp. in 8vo.

In this volume of a work which we have more than once had occasion to notice in the British Critic, we are presented with dissertations on the following subjects ; 1. on Gen. xxii. by P. J. Bruns ; 2. Plan of new editions of the Hebræo-biblical writings ; in which the anonymous author expresses his wish that separate editions of the different parts should be published ; as, for instance, of the different songs, &c. to be found in the historical books ; of the Psalms, arranged according to chronological order ; of what are here denominated parallel passages, or of such passages as relate to any one particular people or nation, as Egypt, Tyre, Aram, &c. 3. Critical examination of the Codex Monfortianus in regard to the first Epistle of St. John, by Mr. Paulus. It is generally known, that this MS. contains the disputed passage, 1. John, v. 7. and it appears to the author, on an accurate comparison, that the transcriber has in this epistle, at least, adopted the readings of the vulgate ; 4. On the object of what is here called the parable of Jonah ; 5. On Matth. xiv. 45. sqq. ; 6. *Strictura ad questionem unde internus religionis cum externa civitatis salute consensus verè pendeat*, by the editor ; 7. Archæological observations and conjectures on the Hebrew letters, vowel-points, and accents, by the same. 8. Another Disquisition on Jonah, by J. G. A. Muller, to which is subjoined a translation of the book of Jonah into German Hexameters, with Notes ; 9. Miscellaneous remarks, extracted from a letter of Mr. Alter, at Vienna, on the Anglo-Saxon version of the Old, and the Armenian translation of the New Testament, &c. ; the former of which the author believes to have been made from the Vulgate. In respect to the country of the Chaldeans, he observes that in the Armenian vocabulary, printed by Vitray, *Choltick* is rendered *Terra Parthorum Choltékzxi, Incola terra, Parthorum* ; and that in the Georgian, which is here by an error of the press, called the Gregorian, language, *klde (kalde)* signifies *a rock*. We are likewise informed here, that Mr. A. is employed to collate for the edition of the Septuagint undertaken by Dr. Holmes, not only Greek MSS., but also the Armenian, Georgian, and Slavonic versions of the Bible.

Ibid.

ART. 61. *Biblicsorientalische Aufsätze von D. Joh. Gottfr. Hassé, K. Preuss. Cons. Rath u. Prof. zu Königsberg. Biblico-Oriental Essays, by J. G. Hassé. Königsberg, 1793. 124 pp. in large 8vo.*

The subjects of 1. *The Critical Essays*, contained in this volume, are 1. The description of a splendid MS. of the Persian poet Hafiz written in the year 1513, and preserved in the library at Königsberg; 2. A Syriac *Anecdote* of *Gregorius Bar-hebræus*; the five first chapter, of his commentary on the 4th Book of Kings, from a MS. at Oxford, copied by Mr. *Bruns*, with a translation. II. *Exegetical Essays*; 3. Explanation of the 73d Psalm. We agree with the author in his division of *לַחַיִּים* into *לַחַיִּים*, though we should rather connect the *לַחַיִּים* with the second *εἷχος*, *solus bonus beatus*! 4. on Isaiah; 5. on some passages in the Proverbs of Solomon; 6. On the Apocalypse, particularly on chap. v, vi; 7. Comparison of the Apocalypse with the picture (*πινάξ*) of Cebes; a sequel to the preceding dissertation: III. *Antiquarian Essays*; 8. Extracts from the inedited Travels, into the East, of a Prussian Nobleman, *Rauter*, who visited the Holy Sepulchre, in 1567; 9. Comparison of the Hebræo-Jewish, and Græco-Roman religious tenets, immediately before the introduction of Christianity; 10. In what degree may Bruce's Travels to the Sources of the Nile be said to have contributed to our further knowledge of the Ethiopian language? Answer, Nothing; 11. *Velschii Ruzname Naurus*, a book belonging to Oriental literature, which promises more than it performs; 12. Supplement, addressed to Mr. *Bugati*, and containing some Strictures on the Syro-Hexaplar version of Daniel.

Ibid. & Iena A. L. Z.

ART. 62. *Hezel's Schriftforscher des zwerten Bandes dritte Stück—Hezel's Investigator of Scripture; 3d. part of Vol. II. Gießen, 1793. 401, 604, pp. in 8vo.*

We have in this new volume of a work already described by us, and in which both the pages and number of the dissertations are continued from the last, among other less important articles, XVI. Observations, by Dr. *Griebach*, on the editor's (Mr. *Hezel's*) defence of the authenticity of the passage, 1. John v. 7. XVII. 1. Supplement, Mr. *Hezel's* explanation of 1. John v. 1, 12. on the supposition that v. 7, together with the beginning of v. 8, are spurious; XVIII. 2. Supplement, Critique upon, and a paraphrastic translation of 1. John v. 1, 14—by an anonymous writer; XXI. On the Creation of the World by the Logos (Son of God, or Messiah), or on John I. 1. and Hebrews I. 2. The author fancies that he has discovered the origin of this term, applied to the Messiah, partly in the Old Testament, and partly in the Cabbalistic interpretations of it by the Jews, and in their philosophy. He observes that the inspired Poets of the Old Testament have personified the wisdom with and by which God created the world, which has been represented by them as his assistant in that great work, particularly by Solomon in Prov. VIII. 21—31, which passage

passage is regarded by the author as the primary source of this idea. He then compares with it the wisdom of God as personified by Plato under the name of *vous* or *λογος*. In the Gnostic philosophy, which was a native of the East, there was an Aeon *Logos* descended from the first Aeon *Monogenes*. The author adduces a variety of passages in Philo to show that the Alexandrine Jews described the *Logos*, or the wisdom of God, as the oldest angel, and the image of the Deity. He dwells, however, more particularly on the Cabbalistic system of the Jews. By the application of Isaiah XI. 1—2. to the Messiah, they were induced to admit of seven or ten——

ART. 63. Heinrich Matthias Marcard, &c. *über die Natur und den Gebrauch der Bäder. On the Nature and Use of Baths*, by H. M. Marcard. XVIII. and 456 pp. in large 8vo. Hanover. 1793.

From the most remote periods, Baths have held a distinguished rank among the methods prescribed for the cure of diseases. It was by Nature herself that they were first pointed out to man. Their effect was as evident and salutary, as their use was easy and simple. To this it was principally owing that among some nations, both of the ancient and modern world, bathing has been considered as forming a part of their religious ceremonies, whilst by others it has been regarded as a necessary article of life, and even at present, it is, on both these accounts, held in great estimation by many people of the habitable globe. For these reasons, a book, in which all the directions that have at different times been given for the proper use of baths might be brought under one view, was become necessary to the medical student; and we do not scruple to say, that the present work—written by an author, whose merits in this department of literature are generally acknowledged, is eminently calculated to answer that purpose.

This work is divided into two parts of very unequal length. In the first, which is the larger of the two, the author treats chiefly of Warm, as he does in the second of Cold Baths. Both together make twelve chapters, of which our limits allow us to present our readers with little more than the contents; from these, however, they will be enabled to form some judgment of the nature and importance of this publication. In the first chapter, then, we have a view of the History of Baths; the idea of a Bath, with an account of their several species and distinctions, according to the different degrees of heat. Those baths are denominated hot, in which the degree of heat exceeds that of the human body, or 96° of Fahrenheit's thermometer; in the number of Warm, or Tepid, Baths, are reckoned those where the heat is between 96 and 85°; Cool Baths are those whose temperature is from 85 to 65°; and, lastly, in Frigid, or Cold, Baths, it must be, according to our author, between 65 and 32°. In Chapter II. Dr. M. treats of Tepid, or Warm, Baths, particularly those of Pyrmont, and in the third Chapter of the debilitating or enervating effect ascribed to such Baths. That the ancients were very far from attributing this quality

quality to Warm Baths, is evident from the circumstance of their considering Hercules, the God of Strength, as presiding over them. Those of Mehadia, in the present Bannat, or Ancient Dacia, are still called the Baths of Hercules, after their original name, and the many inscriptions which are yet found about them. Nor are the Eastern people of modern times less attached to the use of Warm Baths than the former inhabitants of those countries; and so far are they from suspecting that such Baths have a tendency to weaken and enervate, that they have recourse to them chiefly with a view to refresh and invigorate themselves when fatigued by travelling, or any other violent exercise. Chap. IV. Does not the use of Tepid Baths heat the human body?—This question the ancients would likewise have answered in the negative. Several moderns have, however, ventured to differ from them in opinion, though the well-known experiments made by Fordyce, Solander, and others, clearly demonstrate, that the bodies of living animals are not affected by external heat in the same manner as inanimate bodies. Add to this, that by the moderns a proper distinction is seldom made between Tepid and Hot Baths. In the Fifth Chapter the author treats of the effects of bathing on the pulse and on respiration, in regard to which he has made a great number of observations on different persons during the last twelve years, not having been satisfied with those of Potevin, Marteau, Haygarth, and Parr. The result of his experiments, as far as they concern the pulse, is, that a Bath, in which the temperature of the water is below 96°, tends to retard the motion of the pulse, if particular causes do not counteract its operation; and the more unnaturally rapid that motion, the greater in proportion will the effect of such bathing appear; which observation will hold more especially where the temperature is between 96 and 85° 4' of Fahrenheit's thermometer. The respiration is likewise made more quick by the use of the Warm Bath, continued for some time. The Sixth Chapter gives a further account of the effect of Tepid Baths on the pulse, and of their application in the cure of diseases, as in the small-pox, particularly during the eruptive fever, and in nervous fevers. In the Seventh Chapter the author considers their effect on painful sensations, spasms, and on sleep.—In fits of the cholic, pains in the urinary passages, and in the most excruciating of all pains, those arising from the stone, their beneficial effects are generally acknowledged; as they are also in convulsive or spasmodic affections in general. In such cases, and even in the hydrophobia, the ancients made use of Oil Baths, as appears from a Greek MS. published in the Second Volume of the *Memoirs of the London Medical Society*, and likewise from the Third Volume of the same work. The sleep to which we are disposed by the Bath is of the most gentle and refreshing kind, and the Tepid Bath will often be found very useful in removing the want of it, particularly if it is applied late in the evening. Chapter VIII. on the effects of bathing on the fluid parts of the body, and on their ducts, or canals, in which are comprehended the acts of inspiration and expiration. Chapter IX. on other real or supposed effects of bathing

on the human body. As it conduces to cleanliness, a regular use of the Bath must tend to improve the general health. It serves also to promote a renovation of the external covering of the body, or of the skin, which is sometimes a desirable object. A further account of the particular disorders in which bathing may be recommended, the author has reserved for the Third Part of his Description of Pyrmont. On the subject of Hot Baths, in the Tenth Chapter, Dr. M. owns that he can say but little from his own experience, having never permitted them to be heated above 100°. With respect to Vapour Baths, he observes in the next, or Eleventh Chapter, that they are neither so universally useful, as Sanchez would make us believe, nor are we entirely to reject them with Martin, in the *Transactions of the Swedish Academy of Sciences*, Vol. XXVII., where he treats of those of Finland. In the rheumatism and gout their beneficial effects are incontestable, nor is there any other method of bringing the body into a state of perspiration to be compared with this. In the northern countries of Europe they are considered as indispensably necessary; they are accordingly to be seen in every village, and the Russian soldiers find it difficult to do without them, when abroad. Even the practice so generally adopted in Russia, of bringing lying-in women into such a bath soon after their delivery, has, according to our author, some things in its favour. In the Twelfth, or last Chapter, Dr. Marcard treats of the Cold Bath. The Flemish Physician Herman Von der Heyde, was the first, who, by his essay, published in the former half of the seventeenth century, on the wonderful effects of cold water, employed both internally and externally, brought the external use of it, applied to medical purposes, again into fashion. From the time of Floyer down to that of Baldini, the Neapolitan, 1783, we may be said to have had a small library on the subject of Cold-bathing; so that our author conceives it to be the less necessary that he should dwell long on it. Within the fourth minute he has observed that it produced a considerable diminution in the motion of the pulse. Dr. M. is persuaded that bathing the feet in cold water is often attended with great danger, and he likewise entirely disapproves of the indiscriminate use of the Cold Bath for children. The entrance into it should be sudden, and the stay short; nor should the temperature to the water, in the opinion of our author be, below 45°.

Goettl. Anz.

ART. 64. *Journal für Fabrick, Manufaktur, Handlung und Mode—
Journal for Manufactures, Trade, and Fashions.* Leipzig, 1794.
8vo.

The articles which form this monthly publication consist of, 1. Dissertations on general and particular objects of manufacture and trade; 2. 3. Accounts of new discoveries in the general œconomy of the three natural kingdoms, subservient to the improvement of trade, the arts, and manufactures, together with the new articles of commerce which have been produced by them; 4. 5. Description of such places

places as are the most remarkable for their commerce and manufactures, with the prices of the different articles in them; 6. Ideal computations, as well as real invoices and calculations, useful to merchants and tradesmen in their speculations; 7. Catalogue of the latest and most valuable writings on trade, manufactures, and commerce, with abridged extracts from them; 8. Such general miscellaneous accounts as many be interesting to merchants and manufacturers; 9. 10. 11. Accounts and descriptions of the most remarkable objects in trade, manufactures, and the arts, including recent improvements in useful and ornamental furniture, the forms of carriages, articles of jewellery, &c. together with the latest domestic and foreign, particularly French, fashions; the whole being accompanied not only with illuminated plates, but likewise with *real* patterns of the different cloths, &c. employed in the dress of persons of both sexes; 12. Monthly review of German literature in general; 13. Advertisements of such houses and establishments as choose to announce themselves through this channel to the commercial world; and, lastly, 14. Miscellaneous articles, relating more particularly to the commerce of books, the arts and music.

From this account of the various, and, for the most part, important materials, which serve to form this journal, our readers will be convinced that it must be one of the most interesting of those periodical works of which the number in Germany is so great. In this valuable repository, the politician will find an account of the state of manufactures, of the arts, and of commerce, in the different countries of Europe; the manufacturer will see described the latest inventions in his own department; the tradesman will meet with the most accurate information respecting the articles of the business in which he deals; to those to whom it is an object, of either sex, will not only be exhibited representations of the last fashionable dresses, in coloured plates, copied chiefly from the *Journal de la Mode et du Gout*, printed at Paris, and executed in a very masterly manner, but likewise *natural* specimens of the different cloths, &c. from which those dresses are made; whilst the friend of literature will be equally satisfied with the concise, but judicious, critiques on the most interesting works that have appeared in Germany in the course of the preceding month. Indeed it is owing to the general importance of the articles which it contains, and the superior elegance of the engravings with which it is decorated, that we have allowed this journal a place in our Review; in which we do not undertake to give an account of such periodical works as have not a similar claim to our notice. We shall hereafter point out the leading articles in each number in proportion as they are transmitted to us.

B O H E M I A.

ART. 65. Francisci Wilibaldi Schmidt *Universit. Prag. Prof. Extraord.* Flora Boëmica inchoata, exhibens plantarum regni Boemiae indigenarum species. Centuria prima. Prague. Fol. 1. Alphabet. 1793.

The situation of Bohemia, of which the author gives a very circumstantial account in the preface to this work, like that of the principality

city of Salzburg just mentioned by us, is particularly favourable to the researches of the Botanist, on account of its numerous mountains, as well as its fertile vallies and plains. And as Mr. Schmidt who has already distinguished himself by some essays on the subject of Botany, inserted in the *Nov. Act. Boëm.* appears to possess all the knowledge and perseverance which the task on which he has entered requires, we have no doubt but this work will be found very useful to the amateurs of that science, and do honour to the University to which he belongs. *ibid.*

SWEDEN.

ART. 66. *Svea Rikes Historia under Konung Gustaf Adolph, den Stores Regering, &c. History of the Kingdom of Sweden, during the Reign of Gustavus Adolphus. Third Part, containing an Account of the most remarkable Events which took place between the Years 1613, and 1616; by M. Hallenberg, Historiographer of Sweden, &c. Stockholm, 1793.*

We may conclude from the small space of time which the author has yet taken in, that this history will become very voluminous. But if we already find ourselves greatly interested in the narrative of the events of the first years of a reign which as yet promised nothing remarkable, what ought we not to expect from the epoch, when the genius of that prince, expanding itself in a more ample sphere, acquired so great an influence over the destinies of Europe? These first outlines, however, in reality form an important part of the picture. Before he entered on action the means were first to be prepared. Sweden, debilitated by a long series of wars and internal commotions, was under the necessity of recovering its strength, that it might be able to support the weight of the great projects of its king, and for this purpose new sources of vigour and a more active organization were required. A more strict œconomy and administration were therefore the first objects to which this young monarch thought himself obliged to attend. It must be allowed that he had an excellent associate in his labours, in the celebrated chancellor Oxenstiern; but the merit of Gustavus Adolphus consisted in his having made choice of such a friend, and in placing his confidence in a man who was himself of too austere a character to solicit it. Never was there a favourite less calculated to flatter the passions of a young prince. His language, of which Mr. H. has here preserved some specimens, certainly bears no resemblance to that of a courtier. Nor, indeed, was his sovereign an ordinary king. Sensible, as he undoubtedly was, to the blandishments of pleasure, he did not, however, suffer it to interfere with his duty. We may be able to form some judgement on this subject from the multiplicity of the avocations which occupied him during the three years of which this volume contains the history. Gustavus Adolphus died very young. But how many sovereigns would esteem themselves happy, if, at the close of a long reign, they might expect to be thought worthy of being placed on a level with him!

DENMARK.

DENMARK.

ART. 67. *Forelæfninger over det Danske Sprog, eller refonneret Dansk Grammatik, ved Jacob Baden, &c.; det 2 forbedrede og formerede Op-
lag. Lectures on the Danish Language, or a rational Danish Gram-
mar, by Prof. Baden; the Second Edition, with Additions and Im-
provements.* Copenhagen; XVI. XVIII. and 362 pp. in large 8vo.

The first edition of this work was published in 1785, and has long been very scarce. In this re-impression it has been carefully revised by the author, who has likewise enriched it with new observations, and with an additional chapter on punctuation. Mr. B. wishes, in order to establish a greater uniformity both in the orthography and idiom of the language, that not only a grammar, but a dictionary also, formed on the principles of that grammar, might be published by authority under the inspection of a learned society, such as that of Belles-Lettres, at Copenhagen; as was the case with respect to those of *Sahlsted*, for the Swedish language, and we are of opinion that the adoption of such a measure as well for the vernacular tongues of every country, as for the learned languages, would be attended with the most beneficial consequences, provided that restriction was confined to the instruction of young persons in public schools only.

The present work consists of three parts. The first, or *paradigmatic*, part treats, in fifteen chapters, of the Pronunciation, the Articles, the Substantives, the Gender of Substantives, the Plural of Substantives, the Declension of Substantives; of Adjectives, with their Declension and Comparison, of Diminutives, and Numeral Nouns, of the Pronoun, the Verb, Adverb, Preposition, Conjunction, and Interjection. In the Second Part are contained eleven chapters; on the Article, on the Concord of Substantives and Adjectives, the Pronoun, the Verb in general, the Passive, the Impersonal Verbs, Modes, Tenses, Participles, on the anomalous Construction of Prepositions, and on their regular use; in which are to be found many excellent and ingenious remarks. In the Third Part, on Prosody, forming eight chapters, are considered the Quantity of Syllables, Feet, Rhyme, the different species of Verse, the Cæsura, the Strophes, and Arrangement of Verses in a poem, the Harmony of verses, and, lastly, the imitation of Greek and Latin measures in the Danish language.

Upon the whole, we cannot doubt that this is the most complete system of Grammatical instructions for the Danish language, that has yet appeared in that country, and we should, therefore, recommend it to those among our readers, who would wish to acquire a satisfactory knowledge of that idiom, the importance of which to the literary world has of late greatly increased, instead of the more ancient, and less successful attempts of *Syv*, *Pontoppidan*, *Høysgaard*, and others.

Kjöbenhavn. lærde Efterretning.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have too much respect for Misopseudeitairos to print his Letter which is full of misapprehensions. The Critique to which he alludes, was not sent us by any Correspondent, and on the most careful Review of the Article, we persevere in our opinion, that it is alike pertinent and candid. The Writer may have his Letter by calling at our Publishers.

We have received a friendly remonstrance concerning the account we gave of "*Caleb Williams*." On examination of the Book, and of the Article, we find that an Apology is necessary, and we thus candidly make it, on the part of the Gentleman whose communication we inserted. The most amiable Character in the Work, *does not* refuse to shackle his dying Friend in the fetters of Superstition. The case is reversed, it is the person who is dying, that refuses to shackle the Friend who attends him with the fetters of Superstition; by which fetters, we now perceive, he did not allude to Religion, but to the sacredness of a solemn promise.

We cannot possibly tell whether any account of the Embassy to Peking will be published, but we wish that Fum Hoam had paid the postage of his Letter, though perhaps it is not the custom in Peking.

S. P. of *Dereham* is desired to inform us, whether a Letter with that direction will reach him, as we wish to send a private answer at large to his Communication.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Edwards is preparing a magnificent Work for the Public, on the Subject of American Insects. It will extend to two Volumes Quarto, and have the superintending Care and Sagacity of Dr. Smith.

A Publication also, not less splendid, will soon appear, under the Auspices of the East-India Company, on the Plants of the Peninsula of India.

Mr. Malone is busily employed on a new Edition of Shakspeare, in Octavo, and has also nearly ready for publication some Pieces of British Poetic Biography.

We hear also of a very elegant Volume of Poems by Mr. Townshend, of Gray's Inn, and of Sir Joshua Reynolds's Journey to Antwerp.

Mr. Murphy is about to publish a Picturesque Journey through Portugal. This Mr. Murphy has already obliged the World with an Account of the Antiquities of Batalha.

Mr. Harding, of Pall-Mall, is employed in embellishing a new Edition of the OEconomy of Human Life with elegant Engravings.

A N

I N D E X

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